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HISTORY  
OF  
CONGREGATIONALISM  
AND  
Memorials of the Churches  
IN  
NORFOLK AND SUFFOLK.

BY  
JOHN BROWNE, B.A.,

*Congregational Minister at Wrentham.*

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HISTORY

OF

CONGREGATIONALISM

Elements of the Church

WOMAN AND SUFFRAGE

JOHN A. WALKER, M.D.

Author of "The Church and the State"

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P R E F A C E.

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THIS book owes its origin to the generosity of MR. D. H. GODDARD, late of Newcastle, now of Chester-le-Street, who, at the meeting of the Congregational Union at Ipswich in 1872, offered a premium for the production of a History of Congregationalism in Norfolk and Suffolk. The execution of the work was, without solicitation on my part, confided to me.

Living at a distance from libraries, I have to a great extent been dependent on my own collection of MSS., books, sermons, and tracts; almost all those which are quoted, except otherwise indicated, being in my own possession: but, whilst the work has been passing through the press, I have made considerable additions of interesting and important matter from the Record Office, and the British Museum.

I am indebted to S. W. Rix, Esq., of Beccles, for the use of his collections illustrative of the history of Congregationalism in these two counties, and for the encouragement he has, for many years, given me to attempt such a work as the present; to the Rev. Geo. Gould, of Norwich, for the use of MSS. which have been very helpful to me; and to the Rev. T. W. Davids, of Upton, for contributions and counsels which have been of great value.

My best thanks are also due to the Rev. T. Hunter, for affording me facilities for consulting books and MSS. in Dr. Williams' Library; and to those pastors of churches who have allowed me to copy, or make extracts from, their several church books. I have taken these, rather than any existing descriptions of the churches, as the basis of this history.

The history of the Baptist Churches is more of a fragment than I desired; it is nearly complete to the close of last century, but sufficient information with regard to many later formed churches has not been supplied.

The facts here carefully gathered together may hereafter furnish occasion for a more general view of East Anglian Congregationalism, which the limits of this volume prevent me from adding.

With all its defects, and no one is more conscious of them than I am, I hope this book may prove a monument to the memory of deservedly honoured

men long since gone to their rest and their reward ; a faithful record of effort, toil, and suffering in a great and good cause ; a stimulus to the present generation of Congregationalists, urging them to conduct worthy of their forefathers ; a witness to the world that Congregationalism is not an impracticable theory, but a form of Christian life and effort, rich in blessing to any neighbourhood which entertains it, because it is the embodiment of Christian liberty in its largest possible corporate manifestation.

To God, whose truth I have endeavoured to maintain ; to Christ, the image of whose church is here reflected ; and to the Holy Spirit, who alone can quicken the truth, the church, and the hearts of men, I reverently commend my book.

J. B.

*Wrentham, December 1st, 1877.*

# HISTORY OF CONGREGATIONALISM

AND

## MEMORIALS OF THE CHURCHES

IN

## NORFOLK AND SUFFOLK.



### CHAPTER I.

#### INTRODUCTORY.

NORFOLK and Suffolk have long been distinguished by the zeal for Protestantism cherished and manifested in their towns and villages.

"One of the first sparks of the glorious Reformation of the Church which has enlightened all Europe, as well as many other parts of the world, was struck at the small village of *Stradbrook* in Suffolk; for Dr. Grosthead, afterwards Bishop of Lincoln, a divine of great courage, learning, and piety, and who was contemporary with Wycliffe, and assisted him in his writings against the reigning superstitions and corruptions of the Romish Church, was a native of that parish."<sup>\*</sup>

One of the first victims of the Writ "*De hæretico comburendo*"† was a Norfolk man.

\* Gillingwater's "Bury," pp. 125, 6.

† "The Archbishop, or Bishop of every diocese, had power to convict any for heresy; this is by the common law." But it was "by the Writ *De hæretico comburendo*, granted out of chancery upon a certificate of such conviction that heretics were burnt."—*Jacob's Law Dictionary*.

It was not till after the death of Wycliffe that "our history was stained with the record of any violence offered to a man in his civil interests for the freedom of his judgment in matters relating to faith and worship; for there was no burning statute yet in being. But the clergy, finding their power endangered, and the blind reverence paid to them much lessened by the spreading of these new opinions, were concerned to represent them as damnable as they could, and wheedled that weak prince Richard II. to give assent to

Foxe in his "Acts and Monuments," says :

"As King Henrie the fourth . . . was the first of all English kings that began the vnmercifull burning of Christ's saints for standing against the pope ; so was William Sawtre, the true and faithfull martyr of Christ, the first of all them in Wyckliffe's time which I find to be burned in the raigne of the foresaid king, which was in the yeere of our Lord, 1400."

This William Sawtre, "parish priest of the church of St. Margaret in the towne of Linne" (Lynn) appeared before the Bishop of Norwich on the last day of April, 1399, and being examined, said "he would not worship the cross on which Christ suffered, but only Christ that suffered upon the cross ;" and being further examined "concerning the Sacrament of the altar, said and affirmed that after the words of consecration, by the priest duly pronounced, it remained very bread, and the same bread which was before the words spoken."

He was prevailed upon to abjure his opinions, on May 25th, in the churchyard of the chapel of St. James in Lynn ; and the next day, in the church of the Hospital of St. John, "he sware and tooke his oth upon the holy Evangelists that he would never after that time preach openly and publickely the foresaid conclusions," &c. ; but he afterwards repented of his weakness

an ordinance bearing the title of an Act made in the Parliament at Westminster, *Quinto Regis*. One clause of it is as follows :—

"*Item.* Forasmuch as it is openly known that there be divers evil persons within the realm, going from county to county, and town to town, in certain habits under dissimulation of much holiness, and without the license of the Ordinaries of the places, or other sufficient authority, preaching daily, not only in churches and churchyards, but also in markets, fairs, and open places, where a great congregation of people is, divers sermons containing heresies and notorious errors to the great emblemishing of Christian faith and destruction of the laws, and of the estate of Holy Church, to the great peril of the souls of the people and of all the realm of England . . . which preachers cited or summoned before the Ordinaries of the places there to answer to that whereof they be impeached, they will not obey their summons and commands, nor care not for their monitions, nor censures of the Holy Church, but expressly despise them. . . . It is ordained and assented in this present parliament that the King's commissions be made and directed to the sheriffs, and other ministers of our sovereign lord the King, or other sufficient persons learned, and according to the certifications of the prelates thereof to be made in chancery from time to time, to arrest all such preachers, and also their fautors, maintainers, and abettors, and to hold them in arrest, and strong prison, till they will justify to them according to the law and reason of holy Church. And the King willet and commandeth that the chancellor make such commissions at all times, that he by the Prelates or any of them shall be certified, and thereof required as is aforesaid.

"But this not being a true Act, the Parliament at the next session resented the imposture, and reciting the words as above, added—'The which was never agreed nor granted by the Commons, but whatsoever was moved therein was without their assent, and therefore prayen the Commons that the said statute be disannulled ; for it is not in any wise their meaning, that either themselves, or such as shall succeed them shall be further justified or bound by the Prelates than were their ancestors in former times ; whereto it is answered *Il plaist au Roy*, the King is pleased.'

"Thus was this superstitious law repealed, and the forgery of it exposed ; yet the craft of the ecclesiastics ordered matters so that the Act of Repeal was never published : notwithstanding which the Wycliffians increased in number, and their presbyters began to confer holy orders ; which so provoked the stout Bishop of Norwich, whom the Pope had before made commander of a *croisado* in his quarrel, that, soldier-like he swore, if he caught any of them preaching in his diocese, he would burn or behead them."—*Review of the case of Judah and Ephraim, Lond.*, 1795.



and was treated as a relapsed heretic, condemned by the archbishop of Canterbury, degraded, and handed over to the secular power, and then, by a special decree of the king, consigned to the fire. "We command you as straitly as we may or can . . . that you do cause the said William to be put into the fire, and there in the same fire really to bee burned, to the great horror of his offence, and the manifest example of other Christians." He accordingly suffered in London.

In the year 1424, John Florence of Shelton, and Richard Belward of Earsham, John Goddesell of Ditchingham, and Sir Hugh Pie, chaplain of Ludney (Loddon), were more than suspected of heresy, and had to purge themselves.

"After this, in the yeere of our Lord, 1428, King Henry the Sixth sent downe most cruell letters of commission . . . by vertue of which we finde in old monuments that, within short space after, John Exeter, one of the commissioners, attached six persons in the towne of Bungay . . . and committed them to William Day and William Roe, constables of the towne of Bungay . . . whose names, through the antiquitie of the monument, were so defaced that wee could not attaine to the perfect knowledge of them all: onely three names partly remained in the booke to bee read, which were these: John Waddon of Tenterden, Kent; Bartlemew, monk of Earsham, Norfolk; Corneleader, a married man, William Scuts. These three were in the custody of the Duke of Norfolk, at his castle of Framlingham" (Framlingham).

"Besides these we also finde in the said old monuments within the diocesse of Norfolk and Suffolke, specially in the townes of Beckles, Ersham, and Ludney (Loddon), a great number both of men and women to have been vexed and cast into prison, and after their abjuration brought to open shame in churches and markets, by the Bishop of the said diocesse, called William, and his chancellor William Bernham, John Exeter being the Register therein; so that within the space of three or foure yeeres, that is, from the yeere 1428 unto the yeere 1431, about the number of 120 men and women were examined, and sustained great vexation for the profession of the Christian faith; of whom some were only taken upon suspition, for eating of meates prohibited vpon vigil daies, who, vpon their purgation made, escaped more easily away and with lesse punishment, whose names here follow subscribed."

Then follows "A catalogue of good men and women troubled for suspition of heresie," amounting to the number of a hundred and ten, "some of whom were cruelly handled, and some were put to death and burned," and others were forced to abjure and

do penance.\* Most of these had received their instruction from William White, a priest, who was a scholar and disciple of Wycliffe, and who in September, 1428, was burnt at Norwich.

Such were the men and women who in after ages became Puritans, and still later, Separatists.

After the lapse of a hundred years, in the reign of Henry VIII., we find Bilney "twice plucked from the pulpit" by monks and friars at St. George's Chapel, Ipswich; accused and examined on thirty-four articles, and finally burnt at Norwich in the Lollard's pit, Anno 1531: and Nicholas Bayfield, formerly a monk of Bury St. Edmund's, burnt for holding heretical opinions and disseminating the works of the German reformers.†

In 1546, one Kerby, and Roger Clarke of Mendlesham, were apprehended at Ipswich, of whom the former was burnt at Ipswich, the latter at Bury.

It was in this reign the English Reformation commenced, but it started upon a wrong principle. Henry was anxious to cast off the authority of the Pope and to set up his own. The Act of Supremacy was passed 1531, and it gave him unlimited power to alter or to remove, to retain or to exclude whatever in the doctrine or service of the Church he pleased. That Act, as it is the corner stone of the English Reformed Establishment, must not be passed by in silence, especially as to it, and to the principle involved in it, may be traced all the tyrannical proceedings connected with the church for many years after it was recognised as law. The Act of Supremacy was the very "*fons et origo mali*"—the source and the spring of most of the evils which it is our lot to describe.

"The King our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, and shall have and enjoy, annexed to the imperial crown of this realm, as well the style and title thereof, as all honours, dignities, pre-eminencies, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of supreme head

\* Of these ten resided at Earsham, nine at Beccles, ten were ecclesiastics, one a servant, and one 'The heard of Shepemedow;' the rest lived at Harlestone, Halvergate, Seething, Bedingham, Clippesby, Tunstall, Martham, Thurning, Costessey, Ditchingham, Barsham, Wymondham, Rockland, Merton, Mundham, Colchester, Bury, Eye, Bungay, &c. *Foxe I.*, 886—7.

† *Foxe II.*, 258—278.

of the same church belonging and appertaining; and shall have power from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities, whatsoever they be, which, by any manner of spiritual authority or jurisdiction, may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquility of this realm; any usage, custom, foreign laws, foreign authority, prescription, or any other thing to the contrary notwithstanding."

It would have been strange if kings of Tudor and Stuart blood had not been able to use such an instrument as this with terrible effect; and our history will shew that they did not forget to use it. Dr. Burn says of it:—

"There was no branch of sovereignty with which the princes of this realm, for above a century after the Reformation, were more delighted than that of being the supreme head of the church, imagining (as it seemeth) that all that power which the Pope claimed and exercised (so far as he was able) was, by the statutes abrogating the papal authority, annexed to the imperial crown of this realm. . . . And those princes of this realm above mentioned seem to have considered themselves plainly as popes in their own dominions."

Henry's Reformation, as might have been expected, was a very incongruous one. The church of which he was the head was a strange medley of Romanism and Protestantism, in which the former predominated, and it was moulded and fashioned according to his own imperious will. "The light shined in the midst of the darkness, and the darkness comprehended it not."

On the death of Henry, Protestant opinions were still further developed, and during the short reign of his son Edward VI., the *doctrines* of the reformers were set forth and encouraged; but when this reign came to an untimely close, a fierce storm of persecution fell upon the professors of the evangelical faith—a storm which Englishmen are never likely to forget.

1553. Mary owed her throne in no small degree to the piety and loyalty of the Protestant people of Suffolk. They believed her to be the rightful heir to the crown, and aided her effectually in asserting her right, stipulating only as the price of their services that they should be unmolested in the exercise of their

religion.\* But Mary kept no faith with heretics, and during her reign many martyrs in these two counties sealed their testimony with their blood; first among whom was Dr. Rowland Taylor, who was burnt on Aldham Common, near Hadleigh. In 1555, Robert Samuel, minister of East Bergholt, was burnt at Ipswich; and Nicholas Peke, of Earl Stonham, about the same time. In the following year, Anne Potter and Joan Trunchfield were burnt at Ipswich; and in 1558, Alexander Gouch and Alice Driver were also burnt in the same town. In 1556 Thomas Spicer, John Denny, and Edmund Poole, were burnt at Beccles; in the following year Simon Miller, Elizabeth Cooper, and Cicely Ormes, were burnt at Norwich; and John Noyes in the same year at Laxfield. The Norwich records also inform us that in 1556 William Carman of Hingham was burnt in Lollard's pit as an obstinate heretic, and having in his possession a bible, a testament, and three psalters, in the English tongue. Richard Crashfield of Wymondham was also burnt in the same place, in the same year; and shortly afterwards Thomas Carman, William Seaman, and Thomas Hudson; and in 1558, on July 10th, Richard Yeoman, a devout old minister, was burnt, who was seventy years of age, and had been curate to Dr. Taylor of Hadleigh.

Thus practically and impressively was the lesson taught that men ought at any expense, even that of life itself, to obey God rather than man; and thus earnestly was the seed sown which in after years was to bring forth much fruit to the glory of God.

\* After the death of Edward VI., Lady Jane Grey was called to the throne. The Princess Mary claimed it and wrote to the Council, who replied to her adversely. She raised a party, and Northumberland was sent against her.

"Mary in the meanwhile withdrew herself into the quarters of Northfolke and Suffolke, and there she keepeth herself close for a space within Fremingham Castle, to whom first of all resorted the Suffolke men; who being alwayes forward in promoting the proceedings of the gospel, promised her their aid and help, so that she would not attempt the alteration of the religion which her brother King Edward had before established by lawes and orders publicly enacted, and received by the consent of the whole realm in that behalfe." She afterwards agreed with such promise made unto them that no innovation should be made of religion as that no man would or could then have misdoubted her.

"Being guarded by the power of the Gospellers, she did vanquish the Duke and all that came against her. In consideration whereof, it was (methinks) an heave word that she answered to the Suffolke men afterwards, which did make supplication unto her Grace to performe her promise:

"For so much (saith she) as you being but members desire to rule your head, you shall one day well perceive that members must obey their head, and not looke to beare rule over the same."

"What she performed on her part, the thing itself and the whole story of this persecution doth testifie."—*Foxe*.

Many Protestants fled from this fierce persecution, and some of them found an asylum at Frankfort, among whom was JOHN BALE, whose name stands first in "Brook's Lives." He was born at Covehithe in Suffolk, about two miles from Wrentham, November 21st, 1495. He was first sent to the monastery of the Carmelites in Norwich, but, being converted from the errors of the Romish Church, he began openly and fervently to preach the pure gospel of Christ in opposition to them, for which he was imprisoned in Yorkshire and in London. On the publication of the six articles of Henry VIII., he retired into Germany, where he became intimate with Luther, and commenced his wonderful literary labours. On the accession of Edward VI., he was invited home, and presented to the benefice of Bishopstoke in Hampshire, where he continued his researches and exposed the abominations of monastic life.

King Edward made him Bishop of Ossory in Ireland, when he positively refused to be consecrated by the old popish form. On the accession of Mary he was exposed to the fury of the Papists, and his life was in danger. He fled, and after many remarkable experiences retired to Frankfort; there he found other refugees from England, who, having been favoured by the magistrates with the use of one of the churches, agreed upon a form of worship differing from that of the English Church, and more in harmony with that of the reformed churches amongst whom they had found a refuge. In their letter to the exiles at Strasburgh, signed by John Bale, William Whittingham, John Fox (the martyrologist), and fourteen others,\* they, say :—

"We have a church freely granted to preach God's word purely, to minister the sacraments sincerely, and to execute discipline truly. And as touching our book we will practise it so far as God's word doth assure it, and the state of this country permit."

They wrote to other exiles, inviting them to share their privileges; and then upon the arrival of the high-church and ritualistic Dr. Cox, who ever afterwards proved so bitter a foe to

\* Two other of the Frankfort refugees were connected with Norwich. John Pedder who, on his return, had become Canon of Norwich and Rector of Redgrave, and then, on January 1st, 1559—60, Dean of Worcester; and Thomas Sampson, born at Playford, 1517, who on his return from Frankfort, refused the Bishopric of Norwich, and afterwards suffered for his Nonconformity. Both of these sat in the Convocation of 1562, and sided with the Puritan party there.—*Athenæ Cantab.*



the Puritans, "The Troubles of Frankford" began. The invited guest soon turned his hosts out of doors, and Bale retired to Basil in Switzerland, where he remained till the death of Mary.\*

The exiles from England were of two sorts at least. There were Ritualists and Puritans, led respectively by Cox and Knox; and it was at Frankfort, where these two champions met, that the strife between members of the English Church commenced which has not yet ceased to rage. There the overbearing and persecuting spirit which has ever characterized the priestly party shewed itself, and that party gained the ascendancy, which it has ever since endeavoured to maintain. The story as it is given in the "History of the Troubles," forcibly reminds us of the words of the Apostle: "Abraham had two sons, the one by a bond-maid, the other by a free woman;—one born after the flesh, the other by promise. Here is an allegory. As then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." So it was at Frankfort! so it was when the exiles returned to their native land! and so it is still!

But it appears that there were not only High-churchmen and Puritans at Frankfort. We are particularly interested in a statement made by Heylin, who, when speaking of the "Troubles," says:—

"A new discipline was devised by Ashley, a gentleman of good note among the laity there, and his party; whereby the superintendency of pastors and elders was laid aside, and the supreme power in all ecclesiastical causes put into the hands of congregations; which gave an original to Independentism, and thereby further disturbance to the Church and peace of Christendom."<sup>†</sup>

We are concerned only with the fact, the reflection on it does not trouble us.

We thus find that the three great parties which exist and struggle in our own days—Episcopalian, Presbyterian, and

\* On his return to England, though Elizabeth had formerly respected and honoured him, he found no favour; his Puritan principles prevented his promotion, and like his old friends Fox, and Coverdale, he was content to take his place amongst the Nonconformists. He died at Canterbury, November, 1563, aged 68 years.

† Hist. Ref., Pt. II., 62, 63.

Independent or Congregationalist, began their course at about the same time. All spoke out at Frankfort, and on the death of Mary returned to England to disseminate their principles—with what success our succeeding pages will unfold. Here then begins our history.

## CHAPTER II.

### PURITANISM.

ON the death of Mary, November 17th, 1558, Elizabeth ascended the throne and re-established the Protestant faith.

During the persecutions of the preceding reign many Protestants, as we have seen, retired to the continent and came into close contact with the foreign reformed churches. There they saw evangelical doctrine united with a simpler ritual than they had been accustomed to at home; and they also witnessed a "godly discipline" to which the English Church was a stranger; and now on their return from exile many of them were anxious to introduce these elements into English Protestantism, and to bring the church to a nearer conformity with the New Testament pattern. But the Queen had no sympathy with them. She loved ritual, as was evident from the gorgeous ceremonial in her own chapel; and she was resolved that the Church of which she was "governess" should lack nothing that could contribute to its magnificence and splendour. Not only her own personal taste, but her policy also prompted her to take this side in the controversy that arose on the subject: she wanted to conciliate the Romanists, and to secure their adhesion if possible to her new Establishment; instead, therefore, of advancing in the path of reformation she pursued a retrograde course, and made the re-established Church less Protestant than it had been in the days of King Edward VI. She moreover shewed her dislike to the Puritans, as those who advocated a further reformation were called, by treating them with neglect and refusing them places of honourable preferment in the Establishment.

Elizabeth not only loved ritual, she also loved power, and

determined to exercise her ecclesiastical authority through an hierarchy which she resolved to keep subject to her will. Puritans who had high notions of duty to God were not the men to serve her purpose, and therefore she chose others who would prove more submissive to herself. She appointed Dr. Matthew Parker\* to the Archiepiscopal See of Canterbury; and (in the first year of her reign) passed an Act of Uniformity. Nonconformity was henceforth a crime.

But consciences enlightened by the word of God, and souls quickened by the Spirit of God, are apt to break the bands with which kings of the earth and rulers may attempt to bind them. And so Elizabeth and her Archbishop found it; they discovered that conscience paid more attention to the New Testament than to an Act of Parliament, and that pious men, whilst they respected their prince, feared God, and sympathized with those who said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Multitudes amongst the laity, and a goodly number of the clergy in these two counties, longed for a simpler service and for a purer church. They had taken one step out of the corruption and death of mediævalism, they were anxious to take the next: *doctrine* had been to a great extent reformed, they now wanted a reformed *discipline* and *worship*: they sought the removal of everything inconsistent with the simplicity of the gospel and symbolical of old errors; and they desired to realize the restoration of the original idea of the Church of Christ.

It is an interesting fact that in the Convocation of 1562, the proctors of the clergy of Suffolk and Norwich, Walkert† and Roberts, both subscribed a paper seeking reformation in the puritan sense; and that on the 13th February, the articles which they and others presented for securing this reformation were

\* Archbishop Parker was born in St. Saviour's, at Norwich, August 6th, 1504.

† "John Walker, B.A., 1547. In 1561, he was an eminent preacher at Ipswich; in 1562, Proctor for clergy of Suffolk at Convocation. He sided with the Puritan party, voted in favour of the six articles for altering certain rites and ceremonies, and signed the petition of the lower house for discipline. He became B.D., in 1563, and was afterwards a popular preacher at Norwich. In 1569 he became D.D., and Canon of Norwich. In 1570 he and other prebendaries holding Puritan opinions, entered the cathedral, broke down the organ and committed other outrages, for which, in 1571, he was cited to appear at Lambeth, but the result is not known. On July 10th, that year he was collated to the archdeaconry of Essex; and in the following year was appointed one of the Commissioners against Papists in Norfolk. Died before December 12th, 1588."—*Athenæ Cantab.* II., p. 37.

only rejected by the proxies of absentees, and then only by a majority of one—so nearly were the contending parties in the Church at that time balanced.

Of Thomas Roberts we shall see more shortly.

It is evident that the history of Puritanism in any particular district would be greatly affected by the character and spirit of the Bishop. In attempting therefore to trace that history in this diocese, it will be convenient to regard it under the occupants of the Episcopal throne, as they successively present themselves to us.

### § i. DR. JOHN PARKHURST, 1560—1574.

The bishopric of Norwich was first offered to Dr. Cox, who had been the instigator of "The Troubles at Frankford," but happily for the district he declined to accept the office, and it was eventually conferred on Dr. JOHN PARKHURST, who had been Domestic Chaplain to Queen Catharine Parr, tutor to Bishop Jewell, and rector of Clive. During the reign of Mary he was an exile in Switzerland. The order and discipline of the reformed church there so commended themselves to him, that he often expressed the wish that the Church of England had been similarly modelled. He sympathized with the Puritans, and never entered willingly into any measures of severity against them, in consequence of which he was distrusted by the Queen.\* By command of his superiors he was forced sometimes to act in a way contrary to his judgment, but his influence contributed not a little to mitigate the rigour of royal and archiepiscopal rule; yet, notwithstanding his clemency, many faithful ministers in these two counties were silenced.

In the year in which the Act of Uniformity was passed, 1559,

\* "Queen Elizabeth was at Ipswich, July 17th, 1561. Here Her Majesty took a great dislike to the imprudent behaviour of many of the ministers and readers; there being many weak ones among them, and little or no order observed in the public service, and few or none wearing the surplice. And the Bishop of Norwich was thought remiss, and that he winked at schismatics. But more particularly she was offended with the clergy's marriage; and that in cathedrals and colleges there were so many wives and widows and children seen, which she said was contrary to the intent of the founders, and so much tending to the interruption of the studies of those who were placed there. Therefore she issued an order to all dignitaries, dated August 9th, at Ipswich, to forbid all women to the lodgings of cathedrals or colleges, and that upon pain of losing their ecclesiastical promotions."—*Strype's Parker*.



the Queen issued a "Book of Injunctions" as well to the clergy as to the laity of this realm, commanding conformity in the matter of attire, insisting that all "that be admitted into vocation ecclesiastical shall use and wear such seemly habits, garments, and such square caps as were most commonly and orderly received in the latter year of the reign of King Edward the Sixth."

The Puritans objected to the use of the surplice as a garment peculiar to the Papal church, and symbolical of priestly claims and pretensions.

Hallam says, that "except Archbishop Parker, who had remained in England during the late reign, and Cox, Bishop of Ely, who had taken a strong part at Frankfort against innovation, all the most eminent churchmen, such as Jewell, Grindal, Sandys, Nowell, were in favour of leaving off the surplice, and what were called the Popish Ceremonies. Whether their objections are to be deemed narrow and frivolous or otherwise, it is inconsistent with veracity to dissemble that the Queen alone was the cause of retaining those observances to which the great separation from the Anglican Establishment is ascribed."

As the Puritans shewed an unconquerable repugnance to the habits, notwithstanding the "Injunctions," the Queen and some of the Bishops issued "Advertisements" in 1564, by which it was ordained that "all licenses for preaching, granted out by the Archbishop and Bishops within the province of Canterbury, bearing date before the first day of March, 1564, be void and of none effect:" by this ordinance *all* preachers were silenced. And then to complete the work it was further ordained, that only "such as shall be thought meet for the office" should be admitted again: by this, only conformable ministers were restored.

Shortly after the issue of these "Advertisements" the first Puritans were deprived, as Coverdale, Bale, Fox, Sampson, &c.; and the result of the enforcement of their provisions was the Separation of 1566.

Among those suspended by the Archbishop's visitors in this diocese was Mr. Lawrence, who had for six years been doing a good work in the most easterly part of Suffolk. "A letter of some gentlemen in Suffolk to ye Archbishop" will illustrate the

working of these Advertisements, and at the same time shew the destitute state of the country.

“Our humble commendations and dutyes remembred unto your grace. Great necessity doth occasion us to write unto you, for one Mr. Lawrence, a late preacher, of whome we have good experience, both for his modesty’ faultlesse life, and sound doctrine, who hath been well exercised amongst us this five or six years with great diligence; he commonly preached twice every Sunday, and many times on the working days, if there chanced any marriages or funerals, and that he did of his own charge, never taking anything, as his enemies cannot accuse him neither of that nor yet of anything else justly worthy of reproach, and so we testified unto your Grace’s visitors, and desired them he might continue his preaching still, for we knew very well that we should have great need of him, and now we see it more evident, for here is not one preacher in a great circuit, viz., from Bli[th] borough to Ipswich, which is twenty miles distance, and ten miles in breadth along by the sea coast, in the which circuit he was wont to travel.

“Thus we have thought good to certify your Grace of the necessity of our country, and the diligence and good behaviour of this man. Trusting that your Grace will either restore him again, or else send us some other in his room, the which we most heartily desire. Commending the same to Almighty God, who preserve your Grace. Dated the xxvijth of October, Anno 1567.

Your Grace’s to command,

ROBERT WYNGFELD,  
WYLM. HOPTON,  
RO. HOPTON,  
WILLYAM CAUNDYSHE,

THOMAS PETTON,  
THOMAS COLBY of Backles,  
THOMAS PLAYLESSE [qu Playters].\*

By the year 1570, many of the faithful pastors in Norfolk and Suffolk had been ejected by the Archbishop’s visitors, and so severe had been the persecution of the ruling clergy, that the Parliament, in 1571, moved with pity, interposed and passed an Act, the tendency of which was to relieve the Puritans, by which every minister ordained otherwise than is directed by the form in use in the Church of England, was to “declare his assent and subscribe to all the Articles of Religion *which only concern the confession of the true Christian faith and the doctrine of the sacraments.*” But the high ecclesiastics insisted upon more than the Act required, and many excellent men were deprived chiefly,

\* Parte of a Register II., 889.

it appears, in consequence of the vigorous measures commanded in the following proclamation issued by the Queen in 1573.

She says she is "right sorry to understand that the Order of Common Prayer, . . . wherein is nothing contained but the Scripture of God and that which is consonant unto it," is spoken and written against, and that "some bold and vain curious men have found out and frequented new and other rites," the cause of which she believed to be "the negligence of the Bishops and other Magistrates who should cause the laws . . . to be better executed, and not so dissembled and winked at as hitherto they have been." And for speedy remedy thereof she "straightly chargeth . . . all who have any authority, to put in execution the Act of Uniformity with all diligence and severity; to apprehend and cause to be imprisoned any person who shall despise or dispraise the orders contained in the said book; to present and see punished any that shall forbear to come to the Common Prayer and receive the sacraments of the Church according to the order in the said book allowed; to see all such persons punished with all severity who shall make assemblies and therein use other rites of Common Prayer and administration of the sacraments than is prescribed in the said book, or shall maintain in their houses any person notoriously charged to attempt the alteration of the said orders;" and all ecclesiastical governors are charged "to proceed with all celerity and severity against all persons who shall offend against any of the orders in the said book prescribed, upon pain of her Majesty's high displeasure for their negligence, and deprivation from their dignities and benefices, or other censures to follow according to their demerits."

In these documents, following in their order, we have a history of the persecutions of the period: we see the crimes with which the Puritans were charged, and the penalties imposed upon them. The Queen sympathized with the high ecclesiastics,—nay, she said she hated the Puritans more than the Papists, and she checked all further reformation by the exercise of her supremacy. If it had not been for this, the established religion of England would have been of a different complexion from that which it then and afterwards assumed. She repressed all evangelical reformation, and by her severities endeavoured to extinguish all who advocated it. In this effort she was subserviently aided by her bishops, some of whom, whilst they sympathized with the Puritans, yet persecuted them, and this they did because of the reverence they felt for the royal supremacy, and the fear they entertained of "her Majesty's high displeasure," and of the other censures threatened. Even Park-

hurst himself was obliged to yield to her arbitrary will and that of the Archbishop, though he did it with reluctance.

The Queen in this year (1573) reprimanded the Bishops for not suppressing the Puritans, and appointed Commissioners in every shire to put in execution the penal laws against them, and issued the Proclamation just noticed. The Commissioners sent letters to the Bishops, requiring them to command their Archdeacons and other officials to obtain from the clergy and questmen in the several parishes, the names and surnames of all Nonconformists, and to present them before the first week in Lent. Parkhurst, in conformity with the order, though much against his will, issued a letter to his Chancellor, dated January 30th, 1573. Many ministers of his diocese were returned as unconformable, they were therefore suspended from reading common prayer and administering the sacraments, but allowed still to catechize youth and perform other services under the special arrangements of the Bishop. Parkhurst reported what he had done to the Archbishop and received in reply a severe reprimand, and was threatened by the Commissioners with the Queen's high displeasure. Upon this he directed his Chancellor to silence them absolutely, and in a letter written by him on this occasion he says, "I was obliged to restrain them unless I would willingly procure my own danger. . . Therefore let not this matter seem strange to you, for it was of importance and touched me so near that I could do no less if I would avoid extreme danger."

Even this did not satisfy the Archbishop. He appointed a special commission to visit this diocese parochially, which reported that some ministers were absent and so could not be examined; some churches had no surplices, but the ministers said they would wear them when provided; but that there were about three hundred Nonconformists whom they had suspended; some of whom, as Parkhurst declared, were godly and learned, and had done much good.

The good old Bishop's last days were embittered by another compliance with the arbitrary will of his superiors.

In the year 1571, the clergy in some districts, with the permission of their bishop, engaged in religious exercises which were called Prophesyings. They were meetings at which short

sermons were preached on subjects previously fixed. The laity were admitted and derived instruction and benefit from attending them. In 1574, Parker told the Queen that they were only auxiliaries to Puritanism and Nonconformity, and that this was most conspicuously the case in the diocese of Norwich. Whereupon her Majesty gave the Archbishop private orders to suppress them, and to begin at Norwich. Parkhurst was required to take the necessary steps. He, however, approving of the exercises, temporised for a while, applied to the Lords of the Privy Council, and obtained from them instructions to maintain the exercises. But the Queen and the Archbishop were omnipotent in the matter, and commanded compliance with the order on pain of her Majesty's high displeasure. "The voices of them and of the chief priests prevailed." Parkhurst issued instructions to his Chancellor, rightly casting the onus of the transaction upon the Archbishop, as appears from the following letter.

"1574, Ludham, June 7. Whereas by the receipt of my lord of Canterbury's letter I am commanded by him, in the Queen her Majesty's name, that the Prophesyings throughout my diocese should be suppressed: these are therefore to will you, that as conveniently as you may, you give notice to every of my commissaries, that they in their several circuits may suppress the same. And so I leave you to God."

It appears that the excitement connected with this conflict with the higher powers told upon his diseased frame, for he died towards the close of the year. "Universally beloved, honoured, and esteemed by his whole diocese."\*

During Parkhurst's episcopate, Puritanism took deep root in the diocese, notwithstanding the checks it had received, as will be evident when we come to the history during the regime of his successor. Meanwhile, before that successor was appointed, and in spite of the orders that had been given, some of the clergy ventured upon holding the forbidden exercise. We find in the MS. "Register," in Dr. Williams' library, an interesting paper entitled "The Order of the Prophesie at Norwich in anno 1575, began *sede vacante*." We give it *in extenso*, that men may see what was the nature of the service which provoked the hatred

\* Thomas Becon.

of the Queen and the Archbishop, and what was the kind of exercise "auxiliary to Puritanism and Nonconformity." We cannot help feeling that a cause which could be aided by such means could not be a very bad one.

"THE ORDER OF THE PROPHEsie AT NORWICH  
IN ANNO 1575, BEGAN *sede vacante*.

*"Orders to be observed in this exercise of Prophesying.*

*"Imprimis.* It is iudged meet by the Brethren that the Propheisie be kept every Monday in Christ's Church in Norwich, at nine of the clock in the morning till eleven (if there be speakers to fill that time), and not past, so [and] that the first speaker exceed not iij quaters of an hour, and [that] all the rest of the time (to) be reserved to those brethren whom God shall move to speake of the same text, who are very earnestly desired to be very short, specially when they see divers others well able to speake after them.

"The names of such as shall be iudged by the Brethren meete to speake in the Propheisie shall be written in a Table.

"Let all the speakers be carefull to keepe them to the text; abstaining from heaping up of many testimonies, anoying allegations of prophane Histories, or Ecclesiastical Writers, applications of common places and divisions, not aptly growing out of the text; having alwaies a speciall care to rippe up the text, to shew the sense of the Holy Ghost, and briefly, pithily, and plainly to observe such things as afterward may be well applied, and more at large handled in preaching, concerning either doctrine or manners.

"The text may aptly be handled in this sort; if first we shew whether it depend of former words or not; how and upon what occasion the words were written or spoaken, the act done, and the History rehearsed, so that this be soundly gathered out of the scriptures; the drift and the scope of the Holy Ghost, and the plain meaning of the place of scripture is to be opened; the propriety of the words is to be noted, whether a figure or no; the use of the like phrase of scripture in other places; reconcile such places of scripture as seeme to repugne; lay forth the arguments used in the text; shew the vertues and vices mentioned therein, and to the observance and breach of what commandment they belong; how the present text hath been wrested by the adversaries. and how and wherein they have been deceived; what points observed that many serve for confirmation of faith, and exhortation to sanctification of life, against occasion shall be offered by preaching.

"The rest are to speake of the same text, and in the same order, having a careful respect to adde, and not to repeate; to beware, as much as in

them lieth, to utter no contradiction to that which was spoaken before, nor to glance at the former speakers, much lesse confuting one another, but reserving the examination of their doctrine to the brethren at their private conference, except manifest false doctrine hath been by any deliberately and contentiously propounded, and then the same is to be confuted and handled with great wisdom as [so that] it may appeare to all that truth is defended rather than contention desired, whereby offence may be removed as much as is possible. None of the speakers shall take upon him publickly to object, or raise any questions, unlesse he be able presently, plainly, and pithily to answer the same. As for old heresies that have been dead many years, let them not be mentioned, for that is after a sort to raise them out of their sepulchrs, except they be some very pernicious now revived, which must be soundly overthrowen by the scriptures.

“Let all that is spoaken in the Prophetie be spoaken in the English tongue only, unlesse the force of some Latin, Greek, or Hebrew words, for further construction be shewed as a thing most necessary to be noted, where knowledge and iudgement will serve.

“As it shall be free for any godly-learned Brother to lay forth any fruitfull matter revealed unto him out of the text, so it is most requisite that they do it not hastily, rashly, disorderly, but soberly and reverently as in the presence of God. For the better observing whereof let the first speaker the day before, or in his absence some other for him sitting next to him that speaketh that day, by some comely gesture, as by putting off his hatt, silently as it were call them as they sit in order to speake, and if they meane not to speake to signifie it by some like gesture, as by putting on their hatt, and so referring it to him that sitteth next, from one to another, and this to be done by the same brother so oft as any new speaker shall rise up till it have passed through all in order as they sit, if there be so much time, for the two hours being expired the first speaker must presently conclud with a short prayer for the whole Church and all Estates, for the Queen’s Majesty, her Council, with thanksgiving to God for her, and for all His great mercies towards this Land.

“The Prophetie ended, the learned brethren coming together, and the first speaker for that time put apart, the Moderator or Prolocutor for that present (who always shall be the same brother that spake the day before in the first place, or some appointed in his absence,) shall enquire of the brethren in order concerning the first speaker, first of the soundnesse of his doctrine; how he kept and followed his text; wherein he swerved from it; how aptly he alledged his testimonies out of the scriptures; whether observed the order of the prophetie set down; how plain or obscure his words were; how modest his speech and gestures; how sound, reverend, and sober his whole action was, or wherein he failed; how some of his words being doubtfully spoaken may be charitably expounded and construed in the better part. This done, the first speaker must be content, in the fear of God, to be informed or admonished (if neede require) by the



Moderator of the action in the name of the rest of the brethren of such things as shall seeme to the company worthy admonition, with the reasons and causes alledged by them ; the same enquiry shall be made of the rest of the speakers if neede require, and they all are with the spirit of modesty to rest in the iudgement of the brethren without any shew of pride, stifnesse, or arrogancy, which, if it shall be found in any of the brethren, or any like disorder,—the same after brotherly admonition not reforming himself,—his name is to be put out of the table till he be reformed, and if he shall proceed to the further disquieting of the church, sharper discipline is to be required, all just occasion whereof the Lord remove from us !

“In this conference after the admonition of the speakers, if any doubt shall be made by any of the brethren that iustly might arise of the text not answered by any of the speakers, therein he is to be resolved by the learned brethren, but if he seeme not so fully resolved, and the question of importance, by consent of the brethren it shall be deferred till the next exercise, for the speaker the next prophesying day to handle in the very entrance of his speech ; or if he be not judged sufficient, or shall modestly refuse to deale in so weighty a cause, let it be re-examined by the brethren in the conference.

“Let none be suffered to speake in the Prophetie except he will submit himselfe to the Orders that are or shall be set downe hereafter by the consent of the brethren.

“New Orders are to be set downe by the knowledge and consent of the brethren only, and not by any one man’s authority, as occasion shall be ministered from time to time.”—*Second Parte of a Register*, 204—6.

## § ii. DR. EDMUND FREEKE, 1575—1584.

Archbishop Parker did not long survive the good Bishop Parkhurst, but departed to render up his account, May 17th, 1575. He was succeeded by Dr. Edmund Grindal, who, though bent on maintaining uniformity, had no love for the legacy his predecessor had left him, viz., the task of suppressing the Prophesyings.

About the same time DR. EDMUND FREEKE was translated from Rochester and appointed to the diocese of Norwich. This prelate was a man of a different spirit from his predecessor, and very soon shewed the nature of the course he intended to pursue. Both Archbishop and Bishop were determined to carry out the Queen’s late proclamation, and the latter in his first visitation suspended many good men, and by his unchristian severity pro-



voked a severe rebuke from one who had suffered. R. Harvey,\* a Puritan minister, had spoken against the hierarchical government of the church; he was summoned to appear before the Bishop and was immediately suspended: the dean who pronounced the sentence violated all the decencies of a professedly christian court, and Mr. Harvey, as a man and a christian minister, felt himself greatly aggrieved by the treatment he had received. He wrote a letter which either the author himself or the editor of the unique volume in which it is found, calls "A pythie letter to the Bishop." It does not belie the character thus given; it is so curious and so illustrative of the state of things at the period, that with all its faults we give it almost entire.

*"Master R. H., his letter to the B. of Norwich, 1576. Peace and  
truth to you, if you pertaine to God.*

"Sir,—I am moued in conscience to deale with you by this manner of writing, to render a further account of my behaviur before you (13 Maij) in the Courte, where you sate like a iudge (my protestation alwaies remembred), that I write vnto you in the way of conference, as to a private man. And I am moued so to do, least you should haue cause to think in me rashness without zeale, or at the fauorablest, zeale without knowledge, or that my wil stand for my reason. And so you should catch occasion to speake euill of them which [p]roless the feare, and beare the name, of God, unto whom by these meanes dishonour should redound.

"I think you may see, if you shut not your eyes, how the man of Sin, he of Rome I mean, did corrupt and peruert the *doctrine* of Christ, so that no one free spot of it did remain. And in like maner touching the *regiment* of the church and *discipline*; whereas our Sauour, Lord and onely King of his church sate in the seate of iudgement with the Crowne of life on his head, and the Scepter of righteousness in his hands, that man pluckt him out of his throne and placed himselfe, having on his head the Miter of death, and in his hande the sworde of blood and crueltie: these things I hope you know.

"Now we haue to consider that when Christ reigned his officers were Bishops or Pastors, Elders and Deacons; in the scriptures of God we finde it so. Now when the Pope had remoued this gouernment he placed new gouernours of another kinde of name and office, that is to say, Cardinals,

\* Robert Harvey. Matriculated as a pensioner of Clare Hall, February 26th, 1564—5; B.A. 1570—1; author of "A Treatise of the Church and Kingdom of Christ," MS.; and of the letter to the B[ishop] of Norwich. The authors of *Athenæ Cantab.* attribute this letter to Robert Harvey, and also to Robert Harrison, afterwards the companion of Robert Browne,—but the date given in the body of the letter appears to fix the authorship as given above.

Archbishops, Lord Bishops, Deans, Chancellors, Commissaries, with the rest of that vngracious garde, euen bastards, whom the worde of Christ and his Apostles did neuer beget. Thus (doctrine and gouernment being both throwne downe) it pleased the Lord in his time to bestow vppon vs vnworthie wretches some benefite. For he hath by the means of our good Prince purged the *doctrine* of Christ from diuelish errour, being redie also to haue restored to vs true *discipline*, if our owne miserable vnthankfulness and lazie slacknesse did not hinder vs; yet in the benefit of the doctrine cleansed we rejoyce, and would rejoyce more if we might enjoy it when we ought, as we ought, and as much of it as we ought. But you and such as you bee, whet the edge of your wooden sworde, I meane your counterfait authoritie, to stand in the way to shut the gate of Paradise and to keepe vs from the tree of life. But because your sworde is a wooden sworde we hope it shall the sooner be burnt, or els dashed into shuiers by Christe his rode of yron. \* \* \*

"But now to come to the gouernment of the Church. You see that is not at all altered, and you know that where the Pope's officers, whom he created, do beare rule, there he beareth rule himselfe; so that you see in this state of the Church the reignes of gouernment bee not in the hands of Christe, but in the hands of Antichrist. And whereas you doe shrowd yourselues vnder the shadow of the Prince, saying that shee created you and your authoritie, you doe peruersly beguile the world and yourselves, and miserably abuse the name and goodnesse of our high Prince; for I pray you how manie hundred yeares were your names and offices in full vertue and strength before our Prince was borne? How then will you make her the authour of your iurisdiction?

"But methinke I can discourse your generation better than so. I know A croked it for a truth that the Archbishop begate you, and the generation. Bishop of Rome begate him, and the Diuell begate him; I meane concerning your offices. So now, in respect of your offices, you see who is your grandsier and who is your great grandsier. But methinke I heare you say that, although our Prince did not create you, yet she doth allowe of you. I answer—

"Forasmuch as Christ is the onely lawgiuer in his Church, and the onely ordainer of officers therein, if any King or Prince in the worlde ordaine or allowe other officers in the Church then Christ hath alreadie ordained and allowed, wee will rather lay downe our neckes on the blocke then consent thereto. Wherefore doe not vse to obiect vnto vs so oft the name of our Prince, for you vse it as a cloke to couer your cursed enterprises.

"And who seeth not that you goe about like subtill Pharisees to make vs seeme enemies to Cæsar? Who seeth not that we beare more faithfull hearts to our Prince then the whole generation of you? for wee from our heartes pray daylie for her prosperitie in this life, and her saluation in the life to come. But this is the duetie that you yelde to her Maiestie, you

doe seeke out of her authoritie, as out of a pleasaunt flowre, to scratch poyson,—I meane the hinderaunce of the Gospell of Christ.

“And I am assured in the Lord that you, with all the Archbishop’s adherents, be rebels and traitours vnto God, and then how can you be heartie friends to such a godly Prince as wee have? And because I speak of the hinderance of the gospel of Christ—Remember what you haue done. Have you not thrust out some whom God had placed ouer his people, because he had a care ouer them, even such as preached the lively word faithfully and sincerely, breaking the bread of life in due season vnto his hungrie ones? Have you not plucked out these preachers where God set them in? \* \* \* Do you think that this plea (I did but execute the law) will excuse you before the high Judge? where you (except you repent with a deepe repentance) shall stand and tremble like a thiefe in the gaile, and gnash your teeth. Do you see how you fill vp the measure of your manslaughter, that vppon you may come the blood of all them, which died for want of the food of the worde from him that died first, vnder the reigne of the Pope, vntill him that dieth this present day for want of the food in the citie of Norwich. But to return to your offices.

“Seeing I haue prooued them that they bee not of God, who made you so malapert as to sitte in the seat of iudgement in the Church, having no warrant for your so doing in the word? \* \* \* Last of all, to mingle a little Isop with wormwood, I counsell you in Christ to haue a care for your soule. In all hast renounce that euill office, which you haue vsurbed without God. Repent you deeply of your horrible iniquities, and that whilst it is time. Suffer vs to inioy the benefite of our preachers of God’s word. For if the crie of them pearce the cloudes, which aske bodily food, and cannot receiue it: then will the crie of them which haue their soules’ food taken from them, pearce the highest heauen, and stirre vpp the Lord to auenge the cause of his anoynted, and you yourselfe serue God in some other calling, vntill he call you vnto some right and true function in his Church. These things doe, least your sinne be greater then it was before I told you. Thus if you wil doe, I with my faithfull brethren, will pray to God that these things which I haue spoken, may not fall vpon you.—R. H.\*

Probably this Mr. Harvey was the person who was retained by the Corporation of Yarmouth as their “preacher” in 1573, as the other Yarmouth preacher at that time, Mr. Vincent Goodwin, was a fellow-sufferer with Mr. Harvey,† who “at a court held May 13th, 1576, at St. George’s Church, was suspended from his ministry with Mr. Vincent Goodwin and John Mapes.”‡

\* Register I., pp. 365—70.

† Neal I., 234.

‡ John Mapes. The family of Mapes was settled at Rollesby near Yarmouth, and several persons of this name appear in the history of Yarmouth.—Neal I. 234.

After the first visitation, six of the ministers of Norwich presented an address to the Lords of the Council, September 25th, 1576. In it they say:—

“As touching your letters wherein your Honour writeth that her Majesty is fully bent to remove all those that cannot be persuaded to conform themselves to all orders established: It grieveth our soules very much considering what desolation is like to come to the poore flock of Christ, who shall be thereby bereaved of so many excellent pastors that dare not yield to that conformity. \* \* \*

“We detest all heresies, as well of the old as those which Satan hath raised up in our dayes as Anabaptistry, the heresy of the Libertines, the family of Love, and all Puritanisme, and such like.”

And they then turn to their own diocesan and say:—

“If the Bishop proceede to urge them [the ceremonies] as he hath begun, surely it will bring a wonderful ruine to this Church here in Norwich and round about. There be already nineteen or twenty godly exercises of preaching and catechizing put down in this city by the displacing of those preachers. The excellent estate of so happy a city beginneth already hereby to be wonderfully altered from her former comely beauty to teares and mourning when she seeth her godly pastors violently pulled from her.”

And they conclude by saying:—

“If you can do anything with our Bishop, move him to be more earnest with the Papists,” &c. This document is signed by

JOHN MORE,*	RICHARD CRICKE,†	THOMAS ROBERTS,‡
GEORGE LEEDS,	RICHARD DOWE,	WILLIAM HARTE.

\* John More, born in Yorkshire; elected scholar of Christ's College; B.A., 1562; afterwards fellow. Appointed minister of St. Andrew's, Norwich, where he zealously performed the duties of his office till his death. His custom was to preach three, and sometimes four times every Sunday. Offers were made to him of preferments requiring less labour, and yielding greater emoluments, but these he uniformly rejected, on the plea that he could best serve the Church in the situation wherein he was placed. In 1573, Parkhurst was informed that he refused to wear the surplice. In his letter to Parker he says, “I have not known that he has at any time spoken against her Majesty's book of Injunctions, nor can I find any manner of stubbornness in him. And surely he is a godly and learned man, and hath done much good in this city.” He died in Norwich, and was buried in the churchyard of St. Andrew's, 16th January, 1591—2. His widow married Dr. Nicholas Bound. He left two daughters. A master of nearly all arts and of many tongues, especially Latin and Greek; he wore the longest and largest beard of any Englishman of his time, “that no act of his life might be unworthy of the gravity of his appearance.” He was commonly called the apostle of Norwich. There are three engraved portraits of him, the best in Holland's *Heroologia*. Dr. Bound published his “Table from the beginning of the World to this day,” a chronological work, in 1593; also four Sermons, in 1594. “Lively Anatomie of Death,” in 1596. He published a “Map of Palestine,” and “Catechismus Parvus.” The Doctor says of him, “The bare name of him . . . shall purchase sufficient credite for it [his book] with all those who knewe him to bee a man for his great varietie of learning, besides his excellent wisdom and godlinesse, with his unwearisome paynes in preaching the Gospell for the space of twentie yeares at the leaste.”—*Athenæ Cantab.*, pp. 117—8.

† Richard Crick, D.D., Chaplain to Bishop Parkhurst, molested in 1573, afterwards deprived and silenced. Though restored, he was again suspended on the publication of Whitgift's Articles.—*Brook I.*, 278.

‡ Thomas Roberts, Proctor in the Convocation of 1562.

These ministers evidently did not rank themselves among the extreme Puritans—they were comparatively moderate men, and yet even such could not be tolerated. They were suspended from the ministry, and this is their mournful complaint respecting the first acts of their diocesan!

After continuing under suspension for some time, they at length made their submission to the Bishop (in 1578) in these terms:—

“The ministers underwritten right humbly crave favour to be restored to preaching upon subscription to all those articles which only concern the confession of the true Christian faith and doctrine of the sacraments, which be the words of the statute. And as concerning the matter of ceremonies, order, and government, they acknowledge that they are so far tolerable that for the same no man ought to withdraw himself from hearing of the word of God and receipt of the sacraments, neither ought any minister for them to refuse to preach the word of God and to administer the sacrament.”\*

Dated Norwich, August, 21st, 1578, and signed by all the ministers whose names are appended to the foregoing address, except by Wm. Harte, and in addition by Vincent Goodwin and John Mapes. Our pythie friend, R. H., does not appear to have come to the same conclusion, and did not sign this submission.

About the time the foregoing ministers were suspended, sixty clergymen of Norfolk, Suffolk, and Cambridgeshire, met at Mr. Knewstub's at Cockfield, in Suffolk, to confer upon the subject of Conformity, and to decide as to what might be tolerated and what was necessary to be refused. They constituted something like a secret classis; and after coming to some decision respecting entrance upon the ministry, they concluded (1) That the controverted ceremonies ought to be omitted if it might be done without danger of being put out of the ministry. (2) That the Book of Articles might be subscribed according to the Statute 13 Eliz., i.e. to such only as contain the sum of the Christian faith, and the doctrine of the sacraments. But neither the Common Prayer-book, nor the rest of the Articles may be allowed; no, though a man should be deprived of his ministry for refusing it. They then suggested that

\* Parte of a Register II., 285.

churchwardens might be turned into elders or deacons; and devised a presbyterial government for discipline. But how they thought they could carry out their plan is a mystery, as they had to adjourn from place to place whilst framing it to escape the observation of the authorities. Their object was to introduce a reformation into the church without a separation. The Bishop of this diocese was not likely to listen to them, or to afford them any facilities for carrying out their scheme; on the contrary he still continued his persecution. He shewed no mercy to his suspended clergy, though they offered to subscribe as far as the laws of the realm required. At length they petitioned the Archbishop, Grindal, who, though at that time in disgrace because of the resistance he offered to the suppression of the Prophesyings, licensed them to preach throughout the whole diocese of Norwich, *durante beneplacito*, provided they did not preach against the established orders of the Church, nor move contentions about ceremonies; but still they were deprived of their livings.\*

In the year 1567, we saw that Mr. Lawrence, a diligent preacher in the district between Blithborough and Ipswich, was suspended by Archbishop Parker's visitors, and that several of the neighbouring gentry had written to the Archbishop to restore him to his work. How long it was before he was permitted again to preach we do not know, but that the suspension was taken off seems clear, because we find that, in the year 1579, he was again suspended by our Bishop Freeke for not complying with the rites and ceremonies of the Church. On this occasion Mr. Calthorp, a gentleman residing in the county, applied to the Lord Treasurer on his behalf, and the Treasurer wrote to the Bishop requesting him to take off his sequestration. The Bishop replied that what he had done was by virtue of the Queen's letter to him, requiring him to allow of no ministers but such as were perfectly conformable. Mr. Calthorp replied and urged the great want the Church had of such good men as Mr. Lawrence, for whose fitness for his work he would undertake the chief gentlemen of credit in the county should certify. But in was all in vain.†

\* Neal I., 244 4to.

† Strype's Annals, II., p. 558.

A second application was made in April, 1580, but without success. The Bishop would not relent.\*

In the year 1582, the Justices of the Peace of the County of Suffolk were so disturbed by the course the Bishop was pursuing, that they wrote to the Lords of the Council praying them to interpose on behalf of divers godly ministers. They say :

"The painful pastors and ministers of the word, by what justice we know not, are now of late brought to the bar at every assize ; marshalled with the worst malefactors, indicted, arraigned, and condemned for matters as we presume of very slender moment : some for leaving the holidays unbidden ; some for singing the psalm *Nunc dimittis* in the morning ; some for turning the questions in baptism concerning faith from the infants to the god-fathers, which is but *you* for *thou* ;† some for leaving out the ring in marriage. A most pitiful thing it is, to see the back of the law turned to the adversary [the Papists], and the edge with all the sharpness laid upon the sound and true-hearted subject. \* \* \*

"We grant *order* to be the rule of the Spirit of God, and desire uniformity in all the duties of the Church, according to the proportion of faith ; but if these weak ceremonies are so indifferent as to be left to the discretion of ministers, we think it (under correction) very hard to have them go under so hard handling, to the utter discredit of their whole ministry and the profession of truth.

"We serve her Majesty and the country [as magistrates and justices of the peace] according to law ; we reverence the law and the law-maker : when the law speaks we keep silence ; when it commandeth we obey. By law we proceed against all offenders ; we touch none that the law spareth, and spare none that the law toucheth ; we allow not of Papists ; of ' The Family of Love ; ' of Anabaptists or Brownists. No, we punish all these.

"And yet we are christened with the odious name of Puritans, a term compounded of the heresies above mentioned, which we disclaim. The Papists pretend to be pure and immaculate ; the ' Family of Love ' cannot sin, they being deified, as they say, in God. But we groan under the burden of our sins and confess them to God ; and at the same time we labour to keep ourselves and our profession unblameable ; this is our *puritanism* ; a name given to such magistrates and ministers and others that have a strict eye upon their juggling.

\* Id., p. 660.

† "About two years ago, John Hill, late minister of Bury St. Edmund's, in the County of Suffolk, was indicted for omitting the cross in baptism and altering the vows." He pleaded guilty, was sentenced to one year's imprisonment, and then discharged. He was called again, and Judge Anderson shewed a copy of a supplication which he had formerly presented—for this he was again committed to prison, "and there he hath continued a prisoner since the last assize in Lent until this present day, 26th September, A.D. 1583." He had left his ministry in Bury half a year before the last assize in Lent, and yet only because of his supplication he was thus treated. *MS. Register*, p. 314. *Brook I.*, 274.



"We think ourselves bound in duty to unfold these matters to your lordships, and if you shall please to call us to the proof of them, it is the thing we most desire."—*Strype Ann.*

The effect of this remonstrance was a letter from the Council to the Judges of Assize, commanding them not to give ear to malicious informers against peaceful and faithful ministers; nor to match them at the bar with *rogues*, felons, or Papists; but to put a difference in the face of the world between those of another faith, and those who differ only about ceremonies, and yet diligently and soundly preach true religion. But this rebuff offended the prelates.\*

A little while after this, in 1583, the Norwich laity memorialized the Queen, praying for a further reformation in the Presbyterian direction.

"The supplication of the Norwich men to the Queen's Majesty, Anno 1583. . . . We crave that as your Highness by the favour of God have been the author of removing the doctrine of Antichrist . . . so it might seem good to your Highness to fulfill up your happy work by removing the government of Antichrist also, with all his Archbishops and also his Court-keepers . . . by planting that holy eldership the very sinew of Christ's Church which is so plainly described in God's word . . . and by removing the dumb ministry, that horrible evil [which filleth Hell paunch with the souls of the people], and by placing those ministers which have wherewith to feed Christ's flock, such as the word of the Lord shapeth out, which may not be chosen by corrupt patrons . . . but by the flock whose souls pertain to the ministers' charge, so that the judgment of the said flock in their choice be examined by a synod of lawful ministers."

This document was signed by one hundred and seventy-five of her Majesty's "loving subjects," and they speak in the name of "infinite more in this shire of Norfolk."†

The practical answer given was the appointment of Whitgift to the See of Canterbury.

Archbishop Grindal died in 1583, and was succeeded by Whitgift in September, who, as soon as he was seated on his throne, began in obedience to the Queen's injunctions to make war upon the Puritans. The first week of his Archiepiscopal rule he issued his famous articles.

1. That all preaching, catechizing, and praying in any private

\* *Neal I.*, 260.

† Second parte of a Register, p. 321.



family, where any are present besides the family, be utterly extinguished.

2. That none do preach or catechize, except also he will read the whole service, and administer the sacraments four times a year.

3. That all preachers and others in Ecclesiastical orders do at all times wear the habits prescribed.

4. That none be admitted to preach unless he be ordained according to the manner of the Church of England.

5. That none be admitted to preach, or execute any part of the ecclesiastical function unless he subscribe the following articles.

i. That the Queen hath and ought to have the sovereignty and rule over all manner of persons, born within her dominions, of what condition soever they be; and that none other power or potentate hath, or ought to have, any power ecclesiastical or civil within her realms or dominions.

ii. That the Book of Common Prayer, and of ordering Bishops, Priests, and Deacons, containeth in it nothing contrary to the word of God, but may be lawfully used; and that he himself will use the same and none other, in public prayer and administration of the sacraments.

iii. That he alloweth the Book of Articles agreed upon in the convocation holden at London in 1562, and set forth by her Majesty's authority; and he believe all the articles therein contained to be agreeable to the word of God.

Bishop Freeke was of course ready to assist the Archbishop in his new crusade, and so we find in the Register to which we are indebted for so much of the foregoing history the names of sixty-four ministers in Norfolk, and of sixty in Suffolk, who were "Not resolved to subscribe;" and in another list we have the names, and in some cases the residences, of sixty Suffolk ministers actually suspended on the 22nd and 23rd of January (query July), 1584, for not subscribing. This last-mentioned list agrees very nearly with the foregoing Suffolk list; the "Not resolved to subscribe" were in Suffolk the men who were actually suspended; we may therefore assume that the Norfolk list of those "Not resolved to subscribe" is substantially a correct catalogue of the ministers who were suspended in that county. These lists are given in Appendix I.

We have hitherto been describing the persecutions to which

the Puritans were exposed. We have seen that they chiefly objected to the Papistical portions of the English service book, and earnestly desired the establishment of such a ministry and discipline as existed in the Church of Calvin. If they could have obtained the abrogation of the offensive rites and ceremonies of the Established Church, and shorn its hierarchy of some of its absolute power; and if they could have introduced into it the elements of Presbyterian government, they would have been satisfied, and would then have compelled all others to submit to the authority of the Church thus reformed according to their ideas.

The ministers of this party adhered strongly to the national Church in the hope of ultimately securing such modifications as they desired, and conformed, though reluctantly, even when that hope was at its lowest ebb.

But there were some men in those days who felt the impositions to be intolerable; and further they thought that Christian ministers should resist them, and preach the word of God in spite of them, and that the laity should hear the word and receive the sacraments apart from them: in other words they thought they ought to separate themselves from both the impositions and the imposers. These were the early Independents or Congregationalists.

The mere Puritans had no love for the Separatists, as we find from another "Supplication of the ministers of Norfolk to the Lords of the Council," in which they speak of it as to their own credit, that they "have not maintained any division or separation from the Church . . . and have resisted with all their power . . . both Papists and other heretics, and the late schismatics of the faction of Browne."

To this document twenty names are appended—Samuel Otes, Richard Woods, Nicholas Ayland, Alexander Stephenson, John Greene, Thomas Mellis, John Harrison, Thomas Aldred, John Morgan, Peter Mawde, John Cooke, John Buirdsell, Edmund Byshop, Robert Linacre, Leonard Ranow, Thomas Howis, Richard Loupe, Edwin Sharpe, John Barnard, Thomas Elwin.\*

It will not fail to strike the reader that the relative position

\* Register II., 328.

of the old Puritan and Separatist, was as nearly as possible that now occupied by the Evangelical clergyman and the Congregational dissenter. To give the reader some idea of the way in which these Puritan ministers thought and felt towards the Separatists, we will quote a few sentences from the sermons\* of the first-named subscriber to the above supplication.

This Samuel Otes, his son tells us in his dedication of the sermons to Sir John Hobart, Bart., of Blickling, "was sometime Chaplaine to my late Honourable good Lord your Father, (who now resteth with God, his body being laid up in peace, and his memory with good men precious,) and one of the first Chaplaines that ever he entertained." He died before the year 1633.

"Judge now of what spirit our Brownists be ; as Christ said of his disciples that would have fire come downe from heaven to destroy Samaria, 'Yee know not of what spirit yee are,' so they know not of what spirits they be of ; for all their eloquence standeth in biting speeches ; that our Church is Babylon, Sodome ; that our ministers have the mark of the beast ; that our people are swine and dogges ; that our communion cup is the cup of the Divell ; that the table of Christ is the table of the Divell : our pulpits bee tubs, our Geneva Psalmes, Gehenna Psalmes. But I will say to them : I am wont to laugh at these kind of men, not to hate them. They thinke much to be touched in doctrine, but I will answer them as Erasmus : Let them lay away their swords, and wee will throw away our shields ; let them remove their poyson, and wee will cease to use any antidote ; let them refraine from evill speaking, and wee will not taunt again. In this wee cannot consent unto them in their schismes. Aye but say they, wee are willed 'to come out from Babylon,' yea and 'to separate ourselves and to touch no unclean thing.' I confesse, Schismatikes interpret this discession locally, but the Fathers understand it mentally and morally. The prophets and apostles proclaimed : 'touch no unclean thing.' But how? *Contactu cordis, non corporis*. Doth hee that commit sinne displease thee?—thou touchest no uncleane thing. Hast thou charitably rebuked him?—thou art come out from him. Yet they cry out, wee have no Ministers, no Sacraments, no Church at all. What is their reason? Our lives are not answerable to the doctrine of the Gospell. Be it so, yet this is no reason why they should make discession from us. How corrupt was Jerusalem . . . yet for all that Christ our Saviour frequented their Temple, and would not forbear their religious exercises. The Church of Corinth was defiled with many sinnes and

\* "An explanation of the Generall Epistle of St. Jude. Delivered in one and forty Sermons by that Learned, Reverend and faithfull Servant of Christ, Master Samvel Otes, Parson of Sowthreps, in Norfolk. Preached in the Parish Church of North Walsham, in the same countye in a Publicke Lecture. London, 1633."

horrible outrages . . . yet so long as the ministry of the word and sacraments was not utterly rejected, Paul acknowledgeth them a glorious Church. Certainly tares and unclean vessels are in the Church, yet let us endeavour ourselves to be good corne, and not goe out of the Church, but follow the counsell of Augustine, 'let a man reprove what he can' (without danger of schism,) 'and what he cannot let him patiently suffer,' but let him never make separation. For first, in the Church there be many more that feare God, and worke righteousness, than the outward eye can discern. . . . Secondly, even of them that are vile and naught, some of them are touched with griefe of conscience for their sinnes, and hunger and thirst after righteousness. Thirdly, a man is not to be condemned for some particular fact, for . . . 'in many things we offend all.' I may fitly apply that to our Brownists and Separatists which the religious Emperor said to one of that humour: 'If you bee so holy that you will not communicate in the word and sacraments with us your even fellow Christians, set a ladder to the clouds and clime up to heaven alone.' . . . But let the Brownists and all of the Separation leave their evill speaking; let them returne home to their mother the Church of England, for doubtless 'the eye that mocketh his father and despiseth the government of his mother, the ravens of the vallies shall picke it out and the young eagles eat it.'"

We do not apologize for the language which the Brownists used, or for the uncharitableness which they exhibited. We can only explain the matter by saying that "oppression will make a wise man mad," and that the tyranny of the Bishops drove their victims to extremes. We only here observe that the argument Otes employed would condemn the coming out even from Rome. His appeal at the close of his sixth sermon is characteristic of the times.

"So wee cry to you to bee instructed; O England bee instructed; O Norfolke bee instructed; O North Walsham bee instructed, lest the soule of the Lord depart from you; and the rather because we have cried long, like cocks that crow at midnight, and againe at three of the clocke, but longest and loudest towards day. The ministers are God's cocks, they crowed in King Edward's dayes and in Queene Elizabeth's dayes, but longest and lowdest in King James his dayes. . . . 'It is high time for us to wake out of sleep.' Even so awake England! thou hast slept fifty yeares like Endimion, like the seven boyes of Ephesus . . . like Abner that would not be awaked. . . . We teach and exhort you from yeare to yeare, from Thursday to Thursday; let us not rolle Sisyphus' stone, nor reach for Tantalus' apples; let us not '*cast pearles before swine, nor give holy things to dogs.*'"

The Puritan laity also sympathized in this feeling of opposition to the Separatists. "The gentlemen of Norfolk," in their letter "to the Council in behalf of their ministers," say :—

"Sundry of these preachers have much laboured against the faction of Browne, and therein have done exceeding great good in our country, so as at this present very few are noted to be of the same evil opinion." Signed, Henry Cromwell, Wm. Herdon, Ed. Clere, Natha. Bacon, John Perton.\*

On both these points we have now to join issue with these gentlemen. It is the history of these despised and maligned Brownists which is to claim our attention; and we shall have to shew that the Puritans mistook their character, and were deceived in their estimate of the vitality of the principles which the Brownists maintained.

All that has gone before has tended to this point. Reformation can never be content with whereunto it hath already attained; it must go on to perfection. A purer doctrine demanded for its preservation a simpler form of worship; this simpler worship required a less pretentious ministry to conduct it; this humbler ministry required a more scriptural system of discipline to secure the submission of the people; and this demanded a Congregational Church. By these steps we believe that we have been brought back as nearly as human imperfection will allow to the standard of primitive Christianity.

\* MS. Register.

## CHAPTER III.

### CONGREGATIONALISM.

IF Bishop Freeke was severe in his treatment of the Puritans, there was a class of Christian men in his diocese against whom he was furious: they have occasionally and incidentally presented themselves to our notice in preceding pages, but they now claim our particular attention. It was during this episcopate that the opinions of Robert Browne came into notoriety. The severe measures that had been resorted to in order to repress the Puritan clergy produced a revulsion in the minds of many, who even went the length of denying that the Church of England was a true Church; they therefore separated themselves altogether from her communion.

We shall first set forth the principles distinctive of these Separatists; and then describe the man who first in these later times introduced them to popular notice; and afterwards relate some of the sorrows which those who embraced them had to endure.

#### § i. THE PRINCIPLES.

*"The Church planted or gathered* is a company or number of Christians or believers, which, by a willing covenant made with their God, are under the government of God and Christ, and keep His laws in one holy communion."

"The Church government is the Lordship of Christ in the communion of His offices; whereby His people *obey to* His will, and have mutual use of their graces and callings, to further their godliness and welfare."\*

\* Robert Browne, 1582. Life and Manners of all Christians.

This is the first formal definition of a Congregational Church ; we do not say it is the best, but it has a claim to a place here because of the fact that it was the first attempt in later times to exhibit the principle which Congregationalists espouse. We believe indeed that our distinctive principles are as old as Christianity itself ; that they were inculcated in Apostolic times, and exemplified in the earliest Christian Churches. For many ages they were obscured and practically lost ; but no sooner was the word of God read generally than they began to re-assert their power. We can give no other account of their re-appearance than this : Godly men, enlightened by the Holy Spirit, discovered them in the New Testament as soon as it was restored to the people. Wycliffe, Tyndale, and others, had partial views of these truths, and in an imperfect way exhibited and acted upon them ; but it was left for more recent times to see them more clearly, and to hold them more firmly—to formulate and to embody them. This is how the kingdom of God *should* come. It is “as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how* ; . . . first the blade, then the ear, after that the full corn in the ear.”—*Mark* iv., 26—8.

We cannot tell when these principles first re-appeared. There are distinct traces of them in the reign of Edward VI., but it was not till towards the middle of the reign of Elizabeth that they laid claim to public attention, and when they did so they were every where spoken against. The seed had fallen into the minds of some and into the hearts of others, and accordingly it was developed ; in the former case into a theory, in the latter case into a consistent practice. We say the seed fell into the *minds only* of some, because unhappily the first man who publicly advocated the theory fell far short of realizing it in a consistent life, and by his inconsistencies brought dishonour on the cause. Like the first mover in the English Reformation, the instrument employed to bring the cause to the front was unworthy of the cause, and a stumbling-block to many ; he saw the truth but held it uncharitably ; carried it to an extreme and then abandoned it. But, the truth being revealed, holy men espoused it ; they loved it and were content to suffer shame for its sake : they

bare witness to the truth and the truth made them free. In no other way can we account for the fact that so many good and exemplary men willingly suffered the loss of all things, and some of them the loss of their own lives, whilst contending for the principles which in their opinion were "first delivered to the saints."

These principles were : that every properly constituted Church is a strictly voluntary society instituted for purely religious purposes, and regulated by laws and sanctions altogether religious ; that its members should be limited to persons making a credible profession of the Christian faith, and that its proceedings, as being moral and religious only, should be exempt from any control of the civil magistrate on the one hand, or of the secular power committed to the ruling clergy on the other ; that the persons who officiate as their teachers and pastors and the deacons or elders who manage their pecuniary affairs, should be chosen from among themselves ; that whilst they look for security against civil wrong to the civil magistrate, they should exercise discipline in their own community only by brotherly reproof, or exclusion from fellowship in case of disorderly conduct ; and that the holy scriptures are a sufficient rule of faith and practice.

Ecclesiastically and politically those who advocated these views were regarded and treated as schismatics and rebels, and their early history is one of sorrow and suffering which the men of this generation can hardly conceive. Those sufferings are not known because general historians almost uniformly ignore the men, and treat them as mere fanatics unworthy of notice, whilst their persecutors are frequently represented as all that was merciful and kind.\*

## § ii. THE PREACHER.

ROBERT BROWNE, who is generally allowed to have been the first in these later ages to set forth and advocate the principles of Congregationalism, was the son of Anthony Browne of Tole-

\* Whitgift, for example, is commended as a worthy and prudent governor of the Church ; and his mild and moderate carriage, it is said, was well worthy of imitation ! This good man expired in David's fulness of days, leaving a name like sweet perfume behind him.--*See Brook II.*, 46.



thorpe in Rutlandshire, "of ancient and right worshipful extraction." He became a student of Corpus Christi College in Cambridge, then master of the Free School, St. Olave's, Southwark, and Chaplain to the Duke of Norfolk. At Cambridge he was associated with men who diligently examined the Scriptures, and was a preacher of some considerable reputation; and here in all probability he received the germs of the truth which was afterwards developed into a consistent system of ecclesiastical polity.

He was born about, or just before, the middle of the sixteenth century. As a boy he would know something of the fierce persecution of Protestants in the reign of Mary; and as a youth would be stirred by the trials and troubles of the early Puritans. Such events as were passing before him naturally led him to inquire into the origin and nature of Church power; and his study of the word of God led him to reject absolutely all the claims of the hierarchy, and to espouse the principles of Congregational Independency.

In the month of June, 1571, whilst still a young man, he was cited to appear, with several Puritans, before Archbishop Whitgift; the Duke of Norfolk made strong intercession for him, and being related to the Lord Treasurer, Burleigh, that nobleman's power protected him for the time.

The next ten years of his life are historically a blank, but we are sure they were not spent in idleness. We find him next associated with some Dutch emigrants in Norfolk, with whom he continued about a year teaching, and preaching, and propagating his opinions.\*

He was apprehended in the latter part of the year 1580, or the beginning of 1581, and brought before the ecclesiastical authorities in this diocese, and we are informed by the Bishop himself that this was done "upon complaint made by many

\* In 1581 he settled in the city of Norwich, where he was employed in the stated exercise of his ministry; and many of the Dutch, who had there a numerous congregation, imbibed his principles. Growing confident by success, he called in the assistance of one Robert, not Richard Harrison, a country schoolmaster, and planted churches in different places.—*Collier, Eccl. Hist. II.*, 581.

Robert Harrison of St. John's and Corpus Christi Colleges, M.A., 1572; afterwards resided at Aylsham. In 1582, he joined Robert Browne at Middleburgh. Browne returned and conformed, but Harrison seems to have remained at Middleburgh, at which place he died in or about 1595.—*Athenæ Cant. II.*, 177.

godly preachers, for delivering unto the people corrupt and contentious doctrine contained and set down more at large," in a copy of "Articles ministered against him," to which he had been required to make answer. As the result of his trial he was imprisoned for some time.

His appearance and bearing on this occasion seem to have greatly impressed the Bishop (Freeke), who says in his letter to Lord Burleigh, April 19th, 1581 :—

"His arrogant spirit of reproving being such as is to be marvelled at ; the man being also to be feared, lest, if he were at liberty, he would seduce the vulgar sort of the people, who greatly depend on him, assembling themselves to the number of a hundred at a time, in private houses and conventicles to hear him, not without danger of some thereabout."

It is evident that whilst Browne had been musing the fire had burned, and at last he spake with his tongue, and frightened the Bishop ; and more than this, the prelate "feared whereunto this matter would grow." It is further evident that he had gained the attention and sympathy of many of the people who were imbibing his principles "in private houses and conventicles—not without danger" to others as well as themselves. It is also clear that the Puritans did not approve of these new doctrines for, strange as the proceeding may appear to us, they caused Browne to be apprehended and brought before the court which had so vexed and troubled themselves : and this is not only the testimony of the Bishop, but their own friends have told us that "sundry of these preachers have much laboured against the faction of Browne, and therein have done exceeding great good in our country."

Burleigh said in reply, April 21st, 1581 :—

"I understand that one Browne, a preacher, is by yr Lordship and others of the Ecclesiastical Commission committed to the custody of the Sheriff of Norfolk, where he remains a prisoner, for some matters of offence uttered by him by way of preaching ; wherein I perceive, by sight of some letters, written by certain godly preachers in your Lordship's diocese, he hath been dealt with, and by them dissuaded from that course he hath taken. Forasmuch as he is my kinsman, if he be son to him whom I take him to be, and that his error seemeth to proceed of zeal, rather than of malice, I do therefore wish he were charitably conferred with and reformed ; which course I pray your Lordship may be taken with him, either

by yr Lordship, or such as yr Lordship shall assign for that purpose. And in case there shall not follow thereof such success as may be to your liking, that then you would be content to permit him to repair hither to London, to be further dealt with, as I shall take order for, upon his coming; for which purpose I have written a letter to the sheriff, if yr Lordship shall like thereof.”\*

Sir Robert Jermyn, in a letter to Burleigh (1581), alludes to Browne as a man who “had many things that were godly and reasonable, and, as he thought, to be wished and prayed for, but with the same there were other things strange and unheard.” He further begged the Lord Treasurer to advise Browne to be more careful in his conduct, and to threaten him with sharp censure as an example to others, since he was but a mere youth in age and experience.

The Bishop in a second letter, August 2nd, 1581, writes to Burleigh and again ’tis Browne that troubles him:—

“May it please your Lordship to understand,” says he, “that though Mr. Browne’s late coming into my diocese and teaching strange and dangerous doctrine in all disordered manner, hath greatly troubled the whole country, and brought many to great disobedience of all laws and magistrates; yet by the good aid and help of my Lord Chief Justice, and Mr. Justice Anderson his associate, the chiefest of such factions were so bridled, and the rest of their followers so greatly dismayed, as I verily hoped of much good and quietness to have thereof ensued had not the said Browne now returned contrary to my expectation, and greatly prejudiced these their good proceedings; who having private meetings in such close and secret manner as that I know not possibly how to suppress the same. Am very sorry to foresee that (touching this my diocese,) which must, (in short time, by him and other disordered persons which only seek the disturbance of the Church,) be brought to pass.”

From this we learn that, though taught in private houses, these principles had thus early, “greatly troubled the whole country,” and that though the Judges had endeavoured to repress those who favoured them, their efforts were of but slight avail, for the more they persecuted them the more they multiplied and grew. My Lord Chief Justice and his associate might “bridle” the principal persons and “dismay” the rest, and excite hope of quietness in the Bishop; and the Puritans even

\* Fuller’s Church History III., p. 62.

might flatter themselves that, through their interference, "at this present very few are noted to be of the same evil opinion." But Browne returns and holds private meetings; the Bishop is disappointed in his expectations—is powerless to check the spread of these opinions, and actually fears that the whole diocese will be disturbed thereby, and therefore appeals to the Lord Treasurer thus:—

"The careful duty I ought to have to the country being my charge, enforceth me to crave most earnestly your Lordship's help (i.) in suppressing him [Browne] especially, that no further inconvenience follow by this his return; (ii.) and in procuring my Lord Chief Justice and Mr. Anderson such thanks from her Majesty for their painful travail in that behalf, that thereby they may be encouraged to go still forwards in the same."

Probably, listening to Burleigh's counsels, Browne left the country, for we find him almost directly with several friends in the island of Zealand, where they constituted themselves into a church, and he then published his doctrines in "A Book which sheweth the Life and Manners of all true Christians; and how unlike they are unto Turks and Papists, and Heathen folk. Also, the Points and Parts of all Divinity, &c." Middleburgh, 1582.\*

Dissensions arising in the Church,† at Middleburgh, Browne retreated with some of his followers to Scotland in 1584; here also he got into trouble, was committed to "ward and there detained a night or two till he was tried," but the court took him under their protection and encouraged him because of his "exclaiming against the ministers and calling in question their authority."†

Burleigh seems to have known of his movements, for in a letter to the Archbishop of Canterbury, July 17th, 1584, he says: "I am content that your Grace and my Lord of London, where I fear Browne is, [should] use him as your Wisdoms think meet. I have cause to pity the poor man." The next year he certainly was in England, for he was cited to answer for his

\* He also published a book in the same year, entitled "A Treatise of Reformation without tarrying for any, and of the wickedness of those Preachers, who will not reform them and their charge, because they will tarry till the Magistrates command and compel them." By me Robert Browne.

† The court did not mind how much he troubled the Scotch Presbyterians!

Treatises; but no proof being found that he was an accessory to their dispersion, he was dismissed.

He then went to his father's house, but Fuller says "that he would not own him for a son who would not own the Church of England for his mother." He travelled up and down the country, preaching against the laws and ceremonies of the Church, and then settled at Northampton, where his preaching gave offence, and he was cited before the Bishop of Peterborough, who, upon his refusing to appear, publicly excommunicated him for contempt. This censure, it is said, made such an impression upon him that he renounced his principles of separation, and having obtained absolution, he was, about the year 1592, preferred to the rectory of Achurch in Northamptonshire. It is probable that he owed this preferment to the interposition of Burleigh, who on the 20th June, 1589, wrote thus to the Bishop:

"Although it might seem somewhat strange that I should write to your Lordship in favour of this bearer, Robert Browne, who hath been so notably disliked in the world for his strange manner of writing and [for the] opinions held by him; yet seeing he hath now a good time forsaken the same, and submitted himself to the order and government established in the Church, I have been the rather moved to recommend him to your Lordship's favour, and to pray you, if haply any conceit may be in you that there should remain any relics in him of his former erroneous opinions, your Lordship would confer with him, and finding him dutiful and conformable, as I hope you shall, to receive him again into the ministry, and to give him your best means and help for some ecclesiastical preferment: wherein I am the more willing to do him good, and am not a little glad at the reclaiming of him, being of kindred unto me, as your Lordship I think knows."

But though as a wandering sheep he had been restored to the fold, he was no great credit to the Church which had thus received him to its ministry again. Fuller, who knew him, did not "believe that he ever formally recanted his opinions, either by word or writing, as to the main of what he maintained;" and one "S. B.," writing in 1588, was of the same opinion, for he says: "Browne cunningly counterfeiteth conformity, and dissembleth with his own soul, for liberty." Not only was his sincerity doubted, his moral character was strongly impugned; for Fuller says "he had a wife with whom he never lived, a

church in which he never preached, and as all the other scenes of his life were stormy and turbulent, so was his end." For being poor and proud, and very passionate, he struck the constable of his parish for demanding the payment of certain rates; and being beloved by nobody, the officer summoned him before Sir Rowland St. John, a neighbouring justice, in whose presence he behaved with so much insolence, that he was committed to Northampton gaol. The decrepid old man not being able to walk, was carried thither upon a feather-bed in a cart. There, not long after, he sickened and died, in 1630, aged upwards of eighty years, boasting "that he had been committed to thirty-two prisons, in some of which he could not see his hand at noon day."

There is a considerable amount of mystery connected with this eventful life. A bold and daring man he must have been, and also a lover of liberty, sincerely opposed to the tyrannical and oppressive measures of the Queen and her Bishops, "a person of good parts and some learning" also, or he could not have developed the system of Congregationalism as he confessedly did; "but his temper was imperious and uncontrollable," and to this we must attribute his failure at Middleburgh, "his arrogant spirit of reproofing," and his many imprisonments. But holding such offensive principles and maintaining them so publicly and pertinaciously, how comes it to pass that he suffered so little, and when apprehended was so frequently released? Fuller says: "One may justly wonder, when many meaner accessaries in this schism were arraigned, condemned, and executed, how this Browne, the principal, made so fair an escape, yea, enjoyed such preferment." The mere fact of his being related to Burleigh will not fully account for this. And why was Burleigh so constantly acquainted with his movements, and interesting himself in his favour? That Browne really believed in the truth of his ecclesiastical doctrines in the early part of his career, cannot be questioned; he could not otherwise have gathered up into his own mind the half-formed notions and the fragmentary opinions which had been floating about in the minds of others to give them clearness, fulness, and consistency, to express them in suitable terms, and to embody them in a living society. And

yet we cannot think that he was a spiritual man. His whole public career seems to belie the supposition. The explanation of the mystery seems to be, that Burleigh knew the man and used him for his own purposes. It was his policy so far to encourage Browne as to make him a powerful adversary to the hierarchical party, which he wished to moderate and humble; but not so far as to enable him to realize the object he had placed before him. He used his kinsman as a tool, and then laid him on the shelf. This is not the only instance in which statesmen have resorted to this expedient: it has been the policy of a party for generations to use the Dissenters, and at the same time to prevent the attainment of their wishes; to play them off against High Churchmen, but to let the Churchmen have the best of the struggle—and sometimes to leave the Dissenters to the mercy (!) of their foes.

### § iii. PERSECUTION.

About the same time that Bishop Freeke was persecuting Browne, he was instituting proceedings against those who held his opinions in the town of Bury St. Edmund's. He writes, April 19th, 1581:—

“Being informed of many great disorders in the town of Bury and country thereabout, as well in the clergy as in the laity; whereof, besides the general complaint, the High Commissioners at Bury, understanding of the same disorders, advertised me thereof by letters, requiring me to take order therein, I did of late in person, with others of my associates in Commission Ecclesiastical for these parts, visit the said town. In the which, finding great divisions among the people, some whereof are very desirous in dutiful affection to have her Majesty's proceedings observed; others, on the contrary, being given to fantastical innovations; there were moreover divers matters of importance exhibited and proved against Mr. Handson, who is, in very deed, the only man there blowing the coals whereof this fire is kindled. It was therefore thought meet, for the better quiet of that place, that he should be suspended from preaching, unless he could be contented to enter into bond to her Majesty's use hereafter to teach and preach the Word sincerely and purely, without impugning or inveighing against the Communion Book, the order of government, and laws of this realm now established. Which offer refusing, he was and is



thereupon inhibited to preach. Whereof I have thought good not only to inform your Lordship, but also the rest of my Lords of the Council, if so it should like your Lordship. Wherein this bearer is to attend and follow your Lordship's directions; having for your and their Lordships' better information, sent herewith a copy of the article and proof thereof preferred against Mr. Handson, referring the procedure therein taken to your Lordship's judgment and consideration."\*

He not only complains of Mr. Handson, but of some of the leading laity of the district, and in another letter says:—

"If it would please your Lordship to give me your good advice, how to prevent such dangers as through the strange dealings of some of the gentlemen in Suffolk about Bury is like to ensue, I should be much bound to your Honour for the same; which gentlemen in winking at, if not of policy procuring the disordered sort to go forwards in their evil attempts, and discouraging the staid and wiser sort of preachers—as by sundry letters which I send your Lordship by this bringer may appear more plainly unto your Honour—will in time, I fear me, hazard the overthrow of all religion if it be not in due time wisely prevented.

"EDMOND NORWICH.

*"Ludham, August 2nd, 1581."*

The above quotations will give an idea of the state of things at Bury in 1581. Reports and complaints had called the Bishop thither; he found clergy and laity breaking loose from episcopal restraints, and "fantastical innovations" advocated; he found also Mr. Handson, the prime mover, "blowing the coals whereof this fire is kindled," "impugning and inveighing against the Communion Book, the order of government, and [the ecclesiastical] laws of this realm now established." In other words, he found Brownism working like leaven in the meal, and even the gentlemen in the neighbourhood encouraging it. The Bishop fears that the result will be "the overthrow of all religion," meaning of course much the same thing as Demetrius of Ephesus did when he made a similar speech to the crafts-men of that city. "Ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods [churches] which are made with hands [by acts of parliament], so that not only this our craft is in danger to be set at nought, but also that the

\* Part of a letter to Lord Burleigh from Bishop Freeke. Lansdowne MSS.



temple should be despised and its magnificence destroyed." The Bishop's remedy was the same, "He is inhibited to preach."

This John Handson was curate of St. James' Church, Bury St. Edmund's. In 1573 he had been examined by the Bishop's Chancellor on account of Puritan irregularities, and had now become tinctured with Brownist opinions; he was therefore brought before the Bishop, examined and imprisoned. He had for his companions Tyler, Copping, and Thacker; the two latter had been incarcerated for circulating Browne's books. When they complained to the justices at the quarter sessions of their long and illegal imprisonment, their worships interceded with the Bishop in their favour. Whereupon his Lordship *drew up twelve articles of impeachment against the justices themselves!*\* and caused them to be summoned before the Queen and Council to answer for their misdemeanours. They were charged with countenancing the prisoners and other disorderly clergymen; and with contempt of his lordship's jurisdiction in refusing to admit divers ministers whom he had ordained, because they were ignorant and could only read; and with removing one Wood from his living on the same account. Sir Robert Jermin† and Sir John Higham, Knights, and Robert Ashfield and Thomas Badley, Esquires, gentlemen of Suffolk and Norfolk, being of the number of the said justices, gave in their answer to the Bishop's articles in the name of the rest; in which, after asserting their own conformity to the rites and ceremonies of

\* Egerton MS., 1693, pp. 89—91.

† Sir Robert Jermin of Rushbrooke. "About 1582, Frenke, Bishop of Norwich, exhibited articles against him and other justices of Suffolk, complaining of their countenancing Puritans, and of their rigorous treatment of Dr. John Deye, his commissary, Oliver Phillips, and Giles Wood, preachers and others, who were for the due observance of the orders appointed in the Church. The accused sent to Lord Burghley their answer to these charges, which they characterized as old, weak, untrue, and malicious."—*Athenæ Cantab.* III., 323, 4.

He is the author of "A true answer to the Articles exhibited by the Bishop of Norwich against Sir Robert Jermin, Sir John Higham, Knights; Robert Ashfield and Thomas Badley, Esquires, Justices of the Peace."—*MS. Lansd.* 37, art. 28; and in *Strype's Annals* iii., book ii., appen. No. iii.

"'Wodde,' a very 'simple' young man, who had been chosen on trial to drive out the ministers, according to agreement, was removed by one of the Justices of the Peace. Dr. Day was sent by the Bishop to maintain order, but his conduct was so preposterous that the local authorities treated him with contempt. Day, telling his own story, says: '27th June, 1581. Mr. Gayton forgetteth himself more and more in the pulpit. . . . Mr. Barbour hath called me 'Tosspot.' Oh that your Lordship would but send for him, and bind him over to his good behaviour, you would greatly encourage me to go 'forward.' At least I must make friends to be in commission for the peace, otherwise I fear there will be no dwelling here for me."—*Waddington II.*, 22, 24.

the Church, they very justly tax his lordship with cruelty in keeping men so many years in prison, without bringing them to trial according to law; and are ashamed that a Bishop of the Church of England should be a patron of ignorance, and an enemy to the preaching of the word of God.

Upon this the justices were dismissed. When therefore the Lord Treasurer, Lord North, Sir Robert Jermin, and others, wrote to the Bishop requesting that Mr. Handson, who was a learned and useful preacher, might have a license granted him, the angry prelate declared peremptorily that he never should have one unless he would acknowledge his fault, and enter into bonds for his good behaviour for the future.\*

But worse was the fate of his two fellow-prisoners. John Copping, who had been a minister near Bury, was brought before the Commissary of the Bishop of Norwich in the year 1576, and for certain Puritan opinions, which his judges called false and malicious, he was imprisoned seven years. Elias Thacker, another Brownist minister, was imprisoned with him. At the end of this time they were indicted, tried, and condemned for denying the Queen's Supremacy, and for having circulated Browne's books. This was called sedition, and both of them were hanged at Bury in June, 1583! About the same time William Dennis, a Separatist, was put to death at Thetford for his opinions. So gently did the ruling ecclesiastics exercise their pastoral authority. These men were the Proto-martyrs of Independency.

\* Neal I., 254, 5.

## CHAPTER IV.

### DESOLATION.

#### § i. DR. EDMUND SCAMBLER, 1584—1594.

Bishop Freeke was translated to Worcester in 1584, and was succeeded at Norwich by DR. EDMUND SCAMBLER, who was successively Bishop of Peterborough and Norwich. He was the first pastor of the Protestant congregation in London in the reign of Queen Mary, but was compelled by the severity of the persecution to relinquish his office. He was learned and zealous against the Papists; but though he had suffered for his Protestantism in the time of persecution, he himself became a persecutor of Protestants in the reign of Elizabeth. He suspended and deprived several in his former diocese, and it appears he brought the same spirit with him to Norwich.

William Flemming, Rector of Beccles, was one of his first victims in this diocese; he was deprived of his rectory, on July 23rd, 1584, for refusing to subscribe Whitgift's articles.\* But after the clean sweep which Freeke had made, there was but little for his successor to do, and the storm seemed moderated. The havoc, however, that had been made in the Church by the ruthless proceedings of the hierarchy now began to be evident to all men. The House of Commons was aroused, and several bills were introduced to moderate the power of the ruling clergy, and to relieve those who were suffering under their severity; but by the action of the Bishops the design was frustrated, and no relief obtained. In connexion with the debates on these subjects, returns were made to parliament of the

\* The official form of the deprivation is given in the Appendix II.

state of the country; and a writer in the oft-quoted Register thus speaks:—

“How miserable the state of the Church is for want of a godly-learned ministry throughout this realm, may appear by this Brief of divers counties and shires gathered truly, partly out of the surveys made the last parliament, and partly this 2nd of November, 1586.”

“In Norfolk there are 400 benefices at the least which are discharged by unfit ministers, not able to preach, whereof there be served by double beneficed men 230 and more; and if a more exact survey were made there be yet many more overpassed.”\*

Then follows a list of 400 names of places, with the names of the incumbents and the proofs of their incapacity and unfitness for the office they held, such as no preacher; an old masse priest; a tippler, &c., &c.; and then is given a list of nine “all dumbe ministers, scarce able to read; with many more called for their unworthiness Sir Thomas, Sir John, &c., and cannot so easily by names be known.” The fact being that they were from the lowest class of society. Such men *might* be ministers of the Establishment, but conscientious Puritans never! No doubt the state of Suffolk was similar. The same volume contains particular returns from several other counties, all telling the same tale, and altogether giving a distressing view of the fearful state to which the Bishops had brought the country and the Church.

In 1588, Bancroft introduced the doctrine of Episcopacy *jure divino*. Hitherto even High Churchmen had not denied the validity of Presbyterian ordination; and we have seen that ministers ordained otherwise than according to the rites of the English Church were admitted into its ministry; but now the necessity of Episcopal ordination was maintained by some of the ruling ecclesiastics, and as their pretensions rose higher their exactions increased, and it became all the more difficult to submit to their terms. The Puritans were in a sad case!

But in 1592 an Act was passed entitled “An Act for the Punishment of Persons obstinately refusing to come to Church.” Its object was utterly to extinguish the Brownists and Separatists, who had by this time increased to a considerable number. It

\* Register II., 684.

decreed that "all persons above the age of sixteen refusing to come to Church, or persuading others to deny her Majesty's authority in causes *ecclesiastical*, or dissuading them from coming to Church, or being found present at any conventicle or meeting under pretence of religion, shall upon conviction be committed to prison without bail till they shall conform and come to Church;" and that should they refuse to recant "within three months, they shall abjure the realm and go into perpetual banishment; and that if they do not depart within the time appointed, or if they ever return without the Queen's license, they shall suffer death without benefit of clergy."

During the debates which preceded the passing of this Act, Sir Walter Raleigh declared his conviction that the Brownists at that time were not less than twenty thousand, divided into several congregations in Norfolk and Essex, and in the parts about London.

It was not long before proceedings were taken under the Act, and Henry Barrow,\* who had taken the place of Browne, was one of the first victims. He and Greenwood and Penry were imprisoned, with many more holding the same opinions. After suffering fearful privations, Barrow and Greenwood were brought in a cart to Tyburn on the last day of March, to see if the terrors of death would affright them and induce them to recant, and this failing, they were on the 6th of April following again conveyed thither and executed. Penry was hanged, May 29th, 1593.

\* Henry Barrow was the third son of Thomas Barrow, Esq., of Shipdham in Norfolk, of Clare Hall, Cambridge; a member of Gray's Inn, in 1576. At first a profligate, he afterwards was brought under the power of religion, and on examination became dissatisfied with the principles of the Church established, and wrote against them. Those who sympathized with him were called Barrowists, which was only one of the names by which the Separatists were known. In November, 1586, he and John Greenwood, clerk, were convened before the High Commissioners for causes ecclesiastical, charged with holding schismatical and seditious opinions, which were simply the opinions on Church government of the Brownists, among which is this: "That all the precise [the Puritans] which refused the ceremonies of the church and yet preached in the same church, strained at a gnat and swallowed a camel, were hypocrites, and walked in a left-handed policy, as [among others] in Norwich Master More, Paumone, and Burges." They were at this time enlarged upon bonds; but again offending were committed to the Fleet, July 20th, 1588, and never regained their liberty. Barrow's book, "A brief discovery of the false Church," republished in 1707, is well worthy of attention. See also Brook, Puritans II., 25-42.

## § ii. DR. WILLIAM REDMAN, 1594—1602.

Bishop Scambler died May 7th, 1594, and was buried in the cathedral. He was succeeded by DR. WILLIAM REDMAN, who is said to have been one of the divines concerned in the compilation of the Book of Common Prayer. He died September 25th, 1602, and was also buried in the cathedral.

During this episcopate, chiefly as the result of the Act of 1592, multitudes fled beyond the sea, who settled in various cities in Holland, and formed Congregational Churches, which will be famous through all succeeding ages.

In 1595, Dr. Nicholas Bound,\* of Norton in Suffolk, wrote a book on "The True Doctrine of the Sabbath," which caused considerable controversy for several years, and in some degree drew attention away from other subjects. The Puritans adopted its positions, and it exercised a very great influence. Thomas Rogers of Horningsheath, in Suffolk, who had been suspended with Dr. Bound in 1583, but who afterwards became a zealous conformist, replied to the Doctor. Referring to certain preachers who had taken up the theme, he says, in his preface to his work on the Thirty-nine Articles:—

"Calling to mind the 'Sabbath Doctrine,' printed in 1595, I presently smelt both whose disciples all those preachers are: and that the said doctrine had taken deep impression in men's hearts and was dispersed, whilst our watchmen were otherwise busied, if not asleep, over the whole kingdom."

He further says:

"It is a comfort unto my soul, and will be till my dying hour, that I have been the man and the means that the Sabbatarian errors and impieties are brought into light, and knowledge of the state; whereby, whatsoever else, sure I am this good hath ensued, namely, that the said Books of the Sabbath have been both called in and forbidden any more to be printed and made common. Your Grace's [Bancroft] predecessor, Archbishop Whitgift, by his letters and officers at Synods and visitations,

\* Nicholas Bound, D.D., son of Robert Bound, M.D., Physician to the Duke of Norfolk; educated at Cambridge, where he took his degrees, afterwards beneficed at Norton in Suffolk; refused to subscribe Whitgift's Articles in 1583, and was suspended from his ministry. He married the widow of John More of Norwich, and superintended the publication of his works in 1593. See ante, p. 24.

Anno. 1599, did the one : and Sir John Popham, Lord Chief Justice of England, at Bury St. Edmund's in Suffolk, Anno. 1600, did the other."

On the death of the Archbishop, Dr. Bound published a new edition of the book, which for a long time continued to influence the thoughts and actions of men. The controversy it excited called forth the Book of Sports in the succeeding reign.

Till the close of the reign of Elizabeth, severities against the Puritans continued, and it was supposed that those severities had effectually subdued the power and diminished the number of the Nonconformists, but whether they really had done so the sequel will shew.

Elizabeth died March 24th, 1603. Her reign of forty-four years was one long weary pilgrimage of sorrow and suffering for those who endeavoured to advance the principles of Evangelical religion and scriptural reformation, and to resist the backward tendency towards Ritualism and Romanism manifested by the ruling hierarchy.

## CHAPTER V.

### SOWING THE WIND.

#### § i. DR. JOHN JEGON, 1602—17.

SHORTLY before the death of Elizabeth, DR. JOHN JEGON was appointed to this See. He had been Vice-chancellor of Cambridge University; and for his diligence in suppressing Nonconformity there, was supposed to be a fit man for this position. After his appointment he distinguished himself by his zeal for conformity, and the exact management of his revenues, by which he was enabled to purchase a very considerable estate, and to enrich his family. This in the latter part of his life seems to have been the principal object of his attention. His death happened March 13th, 1617; but he was thought to have died too rich for a bishop, and to have expended too little of his ample fortune in acts of charity.\*

“He was much despised and hated, being inhospitable and penurious. He was buried in the parish church of Aylsham, where his monument is still to be seen, though much defaced.”†

During this episcopate James I. ascended the throne; the Hampton Court Conference was held; Whitgift died, and Bancroft was raised to the Archiepiscopal throne; the canons were enacted in convocation; Ladd was persecuted at Yarmouth; and Robinson and Ames removed to Holland.

James I. began to reign in England in 1603. From his antecedents the Puritans expected that they should now obtain some relief; but these expectations were doomed to disappointment.

\* Granger Biog. I., 349.

† P. Browne, “Norwich,” p. 343.



James, when King of Scotland only, had "praised God that he was born to be king of the purest Kirk in the world," and had been so irreverent as to declare that the English service was "an evil-said mass, wanting nothing but the liftings."\* He had also said other things which appeared to be in exact harmony with the views of the Puritans, and it was but natural that they should hope for a favourable reply to the petition which above a thousand of them presented to him on his first coming into England. They represented themselves as "groaning under the burden of human rites and ceremonies, and with one consent they threw themselves at his royal feet for a reformation in the church service, ministry, livings, and discipline."

A Conference was appointed to be held at Hampton Court, January 14—17, 1603, professedly to give due consideration to these matters. On the first day the King and the Episcopal party alone went over all the ground, and settled what was to be done. The next day four Puritan ministers, Dr. Rainolds, Dr. Sparke, Mr. Chadderton, and Mr. Knewstubs,† were called into the Privy Council Chamber, "the two Bishops of London and Winchester being there before," when, after some preliminary oratory, Dr. Rainolds was called upon to state the case of the petitioners. They desired

1. That the doctrine of the Church might be preserved in purity according to God's Word.
2. That good Pastors might be planted in all Churches to preach the same.
3. That the Church-government might be sincerely administered according to God's Word.
4. That the Book of Common Prayer might be fitted to more increase of piety.

Dr. Rainolds explained and enforced the Puritan objections, and, with many unseemly interruptions from the King and Bishops, continued the unequal contest for some hours, and then Mr. Knewstubs came to his aid and took up the subject for a while, the Doctor afterwards resuming the debate.

On the third day the King and the Bishops had the Con-

\* He could have seen the liftings also had he lived in our days!

† Mr. Knewstubs of Cockfield, Suffolk. See Brook II., 308.

ference at first to themselves, and after they had settled matters the four Puritans were again called in and told what had been decided. The King gave them to understand that "obedience and humility were marks of honest and good men: those he expected of them, and, by their example and persuasion, of all their sort abroad; for if hereafter," said he, "things being thus well ordered, they should be unquiet, neither he nor the state had any cause to think well of them."

Mr. Chadderton requested that the wearing of the surplice, and the use of the cross in baptism, might not be urged upon some painful ministers in Lancashire; and then Mr. Knewstubs requested forbearance also for some honest ministers in Suffolk, telling the King it would make much against their credits in the country to be now forced to the surplice and the cross in baptism. My Lord's Grace [Whitgift] was about to answer:—

"Nay," saith his Majesty, "let me alone with him. Sir," saith the King, "you shew yourself an uncharitable man; we have here taken pains, and in the end have concluded of an unity, and uniformity; and you, forsooth, must prefer the credits of a few private men, before the general peace of the Church. This is just the Scots argument; for when anything was there concluded, which disliked some humours, the only reason why they would not obey, was, it stood not with their credits to yield, having so long time been of the contrary opinion. I will none of that," saith the King; "and therefore, either let them conform themselves, and that shortly, or they shall hear of it."\*

Thus royally were the questions settled which had troubled the consciences of hundreds of faithful ministers in the Church; and now said the King: "If this be all your party have to say, I will make them conform, or I will harry them out of the land, or else do worse."

Brow-beaten and disappointed, they were taught the lesson, "Put not your trust in princes!" They departed from the presence of the council, if not rejoicing, yet thankful that "they were counted worthy to suffer shame for the name of Jesus."

The obsequious Archbishop, Whitgift, who protested that "he was verily persuaded the King, at this conference, spoke by the Spirit of God," did not long survive; he died February 29th, 1603 $\frac{3}{4}$ : but meanwhile he had cited seven ministers before him

and suspended them ; and they were cited to appear before him again on the day on which he died. His successor was Richard Bancroft, a more unrelenting persecutor than Whitgift, as the Puritans soon found to their cost. He was "a sturdy piece," and "resolved to break them if they would not bow." "Who could stand against a man of such a spirit armed with authority, having the law on his side, and the King to his friend?"\* During the six years he occupied the Archiepiscopal throne he deprived, silenced, and admonished above three hundred ministers.

After the conference it was found that there were seventy-one Suffolk ministers, and twenty-eight 'ministers in Norfolk, who could not subscribe.

Whilst some of the Puritans were petitioning a pedantic king, and attending a mock conference which was never intended to result in any measure of relief to tender consciences, others were developing into christians of a stronger and perhaps a sterner type.

The Puritans generally "would have healed Babylon;" it was their great desire to do so ; but they found, what all reformers in all ages have found, that the object of their desire was unattainable—"She is not healed." Others, seeing this, and impelled by the logic of events, took the only step that was open to them ; they said, let us "Forsake her and go every one into his own country." *Jer. ii. 9.*

In the year 1604, the CONSTITUTIONS AND CANONS of the Church were settled in convocation, and, without receiving the assent of Parliament, were issued on the strength alone of the Royal Supremacy. The Ecclesiastical authorities and the High Commission Court decided questions affecting the liberties and property of the people according to these Canons. It is necessary therefore that some allusion should be made to those which had a particular bearing upon our subject ; and we give those numbered from II. to XII.

## II. *The King's Supremacy.*

Whosoever shall hereafter affirm that the King's Majesty hath not the same authority in causes Ecclesiastical that the godly kings had among

\* Wilson in Kennet's History.

the Jews, and Christian Emperors of the primitive Church, or impeach any part of his Royal Supremacy in the said causes restored to the crown, and by the laws of this realm therein established : Let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and public revocation of those his wicked errors.

### III. *The Church of England a true and Apostolical Church.*

Whosoever shall hereafter affirm that the Church of England by law established under the King's Majesty, is not a true and an Apostolical Church, teaching and maintaining the doctrine of the Apostles : Let him be excommunicated, &c. (as before).

### IV. *Impugners of the public worship of God, established in the Church of England, censured.*

Whosoever shall hereafter affirm that the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth anything in it that is repugnant to the Scriptures : Let him be excommunicated, &c. (as before).

### V. *Impugners of the Articles censured*

Whosoever shall hereafter affirm that any of the nine and thirty Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God, one thousand five hundred sixty-two, for avoiding diversities of opinions, and for the establishing of consent touching true religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe thereto : Let him be excommunicated, &c. (as before).

### VI. *Impugners of the Rites and Ceremonies censured.*

Whosoever shall hereafter affirm that the rites and ceremonies of the Church of England, by law established, are wicked, anti-christian, or superstitious, or such as being commanded by lawful authority, men who are zealously and godly affected, may not with any good conscience approve them, use them, or as occasion requireth, subscribe unto them : Let him be excommunicated, &c. (as before).

### VII. *Impugners of the Government of the Church censured.*

Whosoever shall hereafter affirm that the government of the Church of England under his Majesty by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, is anti-christian, or repugnant to the word of God : Let him be excommunicated, &c. (as before).

### VIII. *Impugners of the form of Consecrating and Ordering Archbishops, Bishops, &c.*

Whosoever shall hereafter affirm or teach that the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any

thing in it that is repugnant to the word of God ; or that they who are made Bishops, Priests, or Deacons in that form, are not lawfully made, nor ought to be accounted either by themselves or others, to be truly either Bishops, Priests, or Deacons, until they have some other calling to those Divine offices : Let him be excommunicated, &c. (as before).

### IX. *Authors of Schism in the Church of England.*

Whosoever shall hereafter separate themselves from the Communion of Saints as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the doctrine, government, rites, and ceremonies of the Church of England, to be prophane and unmeet for them to join with in christian profession ; Let them be excommunicated, &c. (as before).

### X. *Maintainers of Schismatics.*

Whosoever shall hereafter affirm that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England prescribed in the communion book, and their adherents, may truly take unto them the name of another church not established by law, and dare presume to publish it, that this their pretended church hath of long time groaned under the burden of certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the orders and constitutions therein by law established : Let them be excommunicated, &c. (as before).

### XI. *Maintainers of Conventicles.*

Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful churches : Let them be excommunicated, &c. (as before).

### XII. *Maintainers of Constitutions made in Conventicles.*

Whosoever shall hereafter affirm that it is lawful for any sort of ministers and lay persons, or either of them, to join together, and make rules, orders, or constitutions in causes ecclesiastical, without the King's authority, and shall submit themselves to be ruled and governed by them : Let them be excommunicated, &c. (as before).\*

\* These Canons are still in force, and are the constitutional laws of the Church of England at the present day !

Not dead but sleeping ; and Dissenters owe their freedom from penalties and punishment, not to the charity of the Church, but to the law of the land. Mr. Gace, in his Catechism recently published, and extensively taught in some denominational schools, longs for the time when the Church will be at liberty to put its laws into execution. He asks, "Why have not Dissenters been excommunicated ? Because the law of the land does not allow the wholesome law of the Church to be acted upon ; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church."

When excommunication was more than a priestly threat, it was a terrible reality.

It is at once apparent that Puritans, and especially Separatists, would be affected by these ecclesiastical laws.\*

A sermon was preached at Norwich in the year 1605, and dedicated to Archbishop Bancroft, on "The Authority of the Church in making Canons and Constitutions concerning things indifferent, and the obedience thereto required," by Fran. Mason, B.D. He tells us in the dedication that he had preached the sermon because "some of the ministry stand unresolved, and that (as he takes it) because they doe not duly consider the nature of things indifferent, and the duty of a subject to his Sovereign," and so he proceeds "to doe his endeauour to settle the tender and trembling consciences of those which are not wedded to their own conceits, but have been carried away rather of weaknesse than of wilfulnesse." The attempt seems to have been made honestly, and the preacher sincerely desired to serve the men he endeavoured to persuade. A specimen of the positions he maintained, and of the arguments he employed, will throw considerable light on the question of ecclesiastical opinion current at the period, and at the same time will suggest to us the real grounds of objection on which the Puritans rested. It is to be observed that the argument is addressed to mere Puritans, the preacher having but little hope of reaching the understanding of Separatists, whom he regarded as men "wedded to their own conceits," and led away by wilfulness. He tells his hearers that—

"In an absolute kingdom,† as this of England, the King, by the law of God, is the only supreme gouernor of all persons and causes Ecclesiastical and civill within his own kingdom: therefore the King, and those which under the King have the regiment of the Church lawfully committed vnto them, have lawful authority to make Church-orders."

"When the sentence is pronounced, if the offender do not submit within forty days, he may be taken and imprisoned, and is to remain in prison till he submits and is absolved. He is disabled to do any judicial act, to sue any action, or to be a witness, &c.; and if he die excommunicate, he may not have Christian burial."—*Jacob's Law Dictionary*.

We can never believe in the desire of the Church (we speak not of individuals but of the Church as a definite whole,) for unity and peace whilst she keeps these "rods in pickle." She never can become charitable and Christ-like, whilst these Canons remain a part of her very constitution.

\* Ames in his *Fresh Suit*, p. 122, says that the evil which resulted from the Convocation was "the remooving, or excluding of a thousand good preachers, the vexing or disturbing of tenne thousand good Christians, and I speake within compasse of trueth."

† It was the design of James to be an absolute, and not a constitutional King; and the court clergy assisted his endeavours to become so.

Granting the premises, the conclusion seems certain ; he therefore advances to make good his foundation, and says :

“By the ancient lawes of this Realme this Kingdome of England is *an absolute Empire and a Monarchie*, consisting of one head which is the *King*, and of a *Bodie Politike*, which bodie politike the law divideth into two generall parts, the *Cleargie* and the *Laitie*. Now the King of England being an absolute Soueraigne, and consequently by the law of God supreme gouernour ouer all persons and causes Ecclesiasticall and Temporall, within his owne dominions, may by the ancient *prerogative and lawes* of England make an *Ecclesiasticall commission*, by *advise whereof*, or of the *Metropolitaine*, he may according to his Princely wisdome, *ordaine and publish such ceremonies or rites as shall be most for the advancement of God's glory, the edification of his Church, and the due reverence of Christ's holy Mysteries and Sacraments*. And it is further enacted by authority of Parliament that the Convocation shall be assembled alwaies by vertue of the *King's Writ*, and that their Canons shall not bee put in execution, vnlesse they bee approued by Royall assent.”

Wherefore he further declares that the lately issued Canons being

“The conclusions set downe by the sacred Synod (the Convocation) ratified by the King's royall assent, confirmed by his Highnesse letters patent under the great Seale of England, and by his Soueraigne authoritie published, commanded and enioyned to bee diligently observed, executed, and equally kept by all the subjects of this kingdome, haue a binding force, and are in the nature of a law, and therefore may be iustly called the King's Ecclesiastical lawes, in making whereof the Church of England without all controversie proceedeth honestly and in order.”

He says nothing about the authority of parliament. It is to be observed that the Canons of 1604 were simply the decrees of the Convocation. They were issued with the royal assent, but without the authority of parliament. Yet Bancroft and the court clergy pressed them so severely upon the Puritans, that at length the parliament interfered on their behalf.

In the session of 1610, “it was matter of loud complaint that the prelates should have ‘deprived, disgraced, silenced, and imprisoned’ so many of the Puritan clergy, who were described as ‘God's messengers,’ and as eminent benefactors to their country, in contempt of the efforts made in the lower house to prevent such courses ; it was declared that the conformity required was such as the legislature had never enjoined,



and such as could not therefore be legally enforced. A petition was presented, which stated that—

“Whereas divers learned and painful pastors that have long travailed in the work of the ministry, with good fruit and blessing of their labour, who were ever ready to perform the legal subscription, appointed by the thirteenth of Elizabeth, *which only concerneth the confession of the true Christian faith, and doctrine of the sacraments*, yet, for not conforming in some points of ceremonies, and for refusing subscription to the late canons, have been removed from their ecclesiastical livings, being their freehold, and debarred from all means of maintenance, to the great grief of your Majesty's subjects, seeing the whole people that want instruction lie open to the seducement of Popish and ill-affected persons; we therefore most humbly beseech your Majesty that such deprived and silenced ministers may, by license or permission of the reverend fathers in their several dioceses, instruct and preach unto their people in such parishes and places where they may be employed, so as they apply themselves in their ministry to wholesome doctrine and exhortation, and live quietly and peaceably in their calling, and shall not, by writing or preaching, impugn things established by public authority.”\*

But to return to Mr. Mason—having proved as he supposed his position, he appeals to his Puritan hearers, and says:

“Remember the commandment of God: *Let every soule be subiect to the higher powers*: behold the face of our gracious Soueraigne and consider what a griefe it must needs be vnto him to see those which are indued with learning and vertue not to haue learned the vertue of obedience.” [The King's own argument at the Hampton Court Conference.] “Wee all acknowledge him to be supreme gouernour ouer all persons and causes ecclesiasticall and temporall: is he gouernour of all *persons* and shall he not gouerne *you*? Do you acknowledge him gouernour ouer all *causes*, and shall he not appoint you whether your garments shall bee blacke or white, round or square? Shall wee teach the people obedience and bee ourselues examples of disobedience? I pray you be advised in your courses, and wisely weigh with yourselues that solemne oath which you haue taken to the Prince's supremacy when you receiued degrees academically, or holy orders ministerially, or any institution to spirituall promotion in the Church of England, and consider without partiality whether these your proceedings bee correspondent to your oath or no.”

\* From this it will appear that the Puritans are not to be regarded as a mere faction, but as a body of clergymen possessing the confidence of the representatives of the nation in parliament; that their desires were to exercise their ministry in accordance with the laws; and that the power which oppressed them was an ecclesiastical tyranny. The struggle in which they were engaged was part of that greater struggle which continued throughout the Stuart dynasty—the struggle between law and prerogative on the one hand, and liberty and national slavery on the other.



Acknowledging the King's Supremacy to the extent they did, it may be a question whether the Puritans were perfectly consistent in the course they pursued. They felt themselves to be in a dilemma: they could not exercise their ministry without resisting the supremacy on the one hand, or coming out of the establishment on the other; and for this latter they were not prepared, they therefore dared the former. Our preacher then proceeds to shew them how they

"encourage the Brownists, who build their conclusions vpon your premises, and put your speculations in practise. For," says he, "haue not your ringleaders proclaimed that our gouernment by Bishops is popish, our liturgie popish, our ministring of baptisme with the crosse popish, our kneeling at the communion popish, our garments for publike administration popish, our holidiaies popish, and almost every thing popish? Wherefore the Brownists hauing learned that the Pope is Antichrist, and the present Church of Rome Babylon; and hearing a voice from heauen crying, *goe out of her, my people, that you be not partakers in her sinnes, and that yee tast not of her plagues*, haue, vpon your former premises, gathered a practicall conclusion and made an actuall separation and rent from the Church of England. And surely, my brethren, as they had their originall from your positions, so now they are strengthened by your practises: for they may well think that such learned and vertuous men, so famous and renowned preachers, knowing a *woe pronounced against them if they preach not the Gospell*, would never suffer themselves to be silenced for matters which they iudged indifferent, and therefore they will take it as granted that the things you sticke at, are in your opinion simply vnlawfull. Vpon this dangerous position they will builde another, for if the Liturgie of the Church of England, as it is inioyned at this day to be performed, be such as a minister cannot execute his function with a good conscience, then they conclude that neither may the people heare it with a good conscience, because their presence were an approbation of it: thus the vnquiet wit of man will still be working, even till it runne itselfe vpon the rocke of his own destruction."

The Puritans could not be satisfied with this logic, still persisted in their Nonconformity, and suffered the consequences which the ruling clergy inflicted without mercy. Well would it have been for them if the Bishops had listened to our preacher's appeal:

"And heere most reverend Fathers, though in your wisdom you find it fit that authorized lawes bee put in execution, yet remember that the offenders are your owne children in the Lord, and by God's mercy your

assistants in dispensing the precious truth of Jesus Christ, and many of them very learned and laborious in the Church of God, adorned with manifold virtues and graces of the spirit ; and therefore let all your proceedings towards them be with a tender heart and a tender hand."

We gratefully receive the testimony of the preacher to the character of the men who, however inconsistently with their theory of the supremacy and with their canonical subscriptions, could endure the sorrows of Nonconformity rather than trifle with their consciences ; and we are thankful to know that there were some men at that time who saw clearly through the sophistry of the foregoing argument, who claimed their rights as christian freemen ; denied the supremacy ; refused to submit to the yoke of bondage ; and laid the foundation broad and deep of that larger Religious Liberty which we enjoy.

As for the Brownists and Separatists—the men who dared to carry out their convictions to their legitimate conclusions—they sought not their justification in the scruples of the Puritans, however weighty, but in their firmer grasp of the doctrine implied in the text : "Render therefore to Cæsar the things that are Cæsar's, and unto God the things which are God's:" a doctrine diametrically opposed to that of the royal supremacy over all persons and causes civil and ecclesiastical, making a clear distinction between the obedience due to the civil ruler, and the obedience due to the Lord of conscience and the King of Kings. They therefore hesitated not to act in opposition to those canons and ordinances which they believed to be contrary to the word and will of God. They suffered the penalties of their daring like Christians ; like heroes ; like martyrs ; and laid the foundations of a free republic on one side the Atlantic, and of a free monarchy on the other. Their principles, like the leaven, are working still, quietly yet surely, and will continue to work until the whole Church shall be leavened and free !

JOHN ROBINSON, M.A., born 1575, probably in Lincolnshire or Nottinghamshire, was educated at Corpus Christi College, Cambridge, where he was admitted in 1592, and obtained a fellowship in 1598, which he retained till 1604.

Brought into personal relations with Mr. William Perkins, he

became, by the grace of God, a converted man whilst yet a member of the English Church; and at the close of his University course, he came into Norfolk and began his public ministry in the neighbourhood of Norwich. At what place it is not known; probably he was a preacher not beneficed, and therefore it is not likely that his name will be found in official records.\* He was however a Puritan, and therefore suspended by the Bishop, whereupon he retired to Norwich and collected a congregation of Puritan worshippers there, who were greatly disturbed and afflicted by the Bishop's officers, as Ainsworth in his "Counter-poyson" tells us.

"Witness," says he, "the late practice in Norwich, where certain citizens were excommunicated for resorting unto and praying with Mr. Robinson, a man worthily revered of all the city for the grace of God in him. . . . Hereby all may see what small hope there is of curing the canker in your Church."

He wished if possible to retain his connexion with the establishment, and long resisted the conviction that his position was untenable, so that as he says:

"Had not the truth been in my heart as a burning fire shut up in my bones, (*Jer.* xx. 9) I had never broken those bonds of flesh and blood, wherein I was so straitly tied, but had suffered the light of God to have been put out in mine own unthankful heart by other men's darkness."

Hopeless with respect to further ecclesiastical reformation, and convinced that all attempts at harmonizing his scriptural views with canonical law "were vain," and subject to the suspicions, informations, and oppressions of the dominant party, he solemnly resolved, and "on most sound and irresistible convictions," to carry out his Puritanical principles to their just consequences, and to separate himself altogether from the Church of his youth and his affections.†

He left Norwich virtually a Separatist, resigned his fellowship at Cambridge in 1604, and joined himself to a church in Lincolnshire, which had, about 1602, covenanted with the Lord, and

\* We hoped we had found a clue to settle the question, Where was John Robinson beneficed? In the Yarmouth Records we find an entry 1608, Francis Parkins appointed clerk "with the good liking of Mr. Robinson the Pastor;" but, alas! this date will not suit. This was the year of Robinson's arrival in Holland.

† Ashton's Life, pp. xvii., xix.

with each other, "to walk in all his ways made known, or to be made known unto them, according to their best endeavours, whatever it should cost them."

Of this church Messrs. Smyth and Clyfton were pastors; but in consequence of the increase in their numbers, it was found desirable to form two distinct societies in different places; Mr. Smyth and Mr. Clyfton were chosen pastors of the respective churches. Mr. Robinson attached himself to Mr. Clyfton's church, was shortly afterwards chosen his assistant in the ministry, and then, on Mr. Clyfton's removal to Holland, became sole pastor of the church. The church ordinarily met at Mr. Brewster's house at Scrooby, within the borders of Nottinghamshire, and was the spring of that river the streams whereof have made glad a district which was once a savage wilderness, but is now the "place of the tabernacles of the Most High;" and the names of Scrooby, Brewster, and Robinson will never fade from the minds and hearts of the men of New England.

Smyth's party reached Holland in 1606, and Clyfton's shortly after; and both settled in a church under the care of Francis Johnson and Henry Ainsworth.

Wearied with the persecutions at home, Robinson and the rest of the flock resolved to leave their native land, and made arrangements so to do; but they had to pass through many perils and sorrows before their object was accomplished. At length, in 1608, Mr. Robinson and his friends arrived in Holland; they first joined themselves with their former friends in Amsterdam; but, as they had lost all their possessions in their flight, and it was necessary that they should settle where they could get a living, they removed to Leyden in 1609. There they enjoyed the blessing of religious liberty, and with the leave of the magistrates hired a meeting-house and worshipped God publicly in their own way.

Mr. Robinson at first was a rigid Brownist; but intercourse with others, especially with Dr. Ames, moderated his views; and so, whilst contending for the necessity of separation, he would not deny the reformed churches to be true churches, nor refuse to receive their members to communion. His ecclesiastical opinions may be gathered from the following extract:—

"This we hold and affirm that a company consisting of but two or three gathered by a covenant to walk in all the ways of God, is a church, and so hath the whole power of Christ. Two or three thus gathered together have the same right with two or three thousand : neither the smallness of their numbers, nor the meanness of their persons, can prejudice their rights."

He allowed also the expediency of councils of reference for reconciling differences among churches, by giving them friendly advice ; but not for exercising any act of authority whatever, without the free consent of the churches themselves.

It is not our purpose to trace the whole course of this great and good man, who, on account of the changes he effected in the system of Browne, and on account of the moderation he shewed in carrying out the principles he entertained, has been styled the Father of modern congregationalism. The Rev. R. Ashton has done this, as far as now possible, in his *Life of Robinson* prefixed to his *Works* in three vols., to which the reader is referred. We shall therefore only say that, in 1615, he was admitted a member of the University of Leyden ; shortly after which, for various pressing reasons, the church made arrangements to leave the city which had so hospitably received them, and eventually, on July 22nd, 1620, a part of the church sailed in the *Speedwell* for Southampton, and there embarked on board the *Mayflower*, September 6th, which landed them in America on Plymouth Rock, November 11th, the same year.

The circumstances connected with the embarkation in Holland were very simple and affecting. Mr. Robinson preached from *Ezra* viii. 21, 22 ; and one who heard him has recorded the following noble sentiments as having been uttered by him on that occasion.

"He charged us before God and His blessed angels to follow him no further than he followed Christ ; and if God should reveal anything to us by any other instrument of His, to be as ready to receive it as ever we were to receive any truth by his ministry ; for he was very confident the Lord had more truth and light yet to break forth out of His holy word."

The whole address is worthy of being reproduced here, but this must suffice : and it is to be noted that most of the congre-

gational church covenants hereafter mentioned are conceived in the spirit of this address.

Mr. Robinson did not sail with this party, but he cherished the hope of accompanying the remainder of the society, to unite with the pioneers who went with Elder Brewster. This hope was not realized, for he died March 1st, 1625, at the age of fifty years. Winslow, writing of this event, says:—

“When God took him away from them and us by death, the University and ministers of the city accompanied him to his grave with all their accustomed solemnities, bewailing the great loss, that not only that particular church had, whereof he was pastor, but some of the chief of them sadly affirmed that all the churches of Christ sustained a loss by the death of that worthy instrument of the gospel.”

He was buried in Peter's Kerk in Leyden, on March 4th, 1625, in a common grave, and no memorial marks the spot.

DR. WILLIAM AMES was held in very high repute for his controversial powers, especially in Holland, where he resided for so long a time. The following account of his early years is condensed from John Quick's\* “*Icones Sacræ Anglicanæ*,” a MS. in Dr. Williams' Library, and other sources.

“In Ipswich Doctor William Ames did first draw his vitall breath. His parents were persons of good account as to ye world. His father, Mr. William Ames, was a Merchant adventurer, who married *Joane*, ye daughter of *Mr. Snelling*. His mother was brought to bed of him in ye yeare of our Lord 1576. [His parents] both died in his minority. The Lord became the guardian of this his orphan, and put him into the hands of a loving and careful uncle, *Mr. Snelling*, his mother's own brother, who lived at Boxford.†

“In this parish there lived one Mr. Sa[ndes],‡ who was a very reverend, learned, and godly preacher, whose ministry the Lord blessed unto

\* John Quicke, M.A., ejected from Brixton, Devonshire. See an interesting account of him, and of the many sufferings he endured, in Noncon. Memorial, I., 343—5. In 1679, he was chosen pastor of the Church of Middleburgh in Zealand, returned to London in 1681. He died April 29th, 1706, in the 70th year of his age.

† This statement will account for several facts connected with the family. William Ames had a sister Elizabeth, who married John Phillip, Rector of Wrentham, Jan. 6th, 1611—12, at Wrentham. How came the orphan girl there? Francis Brewster, the Lord of the Manor at Wrentham, had married Elizabeth the daughter of Robert Snelling of Ipswich. [M.P. for that town in the parliaments 1614, 20, 23, 25.] This Robert Snelling was in all probability brother to Wm. Ames' mother, if so, Elizabeth Brewster was cousin to Mr. Ames and his sister Elizabeth; and whilst William found a home with his uncle at Boxford, Elizabeth resided with her cousin at Wrentham, and there she met with and married her husband, the Rector.

‡ Mr. Sandes was one of the Suffolk ministers “not resolved to subscribe” Whitgift's Articles, and therefore suspended. See list in Appendix.

Mr. Snelling's soul. . . . This uncle brought him up in learning, sent him to Cambridge, and fixed him in Christ Colledg. Mr. Perkins was then a famous minister of Cambridge, and it pleased God that young Ames should be called out of his naturall estate of sin and misery by ye lowd voice of his powerfull ministry."

Ames was his hearer till his death, and after that of his successor, Mr. Bayns, with whom he was very intimate.

After he had taken his degrees in Divinity,

"He was [so] highly honoured by ye whole University, and so dearly beloved by his colledg, that that learned society, upon the death of their master, had chosen him to succeed in ye government of their colledg ;" but a party among them, "most zealously addicted to ye rites and ceremonys, did most vehemently oppose his election, and Dr. Cary was chosen, who presently after quarrelled with him and threatened him that if he did not conform as well as the rest of the Fellows, he would expell him the Colledg."

Dr. Thomas Goodwin tells us\* that he entered the same College August 25th, 1613, and that

"There remained still in the College six Fellows that were great Tutors, who professed religion after the strictest sort then called Puritans . . . and Dr. Ames, that worthy professor of divinity at Franeker, who wrote *Puritanismus Anglicanus*, had been fellow of that College, and not long before my time had, by the urgency of the Master been driven both from the College and University. The worth and holiness of that man," he adds, "is sufficiently known by what he did afterwards in the Low Countries."

Dr. Fuller, in his *History of the University of Cambridge*, says :—

"Mr. Ames was preaching (about the year 1610) at St. Mary's, or to use his own expression, 'having the place of a watchman for an hour in the tower of the University,' took occasion to inveigh against the liberty taken at that time, especially in those Colleges which had Lords of misrule, a pagan relique, which, he said, as Polydore Virgil observed, remains only in England. Hence he proceeded to condemn all playing at cards and dice. . . . His sermon gave great offence to many of his auditors, the rather because in him there was a concurrence of much nonconformity, insomuch that, to prevent an expulsion from Dr. Val. Cary, the master, he forsook the college which proved unto him neither loss nor disgrace, being chosen afterwards, by the States of Friesland, Professor of their University."

\* *Life, Works, Vol. V.*



When he left the College "he could not get any preferment in England by reason of his Nonconformity and radicated affection to ye primitive discipline and worship of ye Apostolicall times." He was called to Colchester,\* but the Bishop of London would not sanction his appointment.

In his last work, published after his death, he says:—

"I was once, and but once, (I thank God) before a Bishop; and being presented unto him by the chief Magistrates of an Incorporation for to be preacher in their towne, the lowly man first asked them how they durst choose a preacher without his consent? You (sayd he) are to receyve the preacher that I appoint you, for I am your Pastor (though he never fed them). And then turning to me: How durst you (sayd he) preache in my Diocesse without my leave? So that without any other reason, but meer *Lordship*, the wholle Incorporation, and I, were dismissed to wayt his pleasure: which I (for my part) have now doen this twenty year and more."†

He first went to Leyden and then to the Hague, where he succeeded Dr. John Burgess as chaplain to Sir Horatio Vere and the English troops. Here he married the daughter of his predecessor, "but he had not any children by this his wife;" and here also he found scope for the exercise of his controversial powers. A strict Calvinist, he contended with Grevinchovius on the points of difference between his own party and the Arminians.‡ During the sittings of the Synod of Dort he received a salary from the States General of Holland, to enable him to live in Dort, and aid the President of the Synod by his suggestions. After the close of the Synod he received the appointment of Inspector of the youths who were studying at Leyden, supported by bursaries derived from Amsterdam, and it was for their instruction he composed his *Medulla Theologiæ*.§

He lost his employment at the Hague through the agency of Archbishop Abbot, who wrote to the Ambassador urging his

\* Elected Lecturer to the Corporation in January, 1609—10.

† Fresh Suit, Pt. II., p. 409.

‡ It appears that Episcopius raised a slander against Ames, whereupon "Ye R. Mr. Goodyear told him openly in ye face of ye whole auditory that he had unworthily belyed and slandered Dr. Ames; that he was not banished from England, but came of his own accord into ye Netherlands."—*Quick*.

§ "The Synod of Dort breaking up in May, 1619, Dr. Ames succeeded Hommius as overseer of those students in divinity, who were maintained by some godly merchants of Amsterdam, and educated at Leyden for the ministry."—*Quick*.



removal.\* The same agency prevented his being chosen a professor at the University of Leyden,† and it was again employed, but without success, to hinder his appointment by the States of Friesland to a professorship in the University of Franeker. In 1622 he received that appointment, and continued professor nearly twelve years, during which he wrote learnedly and strongly against Arminianism, Popery, and the English ceremonies. He then found the air too strong for his constitution, and removed to Rotterdam in 1633, to become one of the ministers of the English Congregational Church‡ there, in conjunction with the famous Hugh Peters. He contemplated a removal to America, but was arrested by death at Rotterdam, November 14th, 1633, aged 57, and there he was buried.§

\* The letter is as follows: "I have written to Sir Horatio Vere touching the English preacher at the Hague. We know what he was that preceded, and we can be less ignorant what Mr. Ames is, for by a Latin printed book he hath laden the Church and State of England with a great deal of infamous contumely, so that if he were here among us he would be so far from receiving preferment, that some exemplary punishment would be his reward. His Majesty hath been advertized how this man is entertained and embraced at the Hague, and how he is a fit person to breed up captains and soldiers there in mutiny and faction. I therefore hope that Sir Horatio Vere, having entered into consideration thereof, will speedily reform this error, and labour to give unto his Highness the best satisfaction that he can, and unto this I pray you to yield the best assistance that you may. *I wish the removing him to be as privately and cleanly carried as the matter will permit.* We are also acquainted what English preachers are entertained in Zealand, whereunto in convenient time we hope to give a remedy here. So commend me unto you,

"I rest your very loving friend, G. CANT.

"March 12th, 1611."

Winwood III., 346.

† The Belgic Churches and the Professors of Leyden desired that Ames should become a professor there, "But ye Bishops in England who had hindered his election unto ye Mastership of Christ Colledg in Cambridge, and afterward had opposed his Induction into ye pastorall office in ye Church of Colchester, as if they had not done enough against him at home, they doe also persecute and persecute him abroad, and obstruct his preferment also in this Academy."—*Quick*.

‡ List of ministers at the English Church at Rotterdam, from Stevens, and Rotterdam Archives:—

- 1623. Hugh Peters instead of Thos. Barclay.
- 1632. Will. Ames, elected 8th April.
- 1637. Jer. Burroughes.
- 1638. W. Bridge. John Ward left before January 10th, 1639.
- 1639. Sydrach Sympson.
- 1647. Robt. Parke, before this assist. to Sympson, and now (?) his successor.  
Parke had left Nov. 19th, 1649.
- 1649. Andr. Snype = Hugh Peters' daur.
- 1652. Thos. Cawston. James Nalton. Brook III., 321—3.
- 1660. Richd. Modus, elected June 15th.

§ The manner of his death was this. There happened about midnight a sudden inundation of ye seas upon that city (Rotterdam). Dr. Ames rising out of his bed, and not knowing it, put his feet unexpectedly into ye waters which were now in his bed-chamber. This struck him into a sudden fright, and that into a feavour, which in despite of all ye skill and means used by Physitians, did in a few days consume ye oyl of his lamp, and put a period unto his life. He died in ye year 1633, and in ye 57th of his age the Lord translated him from ye church militant unto ye church triumphant. He was a man of a robust body, of a good and strong constitution. He was of a middle stature, a quick and

His fame as a professor was so great that many came from remote nations to be educated under him; and his writings were held in the highest esteem. Hugh Peters says of him:—

“Learned Amesius breathed his last into my bosom, who left his professorship in Friesland to live with me, because of my Church’s Independency, at Rotterdam. He was my colleague and chosen brother to the Church where I was an unworthy pastor.”

Dr. Ames is reported to have influenced Robinson in the modification of his views, and there is no doubt that his brother-in-law, John Phillip, Rector of Wrentham, was indebted to him for the opinions he entertained on ecclesiastical matters.

The Doctor was twice married—

“His second wife was a person of quality, whose name was Fletcher, by whom he had [three] children, [two sons] and a daughter, who [all] survived him. This his sorrowful widow and poor orphans were kindly and bountifully relieved by the pious Magistracy of Rotterdam.”

Some time after her husband’s death, she left Rotterdam and came to Yarmouth, whence she embarked for America with her children in 1637.

“May 11, 1637. The examination of Joane Ames of Yarmouth, wydow, aged 50 yeares, with three children, Ruth, aged 18 yeares, William and John, are desirous to passe for New England, there to inhabitt and remaine.”\*

Ruth, the eldest child, married Edmund Angier of Cambridge, Mass., and became the mother of five children, one of whom, the Rev. Samuel Angier, married the daughter of President Oakes, of Harvard College, whose children and children’s children occupied distinguished and honourable positions in the land of their birth.

William, the elder son, graduated at Harvard College, and returned to England to assist his uncle Phillip, at Wrentham, where we shall again meet with him.

ready wit, of a most accurate and exact judgment, rare and exquisite learning, eloquent as the Spartans, not as ye Asiaticks, singularly pious towards God, and truly charitable towards his neighbours, &c.”—*Quick.*

\* Mass. Hist. Soc. Collec., 4th Series, Vol. I., p. 100. This is probably taken from the English Record Office, from the returns made by clergymen who had to put all emigrants on oath as to their intentions in going out. In Felt’s *Annals of Salem* it is recorded that “Joane Amyes [was] granted land by the Salem authorities in 1637,” and that in the same year the general court gave “£40 to Mrs. Ames, the widow of Dr. Ames of famous memory;” and it appears by the Cambridge town records, that Mrs. Joane Amies was buried 23, 10 [December], 1644.

John probably returned to England also, and took up his residence with his brother in Wrentham; for we find, in the parish register there, these records:—

"On the south side [of the chancel], a yard from ye wall, lieth Mr. John [H]ames; and right at the end thereof lieth Mrs. Phillip; and at the end thereof Mr. Mouse."

Mr. Mouse was the Rector who preceded Mr. Phillip; Mrs. Phillip was the Rector's mother; and Mr. Ames his nephew.\*

About the year 1607, whilst Bancroft was Archbishop of Canterbury, and Jegon, Bishop of Norwich,

"THOMAS LADD,† a merchant of Yarmouth in Norfolk, was brought before the Chancellor of Norwich for a supposed Conventicle; because that he, on the Sabbath days, after the sermons ended, sojourning in the house of Mr. Jackler in Yarmouth, who was late preacher of Yarmouth,‡ joined with him in repeating the substance and heads of the sermons that day made in the Church, at which Thomas Ladd was usually present; and was forced upon his oath to answer certain articles, touching that meeting, which he could not see until he was sworn. And having answered upon his oath twice before the Chancellor there, he was brought to Lambeth before the Ecclesiastical Commissioners to make a further answer upon a new oath, touching the supposed conventicle, which he refused to do without sight of his former answers, (because he was charged with perjury,) and therefore was imprisoned by the Commissioners a long time, and could not be bail'd."

"RICHARD MAUNSEL, another prisoner being a preacher, [Neal says minister of Yarmouth,‡ II., 39] was charged to have been partaker in a petition exhibited to the nether House of Parliament, and for refusing to take the oath *ex officio* to answer to certain articles which he could not be permitted to see; he was imprisoned by the Commissioners at Lambeth, where he remained very long and could not be bail'd. Both these were brought to the bar upon the writ of *habeas corpus*."§

\* There are also registers of baptisms of two children of John and Sarah Ames; Elizabeth, baptized December 14th, 1698; John, February 5th, 1701; probably grandchildren of John, son of the Doctor. These are in the records of the Congregational Church.

† Thomas Ladd. Among the Bailiffs of Yarmouth we find, 1524, John Ladde; and again in 1565, John Ladde, probably son of the former. In 1624 and 5, we find the name of Thomas Ladd as Water Bailiff.

‡ We do not find the names of Jackler and Maunsel among the Yarmouth ministers. The latter was no doubt tried at the same time with Ladd, but there is nothing else to connect him with Yarmouth. In the Record Office we find a notice of a "Mr. Maunsel, of Northampton, who was Prynne's chamber fellow in Lincoln's Inn."—*Cat.*, 1638-9, p. 580.

§ Fuller's Argument, p. 1 and 2.

Mr. Nicholas Fuller, their lawyer, whose statement of the case is given above, pleaded their case earnestly; for this the Archbishop cast him into prison, where he was detained till his death, February 23rd, 1619.\* Brook says, "What became of Mr. Maunsel and Mr. Ladd we have not been able to learn." On this we have to remark, that these persons were evidently at this time Puritans only; but, whatever may have been the case with Mr. Maunsel, it is highly probable that Mr. Ladd afterwards became a Separatist and joined a Brownist church at Yarmouth, for we find Mr. Jackler's name, and "The wife of Thomas Ladd," in the list of persons belonging to such a society in the year 1624, as we shall see presently.

## § ii. DR. JOHN OVERALL, 1618—1619.

This "prodigious learned man"† was born in 1559, at Hadleigh, in Suffolk. In the beginning of King James' reign he was chosen Prolocutor of the lower house of Convocation, when Dean of St. Paul's. He was consecrated Bishop of Lichfield and Coventry in 1614, and four years after was translated to Norwich, where he died, May 12th, 1619. His episcopate extended over only one year, but he has left a character of great strictness in enforcing the discipline of the Church.‡ He is known to ecclesiastics as the author of the "Convocation Book;" and is named among the translators of the present version of the Bible. "Mr. Churton, in his life of Dean Nowell, notices the share he had in the Church Catechism, of which he is universally said to have written what regards the Sacraments."§

On comparing the present Catechism with that which was taught in Queen Elizabeth's reign, we find that the whole of the Sacramental part has been added. This Bishop is therefore responsible for all the Ritualism and incipient Romanism which has been instilled into the minds of English boys and girls by

\* Pierce, 174; and Brook II., 184.

† Camden.

‡ "He was," says Fuller [Worthies], "a discreet presser of conformity, on which score he got the ill-will of many disaffected thereunto."

§ Eminent and remarkable characters.

that Catechism for more than two hundred and fifty years; the fruits of which are witnessed by succeeding generations, and by none more remarkably than our own.

It was during this episcopate that King James issued his "Book of Sports," to counteract the "too religious" observance of the Sabbath day, which authorized and encouraged athletic games and dances after public service, which was a grief of mind to all the Puritans.

§ iii. DR. SAMUEL HARSNET, 1619—28.

Mr. Harsnet, Chaplain to Bishop Bancroft, was brought into notoriety by his writing against John Darrell,\* who professed to cast out devils; and Blomefield tells us that he was advanced to the Bishopric of Norwich as the just reward of this meritorious service.† He was first made Bishop of Chichester; translated to Norwich August 8th, 1619; and appointed Archbishop of York in 1628.

During the nine years he was Bishop of this diocese, he was very busy carrying on the designs of the ecclesiastical party in power; so much so that we find the citizens of Norwich afterwards accusing him to the House of Commons of putting down preaching; setting up images; praying to the east; punishing the innocent; and some other particulars.‡ So also the inhabitants of Yarmouth, in 1627, complained to the King that they had been greatly harassed by him; "his Lordship having conceived a great displeasure against your petitioners" for defending the rights of the town; "there have of late ensued many and sundry suits, as two in the Chancery, one in the King's Bench, one in the Prerogative Court, three in the High Commission Court, besides one complaint before your Majesty's most honourable Privy Council. All which have been occasioned by the said Lord Bishop, and most of them (though in other men's names,) yet by his Lordship's privity and instigation." They inform his Majesty that the complaints may be known to have

\* See Brook II., 117.

† Vol. II., p. 403.

‡ Brook II., 416.

been frivolous and vexatious, because upon examination the causes were dismissed.\* A shepherd who could thus worry his sheep, may be supposed capable of any injustice to those he might be pleased to consider his adversaries.

In 1624, during this episcopate, the penal laws for suppressing Separatists, &c., were strictly enforced in Yarmouth. Thomas Cayme, teacher of a small society of people, called Anabaptists, was imprisoned; but some of his friends, by applying to the Lord Chief Justice, procured his enlargement, the warrant for which is dated April 10th in that year. He was required to give "sufficient bail for his appearance at the next general sessions of the peace, to answer all such matters as on his Majesty's behalf should be objected against him, and to be dealt with according to justice." Meanwhile, if the bailiffs or justices of the peace "should hear or understand that he did endeavour, labour, or use means, either by Anabaptism or any other refractory course, to seduce or draw any his Majesty's subjects or people from their true Christian religion or obeisance," they were to report the same to his Lordship.

In the following July the Bishop wrote to the bailiffs, thanking them for their diligence in suppressing conventicles, and giving them instructions for further proceedings. As the letter exhibits the character of the Bishop, and sets forth the means which appeared to him most christian and most effective in securing his object, we give it *in extenso*.

"Ludham, 15th July, 1624.

"Salut' in Christo,

"After my hearty commendations, Mr. Bailiffs, I am to give you thanks for your careful and religious discharge of your duties unto his Majesty, and the state, in discovering and surprising those ungodly and dangerous conventicles. I propose very speedily to acquaint his Majesty with your good service performed therein. I conceived it to belong to my duty in my office, to crave the direction and authority of the rev. judges of our assizes in this so important a matter, and it hath pleased them to send me their directions therein, which I purpose carefully to peruse [*qu* pursue]. You Bailiffs are then accordingly first to use all manner care and circumspection for the apprehending and sending over unto me, under strong and safe guard of the constables, those parties whose names are under-

\* Swinden, p. 841.

written, with all speed. *And I suppose that the Sabbath day for the finding of them will be most meet.\**

"2dly. Because this ungodly company were found assembled in Cayme's house, and that my Lord Chief Justice cannot remember who moved for Cayme's enlargement, I am to request you to send me direct word whether you, Mr. Bailiffs, or any other by your authority, did move my Lord Chief Justice for his enlargement; because it was undertaken by the party that Cayme should either depart the town of Yarmouth, or else conform himself: and it appears that all is clean contrary to promise, for that Cayme is noted by the judges to be head and the leader of this wicked company, and took upon him to pray against you and your authority at the assembly when they were commanded to cease. This party that moved the judges for Cayme's release must be made known unto me, that I may certify the judges accordingly.

"3dly. I must not only intreat you, but earnestly require you, to send unto me under your hands, in what manner, and to what number the assembly was found together by your officers; who was their expounder; what his text, or matter was, whereof he treated; what was said when your officers spake unto them, and who break [brake] up the assembly with a prayer, and what the effect of his prayer was. Hereof, and of every particular, I desire you not to fail as you will respect your duty and service to his Majesty, and to the state, and so I bid you heartily farewell.

"It hath pleased the lords, the reverend judges, to use Mr. Cooper† in this weighty business unto me, and accordingly I have imposed upon him this charge, much against his will, to be the conveyer of these my letters, and to give me account of the sequel.

"Your very loving friend,

"SA: NORWICEN.

"To the right honourable my very loving friends, Tho. Tompson and Leonard Holmes, bailiffs of the town of Great Yarmouth.

"You, Mr. Bailiffs, are by the lords, the judges, trusted with the execution of this great business, and therefore it will deeply concern you to see that no tricks, by arrest of their persons or otherwise, be used to defeat the King's service: to-morrow is your day fittest for performance of this duty, and you must be secret, and wary that it be not talked of, till it be done.

"SA: NORWICEN.

"The names of the parties whom you are to send unto me, under the custody of the constables, are these, viz.,

\* The Book of Sports authorized Sabbath amusements!

† A man who gave the town a great deal of trouble. See Swinden.

John Uryn, by special warrant from my Lord Chief Justice.

Thomas Cayme, also by special warrant.

Thomas Jefferson, Butcher.

Andrew Percus.

Robert Jackler.

Samuel Butler.

Robert Jackson, Sen.

The wife of Thomas Ladd."

What Tho. Tompson and Leonard Holmes did in this business does not appear; but their successors in office received a letter from Sir James Leye, the Lord Chief Justice, to which they thus replied:—

" . . . We received certain letters signed by your Lordship, but without either date or place from whence; reproving our predecessors as having no care in the execution of a warrant made to them by your Lordship, and Justice Dodridge (upon a certificate from the Lord Bishop of Norwich at the last assizes in Norfolk, touching the conventicles and meetings of Separatists and Anabaptists within this town, and of a list of their names surprised at such conventicles,) for the apprehending of them, and sending them to the Lord Bishop of Norwich, to be examined and further ordered, and for the re-committing of Cayme, and apprehending of Uryn, the one dwelling and conversing amongst us, the other frequenting this town as a merchant; so as by such negligence your honour might conceive that some amongst us do secretly connive, if not favour, those ways (except that by a speedy execution of your Lordship's warrant directed unto us the contrary may appear,) advising us to be so careful thereof, as we may give a good account at the next assizes of our service therein. May it please your honour, upon the receipt of your letter, we conferred with the bailiffs of this town for that time being, and required of them to have the said warrant, with purpose to put the same in execution; who answered us that they neither had, nor before now heard of, any such warrant. Now so it is, saving your honour's favour and reformation, not so much for want of date of your Lordship's letter, or place from whence it was directed, as for want of such warrant from your Lordship unto us, or our said predecessors, we presumed to forbear to exercise such business, humbly beseeching your Lordship to grant us such your warrant to the former effect, and to pardon us herein: and for our parts not knowing any of us to connive, or favour these ways, we will be willing and ready, in all we can, to execute the same, and whatever else your Lordship shall give us in charge; and so praying to the Almighty to encrease and prosper your days in all honour and happiness, we rest

"Your honour's at command,

"J. TRINDLE, }  
"THO. JOHNSON, } *Bailiffs.*

"*Yarmouth, 5th December, 1624.*"



The Bishop's loving friends did not then, it appears, succeed in capturing these poor people on the Sabbath day as he had hoped; they forebore to do so because the warrant did not reach them; they had only the Bishop's word for it that such warrants had been issued; but, though at that time the victims probably escaped, it is recorded that shortly after the last-mentioned letter was sent, "several members of this society of Anabaptists were committed to prison, and that Uryn and Jefferson continued in Yarmouth gaol till 1626, when the town agreed to apply to the Lord Archbishop (Abbot), the parliament, and the Lord Treasurer, to have them removed; but what became of them afterwards does not appear, as the records concerning them are wanting."\*

On the foregoing letters we remark that, though these persons are called "Anabaptists," it is probable that this was not their proper designation: the term was used with great indefiniteness to describe all classes of Separatists. Pagit mentions "a kind of Anabaptists, so called because they pretended to be *separated from the world*;"† and Whitgift‡ says, "I desire you to be circumspect, and to understand that Anabaptism, which usually followeth the preaching of the gospel, is greatly to be feared in this Church of England." It is not necessary to conclude then that these persons were what would now be styled Baptists. And further, the records of the Congregational Church at Yarmouth inform us that, in 1659—60, February 1st, "The Church in Yarmouth, called the Old Separatists, made a motion of uniting themselves unto us. . . . The officers of the Church . . . did finde they were all satisfied with us in the matter and manner of our worship." They were accepted on the 15th, when nine persons were received "by communion of churches," and on the 12th April following, two others were received in the same way; and it is further recorded that on the last-named day, and on the 19th and 26th of the same month, seven children of these persons were baptised "upon the account of their parents' faith." Two of the children were come to years of understanding, one was seventeen years old, the other fourteen;

\* Swinden's Yarmouth, pp. 827—833.

† Heresiog, p. 36.

‡ Answer to the "Admonition," p. 5.

and though they were received on the ground above, "yet with libertie to profess their [own] faith in Christ." These evidently were not Baptists.

This old Church had had an existence nearly fifty years before it was merged in the Congregational Church now existing there; a fact of no small interest.

In the year 1625, on March 27th, King James died, and Charles I. succeeded. In the same year a subpoena was served on Mr. Bailiff Trindle, at the suit of the Dean and Chapter of Norwich, to appear in Chancery on the 28th May; and amongst the Articles filed in the High Commission Court against the town were some concerning these Separatists. There had been a dispute between the town and the Dean and Chapter respecting the right of appointing a preacher; the Court referred the matter to the Archbishop of Canterbury,\* who decided, February 9th, 1626, in favour of the Dean and Chapter, and among other reasons, says:—

"I am of opinion that it is most fit that they do execute that power, and not suffer the town to do it in regard that diverse of that town have continual intercourse with those of Amsterdam [the Congregationalists], and sundry schismatical books have thither been imported, and diverse of the said town have been favorers and maintainers of unconformable ministers, and of late have had sundry conventicles there; and that our late sovereign lord King James, of most famous memory, being informed of the factions there, was graciously pleased . . . to signify his royal pleasure that the Dean and Chapter should resume the said power, and not permit the said town to enjoy it."†

From this it appears that the town had got a character not satisfactory to the ruling powers, and that the local authorities, notwithstanding the protests of the Bailiffs, were not considered quite clear of all complicity in Nonconformity; hence the Articles, and hence also in part this decision against them in Chancery, the Bishop himself being prime mover in the cause. He, however, was presently elevated to the Archiepiscopal throne of York.

\* Abbot was now Archbishop, but Swinden says Laud. Abbot was under royal displeasure, and Laud was virtually in power.

† Swinden, 840.

## § iv. DR. FRANCIS WHITE, 1628—1631.

This prelate was almoner to James I., a writer on the Sabbatarian controversy,\* a staunch defender of the hierarchy, and he too used his best endeavours to suppress dissent.

In addition to the dispute respecting the right of choosing their minister, there was another respecting the way in which the town of Yarmouth should be governed, which was at its height in 1630. The town preferred a petition to the Earl of Dorset, who in his reply tells them :—

“I should want in my care of you, if I should not let you know that his Majesty is not only informed, but incensed against you for conniving at and tolerating a company of Brownists amongst you. I pray you remember there was no seam in our Saviour’s garment.† Root out that pestiferous sect forth your town; they are as dangerous to the soul as the plague to the body. But I know not whether in this you be traduced. . . . If you be innocent let me know, and I shall endeavour to clear you. Howsoever, I pray give testimony of your obedience and good zeal to religion in chasing those companions from your society. God cannot prosper you whilst they live amongst you, and you wittingly protect and harbour them; and I am sure it will alienate his Majesty’s respect from you, and enforce him to take some course against you, when you shall so neglect your duties in that kind.”

\* Montague’s book, entitled “*Appello Cæsarem*,” was suppressed by proclamation in 1629. “Dr. White, now Bishop of Norwich, did at Paul’s Cross recant his approbation of that book *ut dicitur*.”—Diary of John Rous, Camden Soc., 1856.

† “We are angry with men rather, because they are divided from ourselves, then because they are divided from the truth; we are angry because every man is not of our own mind, and does not as we do. There was a great deal of doe in Luther’s time about the seamless coat of Christ. Granvillian, the Emperour’s Deputy, in a speech he made to the citizens of Wormes, beseeches them for the death of Christ, and for all loves, that they would amend our Lord’s coate, which is rent and torn on every side. When Luther laboured to bring Reformation to the Rule, they bad him take heed that he did not rend the seamless coate of Christ; and because they talked so much of the *tunica inconsutilis*, they were called the *Inconsutilistæ*, the *seamlesse men*: and what a stirre hath there been in outeries against them that would not yeeld to everything that was enjoyed! O they rent the seamless coat of Christ. I remember Musculus, in a tract he hath *De Schismate*, hath a witty and pious note upon this: The souldiers, saith he, would not divide the seamelesse coate of Christ; but what made them to be so carefull of it? was it out of respect to Christ, that they were so unwilling it should be divided? No; but out of respect to their owne advantage, everyone hoping it might fall to his share, therefore say they, *Let us cast lots for it*; so, saith he, men would not have Christ’s coate divided, they would have no division in the church; but what do they aime at?—their own advantage, that they might enjoy quietly their own ease, honour, and means; that they might have none to contradict them, but that the streame may run smoothly and wholly with them, what a fine brave thing were this? And because they see they cannot doe this while their ways are looked into and crossed, therefore they make such an outery against the dividing the seamless coat of Christ.”—*Jer. Burroughes’ “Irenicum,”* 1653, p. 5.

The above is commended to the *Inconsutilistæ* of the present day.

In their reply, September 13th, 1630, the bailiffs say :—

“Concerning those Separatists by your Lordship mentioned, we must acknowledge that there be amongst us still some few persons of that sect to the number of thirty, and not above, the most of them women ;\* all of them of mean condition, not anyone of them ever yet bearing the meanest office amongst us, and one only excepted, not any one of ability to be a subsedy man. What courses we have taken from time to time for the suppressing of them, the Lord’s Grace of York [Samuel Harsnet], whilst he was our Diocesan could bear us record, to whom, (as we have since done to our present Diocesan [White], as also to the Lord Bishop of London [Laud],) we tendered an impartial list of all their names, without favour or affection, craving his Lordship’s aid for their reformation. The Ecclesiastical Court have from time to time received presentments of them. The judges of assize have been solicited by us. What authority soever the law hath put into our hands we have not spared to execute to the uttermost by indicting them constantly at our public sessions, by fining them according to statute, by imprisoning the ringleaders amongst them, and by forcing some of them to avoid not only the place but the kingdom. If beyond this we could be directed by and to any course whereby we might free ourselves of them, we should not only willingly but thankfully embrace it. In the meantime, vouchsafe the acceptance of this our humble protestation, that as for ourselves, being the representative of the town, we are all and every one of us free from faction and schism, either in religion or discipline, and every ways conformable to the doctrine and government of this Church whereof we profess ourselves to be members. . .

“ROBERT NORGATE, }  
“THOMAS MEDOWE, } *Bailiffs.*”†

The fact is that at this time there were many Puritans in the town, as the whole controversy respecting the appointment of a minister shews ; but here, as elsewhere, the Brownists were persecuted by their Evangelical brethren, and were a sect everywhere spoken against. Still, like the bush, which though burning, was

\* The following names of Brownists in gaol at Yarmouth “living on the basket,” is doubtless the company referred to :—William Pring and his wife ; Mabele Bishoppe ; Andrew Parkins and his wife ; William Barthal ; Thomas Canne and his wife ; Samuel Butler ; Edmund Cannon and his wife ; Mary Ladd, widow ; Joan Billes ; Jane Blogg ; Jane Bridgewell ; Ellen Tillet ; Ann Trindle ; Widow March ; Alice Wetherall ; Margaret Neave ; Effa Wiseman ; Alice Smith ; Dyonis Springall ; Valentine Porte ; the wife of Robert Baffam ; the wife of Thomas Parker ; Ruth Burton ; Ellen Smith ; Marie Ennis and of Adam Goodwin, of Caister, two miles distant from Yarmouth, who sometimes frequents them. On comparing this list with that given by Bishop Harsnet to the Bailiffs of Yarmouth in 1624, it will be seen that four of the names in each are those of the same persons respectively. Thomas Caime = Thomas Canne ; Andrew Percus = Andrew Parkins ; the widow of Thomas Ladd = Mary Ladd, widow ; and Samuel Butler is the same in both.

† Swinden, 505-7.

not consumed ; so they, "though troubled on every side, were not distressed ; though perplexed, were not in despair ; though persecuted, were not forsaken ; though cast down, were not destroyed."

The preceding documents give us a painfully clear view of what sorrows our forefathers had to endure to win for us the privileges we now enjoy. Here are persecuted Puritans harassed, indicted, and imprisoned for their conscientious objections to the papistical ceremonies, enforced by the authority of the ruling clergy ; urged by the rigors of their lot to enquire into the grounds and reasons of Church authority, and led to embrace a more scriptural theory of Church government ; then relentlessly persecuted by High Church and Low Church together. Hunted on the Sabbath day by the Bishop of the diocese ; denounced by courtiers as a pestiferous sect ; indicted, fined, imprisoned, banished, by their fellow townsmen ; and yet they cannot be suppressed.\* King, courtiers, prelates, judges, courts, and corporations have done their utmost ; and yet thirty poor people, mostly women, maintain their testimony, and the little Brownist rivulet, after ten more years of sorrow, and twenty more of comparative peace, falls willingly into the broader and stronger stream of Congregationalism, and flows on to the present day !

#### § v. DR. RICHARD CORBET, 1632—1635.

This prelate had a peculiar character. He was an humourist, and was far more inclined by nature to ridicule than to punish the Puritans. Anthony Wood, speaking of his consecration as Bishop of Oxford in 1629, says he was "in some respects unworthy of such an office."† He was translated to Norwich in April, 1632. "Scarcely was he seated in the Episcopal chair of

\* The unconquerable might of weakness !

† His fitness to be a Bishop, and his willingness to curb all kinds of Puritanism, will appear from the following "Character" given in Aubrey's Lives, p. 294.

"His conversation was extreme pleasant. . . His chaplaine, Dr. Lushington, was a very learned and ingenious man, and they loved one another. The Bishop would sometimes take the key of the wine-cellar, and he and his chaplaine would go and lock themselves in and be merry ; then first he layes down his episcopal hood,— 'There layes the doctor ;' then he putts off his gowne,— 'There layes the bishop ;' then 'twas 'Here's to thee, Corbet ;'— 'Here's to thee, Lushington.'"

Norwich when Archbishop Abbott died, and Laud, who had long exercised the authority of Metropolitan, was two days afterwards (August 6th, 1633) preferred to the See of Canterbury.\*

Among Laud's first acts, he issued orders to all the Bishops to institute a strict examination into the state of religion in their several dioceses, and to transmit the result to him.

Corbet certified that he had suppressed the lectures of some factious men, and particularly that he had suspended one Bridges, Curate of St. George's Parish, Norwich; but upon submission he had taken off his suspension. Among others he had heard complaint of Mr. Ward of Ipswich.†

In 1560, Queen Elizabeth issued a proclamation against Anabaptists, &c.,‡ notwithstanding which, in 1568, she permitted Dutch and Flemings who fled from the persecution under Alva to settle in several towns and villages in Norfolk and Suffolk.§ Thirty families or 300 persons were allowed to reside in Yarmouth, and they had their churches there and at Norwich. Their opinions influenced the minds of others, and it was in connexion with them that Robert Browne is first introduced to our notice. "He resided for about a year among some Dutch emigrants in the diocese of Norwich," and then "retired with several friends to Zealand [Walcheren]. In that then 'cradle of liberty' they constituted themselves into a church, and the pastor published his doctrines in 'A book which sheweth the Life and Manner of all true Christians,'"|| to which attention has already been directed, p. 34.

About the year 1582, Robert Harrison joined Browne at Middleburgh; Browne returned to England and conformed after a sort, but Harrison seems to have remained at Middleburgh, where he died in or about 1595.¶

No doubt it was because of the sympathy that existed be-

\* Gilchrist's Life of Corbet.

† See Ipswich.

‡ "She commanded the Anabaptists, and such like heretickes which had flocked to the coast townes of England from the parts beyond the seas, (under colour of shunning persecution,) and had spread the poyson of their sects in England, to depart the realme in twenty days, whether they were naturall borne people of the land or forreiners, upon paine of imprisonment and losse of goods."—*Camden, Elizabeth.*

§ The license to the Dutch to settle in Yarmouth is given in Swinden, 942—946.

|| Hanbury I., 19.

¶ Athenæ Cantab. II., 178.

tween these exiles and their descendants on the one hand, and the Separatists on the other, that the Ecclesiastical authorities came to look with disfavour upon the Dutch and Walloon Churches; and Laud set his heart on suppressing them.\* There was one of each in Norwich. In 1619, Bishop Harsnet licensed the Walloon congregation to use, during his pleasure, the Bishop's Chapel, or Chapel of the Virgin Mary. This indulgence was continued by Bishop White. But Laud insisted on their conformity, and Corbet sent them the following letter:—

"To the minister and elders of the French church, in Norwich, these :

"Salutem in Christo,

"You have promised me from time to time to restore my stolen bell, and to glaze my lettice windows. After three yeeres consultation (bysides other pollution) I see nothing mended. Your discipline, I know, care not much for a consecrated place, and anye other roome in Norwiche that hath but bredth and length may serve your turne as well as the chappel : wherefore I say unto you, without a miracle *Lazare prodi foras!* Depart, and hire some other place for your irregular meetings : you shall have time to provide for yourselves betwixte this and Whitson-tide. And that you may not think I mean to deale with you as Felix dyd with St. Paul, that is, make you afraid, to get money, I shall keepe my word with you, which you did not with me, and, as neer as I can, be like you in nothinge.

"Written by me, Richard Norwich, with myne own hand, December 26th, anno. 1634."

The congregation remonstrated first with the Bishop and then with Laud, who insisted that his instructions should stand. They were obliged to vacate that chapel, but "in 1637, having undertaken to repayre and make fit the Church of Little St. Marye to be used for God's worship by the said congregation, and also to repayre the yard on the north side, they had a lease for forty years. Which lease hath been renewed, and now it is the church of the French congregation."†

\* Rushworth II., 272.

† Blomefield's Norfolk, II., 57. The following heads of a remonstrance and petition of the Walloon Congregation in Norwich to Bishop Wren, is found in the S. P. Office, April 10th, 1638, Dom. Ser., Chas. I., Vol. 387, No. 47. This document refers to the transaction mentioned in the text. They say :—

(1) Their predecessors at their entrance into ye chapel, which was about the year 1566, found it more like a dove house than a church, full of muck and ordure, the roof decayed and the windows broken.

(2) They acknowledge no engagement to maintain the said chapel, much less to secure any of the bishops about dilapidations; but by way of thankful acknowledgment of their



They had had a lease of the same chapel of St. Mary the Less in 1564, which, on their obtaining the use of the Bishop's chapel, they fitted up as a hall or market place for vending woollen cloth, of which they were the manufacturers; and it appears they now converted their market place into a church again.

Corbet died July 28th, 1635, and lies buried in the Cathedral. Fuller in his "Worthies" says of him, that he was "of a courteous carriage, and no destructive nature to any who offended him, counting himself plentifully repaired with a jest upon him." His satires on the Puritans were sharp and scurrilous; he ridicules Mr. Wheatley, of Banbury, in his "Iter Boreale," and writes an "Exhortation to Mr. John Hammon, minister in the parish of Bewdly, for the battering downe of the Vanities of the Gentiles, which are comprehended in a Maypole;" in which several scandalous practices are imputed to the Puritans, too gross to be inserted here. His "Distracted Puritane" is the most amusing piece: in it the object of his merriment says:—

"In the house of pure Emanuel  
I had my education;  
Where my friends surmise  
I dazeled mine eyes  
With the Light of Revelation.

"Of the Beast's ten hornes (God bless us!)  
I have knock't off three already:  
If they let me alone,  
I'll leave him none;  
But they say I am too heady.

\* \* \* \* \*

goodness in permitting them to make use of their chapel, they have voluntarily bestowed much cost upon it, and have left it well glazed and supported.

(3) They never had any assurance of time in it, and therefore paid no rent for it; but it remained in possession of the bishops, who had the keys of the west door, and made use of it, after it was repaired by the Walloons, for baptizing their children, ordaining English ministers, and other uses at their pleasure.

(4) By your order they were warned out of the chapel, and yielded up the keys about a year since, with twenty nobles by way of gratitude, neither did they carry out anything but their own.

(5) By their removal the congregation have been put to the charge of £160 to repair a poor little forlorn church granted them by the city's favour. They beseech you to hold them excused, although they secure you not about the dilapidations mentioned in your letter.

(6) Your predecessors received satisfaction for dilapidations until you came to the See, since which time the congregation has expended £23 in repairs.

(7) There is no cause to fear sudden ruin. The beams will uphold the roof for forty years to come.

(8) The Walloons are a poor decayed congregation.



"In the holy tongue of Chanaan  
I plac'd my chiefest pleasure ;  
Till I prickt my foote  
With an Hebrew roote,  
That I bledd beyond all measure.

"I appear'd before the arch-bishopp  
And all the high commission :  
I gave noe grace,  
But told him to his face  
That he favour'd superstition.

"Boldly I preach, hate a crosse, hate a surplice,  
Mitors, copes, and rotchets :  
Come heare mee pray nine times a day,  
And fill your heads with crotchets."

§ vi. DR. MATTHEW WREN, 1635—1638.

"The least of all these birds, but one of the most unclean."

*Harbottle Grimstone.*

This Episcopate was of short duration, for after the Bishop had held it about two years and four months, he was translated to Ely ; but it was exceptionally severe in its character : it was no merry jest like the last, but a stern reality. Nonconformists of all classes and denominations were made to feel how cruel are the tender mercies of a high-church ritualistic Bishop. We are not left to draw upon our imagination in this case, for Wren was impeached on account of his proceedings, and the Articles of impeachment, carefully drawn up, are extant. They are too intimately connected with our subject to be withheld, and from them we gather that, in the year 1636, he ordered—

1. That the chancels of churches "should be raised towards the east end some two, some three, some four steps, that so the communion table there placed altarwise might be the better seen of the people."

2. That, in opposition to the rubrick, the communion table should be set up close under the wall at the east end of the chancel, altarwise, and not to be removed from thence ; whereby the minister who is by the law to officiate at the north side of the table,\* must either stand and officiate

\* That is when the table stood, as required, in the body of the church or chancel. Thus we see that the Ritualists of our own times are only following in the steps of Laud, Wren, and others of their party.

at the north end of the table, so standing altarwise, or else after the Popish and Idolatrous manner, stand and officiate at the west side of the table with his back towards the people.

3. That there should be a rail set on the top of the new-raised steps . . . within which only the minister should enter as a place too holy for the people, and some of the people were punished for entering into it, as, namely, Daniel Whayman and others.

4. That all the pews should be so altered that the people might kneel with their faces eastward towards the communion table, so set altarwise. . .

5. That every minister, after he had finished the reading of some part of Morning Prayer at the desk, should go out from the same to the Holy Table, set altarwise, as to a more holy place, and there . . . read . . . a part of the communion service now called the second service, whereby the consciences both of the ministers and people have been not only very much offended and grieved; but also the service itself was made very unprofitable to the people, who could not hear what was said or prayed in that place.

6. That both he in his own person, his chaplains, and others of the clergy . . . following his example did, ever after the table was so set altarwise, use and perform such, so many and so frequent bowings and adorations, examples to draw others to the like superstitious gestures, as have given great scandal and offence to the sound, sincere, and well-affected Christians.

7. That he enjoined all the people to come up to the rail to receive the Holy Communion, and there kneel and do reverence before the holy table placed altarwise; and gave directions to the ministers not to administer the communion to such people as should not so come up and do such reverence. . . . and that the minister should within the rail deliver the bread to such people only as should so come up and kneel before the table. This was an offence to the consciences of many good people who, for fear of idolatry and superstition, durst not come to kneel at the rail before the table so placed altarwise; and many people not coming up thither, though presenting themselves upon their knees in the chancel, have not had the communion delivered unto them; and afterwards for not receiving have been excommunicated; as namely, John Shyming, Samuel Dunckon,\* Peter Fisher, Thomas Newton, Edward Bedwell, Edmund Day, John Frower, and many others.

8. That he enjoined . . . that there should be no sermons on the Lord's days in the afternoon, or on the week days at all, without his license; and that there should be no catechizing, but only such questions and answers as are contained in the Book of Common Prayer, not allowing the ministers to expound or open the points of the same to the people; he and his under officers affirming in publick places that such an exposi-

\* Most likely of St. Helen's, Ipswich, which see.

tion might be as ill as a sermon; and the more to hearten and confirm the people in prophaning the Lord's day, he enjoined the ministers to read publicly in their Churches a book published touching Sports on the Lord's day, for not reading whereof, some ministers were by the command and directions of the said Bishop *suspended*, viz., Mr. William Leigh, Mr. Richard Proud,<sup>1</sup> Mr. Jonathan Burr, Mr. Matthew Brownrigg,<sup>2</sup> Mr. Mott,<sup>3</sup> and divers others; some *deprived*, Mr. Powell,<sup>4</sup> Mr. Richard Raymond,<sup>5</sup> Mr. Jeremy Borrowes, and some otherwise troubled.

9. That . . . there should be no difference in ringing of bells to Church when there was a sermon and when there was none. There had been formerly in the diocese two kinds of ringing of bells and calling people to the Church; one kind when there were only prayers to be read, and another kind when there were both prayers to be read and a sermon preached, whereby the people did apply themselves to the service of God in those places where both prayers and preaching was to be. He to hinder the people in their good desires in serving God and edifying their souls did thus command [i.e. that they might not know when and where there would be a sermon, his policy being to discourage preachers and preaching].

10. That he did forbid ministers to preach any preparation sermon, [for preparing and instructing the people in the right and worthy receiving of the communion] as namely, Mr. Devereux,<sup>6</sup> Mr. Swan, and other ministers.

11. That he enjoined that no minister should use any prayer before his sermon, but move the people to pray only in the words of the fiftieth Canon, made Anno. 1603, which Canon was not warranted by the law; and that no prayer should be used before or after the sermon; and that he in his own person having been at the sermon in the town of Ipswich, when the preacher did use or make any other prayer, did sit upon his seat, without using or giving any reverence of kneeling or otherwise, thereby to discountenance such prayer; and he enjoined that no prayer should be made in the pulpit for the sick, and that such as were prayed for in the reading desk, should be prayed for only in the two collects prescribed for the visitation of the sick in private houses.

12. He the more to alienate the people's hearts from hearing of sermons, commanded and enjoined all ministers to preach constantly in their *hood and surplice*, a thing not used before in that diocese, and much

<sup>1</sup> Richard Proud, minister of Thrandeston. See Classis. An elder minister of the same name is noticed, Brook III., 508.

<sup>2</sup> Matthew Brownrigge, signed the petition in 1646.

<sup>3</sup> Mr. Mott, query Thomas Mott, ejected from Stoke Nayland, or Mark Mott, ejected from Wratting Magna; the former signed the petition in 1646.

<sup>4</sup> Mr. Powell of Rendham, see Classis, signed the petition 1646; suspended or deprived "for many defects against the canons, had absolution soon after granted to his proctor, without coming for it himself."—*Wren's Parentalia*, p. 94.

<sup>5</sup> Mr. Richard Raymond, similar treatment to Mr. Powell's.—*Rushworth III.*, 353.

<sup>6</sup> Robert Devereux of Hepworth. Classis. Signed the petition 1646.

offensive to the people as a scandalous innovation ; and the parishioners of Knatshall [Knoddishall] wanting a surplice he did by his officers in the year 1637, enjoin the churchwardens there that no prayers should be read in that church till they had got a surplice, which they not getting for the space of two Lord's days after, had no prayers during that time there.

13. That during the time of his being Bishop of Norwich, which was about two years and four months, there were for not reading the second service at the communion table set altarwise, for not reading the Book of Sports, for using conceived prayers before and after sermons, and for not observing some other illegal innovations by him and his under officers, by and upon his directions and injunction sundry godly, painful, preaching ministers, that is to say, Master William Powell, Master John Carter,<sup>1</sup> Master Robert Peck, Master William Bridges,<sup>2</sup> Master William Green, Master Mott, Master Richard Raymond, Master Thomas Scot,<sup>3</sup> Master Greenhill, Master Nicholas Beard,<sup>4</sup> Master Hudson,<sup>5</sup> Robert Kent,<sup>6</sup> Jeremy Burrows, Master Thomas Allen, and others, to the number of fifty, excommunicated, suspended, or deprived, and otherwise censured and silenced to the undoing of many of them, their wives and children ; and they could not be absolved without giving promise to conform to his directions, *editis et edendis*, [given and to be given] ; by means whereof some ministers were enforced to depart this realm into Holland and other parts beyond sea, viz., the said Master Thomas Bridges [William Bridge], Master Jeremy Borrows [Jeremiah Burroughs], Master Thomas Allen, Master John Ward ; and others of Norwich to remove into other peaceable dioceses, as namely, Mr. Edmund Calamy,<sup>7</sup> Mr. Broom, Mr. Beard, and others ; and some of them so prosecuted, as hath been suspected to be the cause of their deaths, as namely, Mr. Thomas Scot, and others ; the terror of which proceedings hath caused other ministers to leave their cures and go away, viz., Mr. William Kirington, Mr. Thomas Warren,<sup>8</sup> Mr. John Allen,<sup>9</sup> and others ; and if a stranger preached at the cure of such a parson suspended, the churchwardens permitting such parson so to preach, were enjoined penance, and otherwise troubled : as namely the Churchwardens

<sup>1</sup> John Carter, A.M., of Bramford near Ipswich ; a very aged man (83), very popular in his day, could never be persuaded to observe any ceremonies against his conscience. A long account of him is given in Brook II., 409, &c. See also Clark's Lives.

<sup>2</sup> This was Wm. Bridge of Norwich ; but there was another person, Wm. Bridges.

<sup>3</sup> Thomas Scott. See Ipswich.

<sup>4</sup> Master Nicholas Beard. A curate in Ipswich ; suspended for not producing his letters of orders or his license to serve the cure. See Brook III., 525.

<sup>5</sup> Master Hudson, of Capel, signed the petition 1646, one of the classis, ejected 1662, afterwards conformed.

<sup>6</sup> Robert Kent, query William, a minister in Norwich ; suspended and absolved : he died soon after.

<sup>7</sup> Edmund Calamy, from Bury St. Edmund's, which see.

<sup>8</sup> Wm. Kirington, query Wm. Herrington, of St. Nicholas, Ipswich, and Thomas Warren of St. Lawrence, Ipswich, resigned to avoid trouble.—*Wren's Parent.*, Brook II., 522.

<sup>9</sup> John Allen. Ipswich, removed to Dedham, New England, 1637 ; died August 26th, 1671.—*Brook III.*, 456.

of Snailwell, and the stranger for preaching was also therefore molested, viz., Mr. Ash, Mr. Eades, Mr. Manning, and other ministers.

14. That during the time he was Bishop of the said See of Norwich, he did unlawfully compel the inhabitants of the several parishes within that diocese to raise the floors of the chancels of their respective churches, to rail in their communion tables, to remove the pews and seats, and to make other alterations in the respective churches, in the doing whereof the said inhabitants were put to great, excessive, and unnecessary charges and expences, amounting in the whole to the sum of five thousand pounds and upwards; which said charges and expences he did by unlawful means and courses enforce the said inhabitants to undergo; and such of the said inhabitants as did not obey the same he did vex, trouble, and molest by Presentments, Citations, Excommunications, tedious and frequent journeys, and by attendances at the courts of his Chancellor and other his officials, viz., the Churchwardens of Linne, Ipswich, St. Edmunds-bury, and others.

15. That for not coming up to the rail to receive the holy communion, kneeling there before the table altarwise, for not standing up at the gospel, and for not observing and performing of his unlawful innovations and injunctions, many other of his Majesty's subjects, viz., Peter Fisher, Samuel Duncon, James Percival, John Armiger, Thomas King, and others, have been by him, his chancellors, visitors, commissaries, and officials, by commands and injunctions much molested, disquieted, and vexed in their estates and consciences, by citations to the courts, long attendance there, dismissal, fees, excommunications, penances, and other censures.

16. That by reason of these rigorous prosecutions and dealings . . . and by reason of the continual superstitious bowing to, and afore the table set altarwise, the suspending, silencing, driving away of the painful preaching ministers, the suppressing and forbidding of sermons and prayers, the putting down of lectures, the suppressing means of knowledge and salvation, and introducing ignorance, superstition, and prophaneness, many of his Majesty's subjects, to the number of three thousand, many of which used trades, spinning, weaving, knitting, and making of cloth, stuffs, stockings, and other manufactures of wool; that is to say, Daniel Sanning, Michael Metcalf, John Berant, Nicholas Metcalf, John Derant, Busby, Widow Maxes, Richard Cock, John Dicks, Francis Laws, John Senty, and many others; some of them setting an hundred poor people on work, have removed themselves, their families and estates into Holland and other parts beyond the seas, and there set up and taught the natives there the said manufactures to the great hinderance of trade in this kingdom, and to the impoverishing and bringing to extreme want very many who were by those parties formerly set on work, to the great prejudice of his Majesty and his people.

17. That he . . . hath often declared . . . that what he did . . . was by his Majesty's command, whereby . . . he endeavoured

to free himself of blame, and to raise an ill opinion of his royal Majesty in the hearts of his loving subjects.

18. That he being Bishop of Norwich in the said year, 1636, in the Tower Church in Ipswich and other places, did in his own person use superstitious and idolatrous actions and gestures in the administration of the Lord's supper, consecrating the bread and wine, standing at the west side of the table, with his face to the east, and his back towards the people. elevating the bread and wine so high as to be seen over his shoulders, bowing low either to or before them when he after the elevation had set them down on the table.

19. That he, the more to manifest his Popish affections, caused a crucifix, that is to say, the figure of Christ upon the cross to be engraven upon his episcopal seal, besides the arms of the See.

20. That he hath chosen such men to be his commissioners, &c., whom he knew to be affected to his innovated courses and to Popish superstition, and to be erroneous and unsound in judgment and practice, as namely, Mr. John Nowell, Mr. Edmund Mapletoft, Mr. John Dunkin, Mr. Boucke, Mr. Dun, and others.

21. That he hath very much oppressed divers patrons of churches by admitting, without any colour of title, his own chaplains and others whom he affected, into livings which became void within his diocese; unjustly enforcing the true and right patrons to long and chargeable suits to evict such incumbents and to recover their own right, some of which he did against his priestly word given to the said persons or their friends, *in verbo sacerdotis*, not to do the same; this he did in the case of one, Mr. Rivet.

22. That he and others, in the year 1635, sold or granted away the profits of his primary visitation for five hundred pounds over and above the charges of the visitation, and for the better benefit of the farmer, set forth a book in the year 1636, intituled "Articles to be inquired of within the diocese of Norwich, in the first visitation of Matthew, Lord Bishop of Norwich," consisting of 139 Articles, and wherein are contained the number of 897 questions according to all which the Churchwardens were enforced to present upon pain of perjury, and some Churchwardens, that is to say, Robert Langley, Charles Newton, Richard Hart, William Bull, and Zephany Ford, and others, not making presentments accordingly, were cited, molested, and troubled, and enjoyed penance, notwithstanding many of the said Articles were ridiculous and impossible.

23. That the churchwardens and other men sworn at the visitation, were enforced to have their presentments written by clerks specially appointed by such as bought the said visitation, to whom they paid excessive sums of money for the same, some two and twenty shillings, as namely, Richard Hurrell, John Punchard, and others, some more some less, for writing one presentment, to the grievous oppression of his Majesty's poor subjects in that diocese.

24. Whereas by the laws of this realm no tithes ought to be paid out of the rents of houses, nor is there any custom or usage in the city of Norwich for such payments, yet the said Bishop endeavoured to draw the citizens and other the inhabitants within the said city against their wills and consents to pay two shillings in the pound, in lieu of the tithes of houses within the several parishes of the said city unto the ministers thereof: and the better to effect this his unjust resolution, he did by false and undue suggestions, in the fourteenth year of his Majesty's reign that now is procure his Majesty to declare under his Highness' great seal of England his royal pleasure, that if any person within the said city shall refuse to pay according to the said rate of two shillings in the pound unto the minister of any parish within the city, that the same be heard in the Court of Chancery or in the Consistory of the Bishop of Norwich, and that in such case no prohibition against the said Bishop of Norwich be granted; and if any such Writ be at any time obtained, the Judges so granting the same . . . shall . . . grant a consultation to the minister, all which is declared to "tend to the violation of the oath of the Judges," &c., and by colour of the order . . . the citizens and inhabitants of Norwich, namely, John Collar, Judith<sup>\*</sup> Perkeford, and others, have been enforced to pay the said two shillings in the pound in lieu of tithes, &c.

25. And that he assumed to himself an arbitrary power to compel the respective parishioners in the said diocese to pay great and excessive wages to parish clerks, viz., the parishioners of Yarmouth, Congham, Tostock, and others; commanded his officers that if any parishioner did refuse to pay such wages, they should certify him their names, and he would set them into the High Commission Court for example of the rest, and that one or two out of Ipswich might be taken for that purpose.\*

Clarendon tells us that "he proceeded so warmly and passionately against the dissenting congregations, that many left the kingdom, to the unspeakable injury of the manufactories of this country." His portrait was published and prefixed to a book entitled "Wren's Anatomy, discovering his notorious Pranks, &c., printed in the year, when Wren ceased to domineer," 1641. In this portrait the Bishop is represented sitting at a table, with two labels proceeding from his mouth, one of which is inscribed "Canonical Prayers;" the other, "No Afternoon Sermons." On one side stand several clergymen, over whose heads is written, "Altar Cringing Priests." On the other side stand two men in lay habits, above whom is this inscription "Churchwardens for Articles."†

\* Rushworth, Vol. IV., pp. 351—355.

† Brook II., 4to n.

The clergy of the diocese, or some of them who favoured the designs of Laud, had by their influence prepared the way for all the orders and injunctions of Bishop Wren.

In this diocese "Robert Shelford, of Ringsfield in Suffolk, Priest," published "five pious and learned discourses" in 1635.\* In the first, "shewing how we ought to behave ourselves in God's house," he tells his hearers "to reverence God's sanctuary by keeping off our hats while we stay in it, whether there be service or no service;" and says this reverence is commanded in general, *Levit. xix.*, after such an emphatical manner, as if the breach of it were equal to the sin of not keeping the fourth commandment.

"Seest thou not the Sonne of God's seat here, the holy altar at the upper end of this house? And seest thou not the holy font at the nether end, where the Holy Ghost is alwaies ready to receive all into his kingdome? If the Sonne and Holy Ghost's seats be at both ends of this house, must not the Father needs be all the house over? because both Sonne and Holy Ghost proceed from him, and are but one Spirit and one God."

The next sort of reverence, "beseeming God's house is, at the entring in, before we take our seats, to bend the knee, and to bowe our body to Him, toward the more usual and speciall place of his residence or resemblance, which is the high altar or the Lord's table usually standing at the east end of God's house. . . .

"Anciently hath this duty been practised, especially among women; and at this day, before they enter their pews, some make their courtsey in the alley, but it is with their faces either toward their masters and mistresses, or towards some of their betters in the parish. Now good men and women understand your duty: you come not hither to serve men but God: therefore the first reverence that you make, direct your aspect to God's table, which S. Paul calls the Lord's altar, saying, 'We have an altar whereof they have no right to eat which serve the tabernacle.' This is the great signe of God's residence in this holy place, as the Ark was the signe of his presence in his tabernacle: here the great sacrifice of Christ's death for our salvation is in remembrance represented to God the Father,† and can we remember so great a benefit and not reverence the Father, Sonne, and Holy Ghost for it?"

\* In 1635 came out Shelford's "Five pious and learned Discourses;" a booke neither pious nor learned, written by one wholly savouring of the spirit of Antichrist, and ignorant of the maine scope of the Gospell, &c. *Diary of John Rous; Camden Soc., 1856.*

† Here the great error of the Ritualists is exhibited: with them in the eucharist "the great sacrifice of Christ's death is *in remembrance presented to God,*" whereas according to



Another is "to keep all the holy feasts of the Church," and he says, "in observing saints' daies, and in dedicating temples to God in their names, we have the blessed saints still living and dwelling among us.

"Oh blessed we! They which neglect this holy fellowship . . . cut themselves from this holy communion [of saints], and have a great losse which none can see but they that have spirituall eyes."

Another office of holiness "respecteth God's ministers; first in putting on the holy vestments, . . . and second . . . the true understanding, distinct reading, and decent ministrie of the Church service contained in the Book of Common Prayer."

"This is the pith of godliness, the heart of religion, the backbone of all holy faculties in the christian body. Which way soever you turn you, here you shall finde the saying of our Saviour fulfilled, '*Thus it becometh us to fulfil all righteousness.*' Desire you new life? here is Baptisme to give it. Are you gone from it? here is the Baptisme of tears and penance to restore it. Want you weapons for the spirituall warre? here is the Catechisme and Confirmation. Need you food for the new life? here is the bread and wine of Christ's body and blood. Want you supply of vertuous young souldiers? here is matrimonie and Christian education. Need you leaders and governours? here are Christ's ministers. Want you provision for the journey to the high Jerusalem? here is the *viaticum* of the heavenly manna expressed in the communion of the sick."

In another sermon "of holy Charitie," he says:—

"God's holy Sacraments are our preachers, while by visible and sensible signes they teach us what we are to beleve. Therefore when we see the water in Baptisme, this bringeth to our remembrance the water and blood which came out of our Saviour's side; and when we see the bread and wine, this preacheth to us that His bodie was broken and His blood shed for our sinnes, as the water signifieth the washing away of our transgressions. And these sacraments do that for us that all the preachers of the land cannot do. For they by their words can but onely teach us and enlighten our understanding, but these preachers, the Sacraments, besides the light which they give to our understanding, infuse, through Christ's power and effectual ordinance, grace into our souls and make us acceptable before God. Yea, so effectually do they this, that they can never want grace after, who rightly receive them, and preserve the vertue of them."

Again he says in the same sermon:—

"This proud knowledge maketh some of you to say that your minister is not worthy of his living because he preacheth not. S. Paul saith to the

the words of the institution the elements were presented *to men*, "take, eat, this do in remembrance of me," in which case there is no room whatever for the idea of a sacrifice to enter.

contrarie, *If we have sown unto you spirituall things, is it a great matter if we reap your carnall things?* Yes, it is a great matter with some who prize their corn and their calves and their pigs above God's service and his grace. But will they say, what is the service you so much stand upon? the read service? I have a boy at home will reade that as well as you. Aye, but can thy boy reade as a minister, and administer the sacraments like a minister? Who called him to this? When did God commit unto him the word of reconciliation? When did God give him power to blesse in his name? Who laid his hands upon him? Away with thy boy; thou talkest like a profane fellow. Thou mayst as soon make a new God, as make unto him new ordinances. . . . But to return to thy minister, who is God's officer: when he by his holy sacraments hath been the true mean to conferre new life to thy childe, to make him a member of Christ, and an heir to the kingdome of heaven, in this one part of his office he hath performed a better work then all thy lands and goods are worth: and this no king, no nobleman, no monarch can do for thee, but onely God's minister."

Again in his sermon "Antichrist not yet come," he urges union with Rome, and says:—

"That speech of some Christians hath alwaies been held of me for profane and heathenish, that they had rather live under the Turk than under the Pope, or the King of Spain. But what is their reason? because under the Turk they may have the libertie of the conscience? And what will their conscience libertie unbounded bring them to? to break open hell gates, to live without faith, without law, to do what they list, to dispute of the Trinitie, and to deny Christ's divinitie, as the Transilvanians and Hungarians Turkishly and Jewishly have begun. For the passion of Christ, good Christian brethren, let us give over our hostile dissensions. When two of the Hebrews in Egypt fought and quarrelled, what said Moses unto them? *Sirs, ye are brethren, why do ye wrong one to another?* The Papists and we call one God our Father, one Lord our Saviour, one Holy Ghost our Sanctifier; and we have but one mean to unite us into this heavenly *Unitrinie* which is holy Baptisme: how then should we not be brethren, and why then should we wrangle and fight one with another? Said not Abner to Joab in that hot conflict of brethren, '*Shall the sword devoure for ever? knowest thou not that it will be bitterness in the latter end? how long then shall it be ere thou bid the people return from following their brethren?* If we shall fight and quarrell so long that the Ottoman come in to make us his slaves, will not this be bitter? Oh blessed Jesus, raise up one to bid the people return. Blessed be that peacemaker among men as the holy Marië is blessed among women. Oh sweet Jesus, smell a savour of rest!"

These extracts have been made to give the reader an idea of the kind of preaching in fashion at the time, which secured the

approbation of men in power; and also to let him see what was the object these preachers had in view. They are also presented for this special reason, that Shelford's sermons and Wren's tyrannical proceedings were the provoking causes of the publication of a pamphlet which, though small in itself, led to great results.

Prynne wrote his "Newes from Ipswich, discovering certaine late detestable practises of some domineering Lordly Prelates, to undermine the established doctrine and discipline of our Church, extirpate all Orthodox sincere preachers and preaching of God's word, usher in Popery, Superstition, and Idolatry, &c., &c." The tract says, "Printed at Ipswich, An. 1636;" but this was probably only a blind to conceal the writer, and to shield him from the tormentors. He begins:

"Christian Reader, this is the deplorable newes of our present age, that our presses, formerly open onely to truth and piety, are closed up against them both of late, and patent for the most part to nought but error, superstition, and profaneness. Witness those many profane erroneous, impious books printed within these three years by authority [and here he mentions first Shelford's five treatises,] point blank against the established doctrine of the Church of England and his Majesty's pious declarations; in defence of Arminianism, Popery, and Popish ceremonies; and, which is yet more impious and detestable, against the very morality of the Sabbath and fourth commandment, . . . and the necessity of frequent preaching, which some of our domineering, unpreaching, secular prelates now so far detest that they not only give over preaching themselves as no part of their function, and suppress most week-day lectures in divers countries, but have likewise lately shut up the mouths of sundry of our most godly, powerful, painful preachers, . . . contrary to the very laws of God and the realm; and strictly prohibited, under pain of suspension, in sundry dioceses all afternoon sermons on the Lord's own day, that so the profane vulgar might have more time to dance, play, revel, drink, and profane God's Sabbaths, even in these days of plague and pestilence.

"Alas! what," he asks, "could Beelzebub the prince of devils, had he been an Archbishop or Lordly Prelate here in England, have done more against the strict, entire sanctification of the Christian Sabbath day, . . . or against the frequent powerful preachers and preaching of God's word, and salvation of the people's souls, than some Luciferian Lord Bishops have lately done? And yet these . . . graceless persecutors of . . . piety and . . . preaching . . . will needs be Lord Bishops *jure divino* . . . and shame not to call themselves the godly, holy *Fathers* of our Church, and *pillars* of our faith; whenas their fruits and actions

manifest them to be nought else but the very *step-fathers* and *caterpillars*, the very pests and plagues of both."

He notices that those in authority had recently omitted the following words from one of the collects: "Thou hast delivered us from superstition and idolatry, wherein we were utterly drowned, and hast brought us into the most clear and comfortable light of thy blessed word, by which we are taught how to serve and honour thee, and how to live orderly with our neighbour;" and that they had removed other protestant utterances from the service book, from which he infers that it is their desire to gratify the Papists, and intimates the existence of a widespread "fear of a sudden alteration of our religion."

He considers the pestilence which then raged to be God's judgment on the nation for these things,

"a cleare evidence that God is much offended with these purgations and the restraint of preaching on the fast day, against which some Prelats are so mad that they have silenced and persecuted divers ministers since the fast proclaimed, there being now so many suspended in our Norwich Diocese, only for not yielding to popish innovations, that in sundry churches they have neither prayers, preaching, nor fasting, which hath brought the plague among them and made the people at their wits' ends: many ministers and people there having left the kingdome, and thousands more being ready to depart the land; there being never such a persecution or havock made among God's ministers since Q. Marie's daies, as a lecherous, proud, insolent Prelate hath there lately made against all lawes of God and man, to the astonishment of the whole realme. . . .

"Wherefore," says he, "O England, England, if ever thou wilt be free from pests and judgements, take notice of these thy anti-christian prelates' desperate practises, innovations, and popish designes, to bewaile, oppose, redresse them with all thy force and power." . . .

He then proceeds more in detail to tell what Bishop Wren had done

"in our Norwich Diocesse, where little Pope Regulus\* hath played such Rex, that hee hath suspended above sixty of our sincerest, painefullest, conformable ministers, both from their office and benefice. so as many of our churches (as the like was never since King John's days) are quite shut up, and *Lord have mercy upon us*, may be written on their dores: the people cry for the bread of their soules, and their ministers are prohibited

\* Regulus signifies both a little King and a Wren, and the writer indulges in the quaint conceit expressed above.

to give it them. This not only wounds but breakes their hearts, and makes them quite amazed."

He next mentions that Mr. Dade\* had excommunicated

"Ferdinando Adams, a Churchwarden in our towne (Ipswich), for not blotting out this sentence of scripture painted on Mr. Ward's church wall†—*'It is written, my house shall be called an house of prayer, but ye have made it a den of thieves,'* which excommunication is of record in Star Chamber."

And then that the Bishop had commanded "*Wo is me if I preach not the gospel* to be wiped out of Mr. Scot's church;"‡ and after some further allegations he concludes

"with the Collect on St. Peter's day : 'Almighty God, which by thy Sonne Jesus Christ hath given to thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feede thy flocke : make (wee beseech thee) all Bishops§ and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the Crowne of everlasting glory, through Jesus Christ our Lord. Amen.

"From Ipswich, November 12th, 1636.

"Thine in the Lord, MATTHEW WHITE."

For writing this pamphlet Prynne was sentenced in the Star Chamber, in June, 1637, to be fined £5,000 to the King ; to lose the remainder of his ears in the pillory ; to be branded on both cheeks S. L. for "schismatical libeller," and to be perpetually imprisoned in Caernarvon Castle. John Lilburne was concerned in printing and publishing the pamphlet ; he was tried for the same, and condemned to be whipt from the Fleet to Old Palace Yard, Westminster. He was placed in the pillory two hours, fined £500, and obliged to find security for his good behaviour and imprisoned in the Fleet till he conformed to the rules of the Court.||

The sentence against Prynne was carried out with inhuman severity. Burton and Bastwick were his companions in suffering, and underwent a similar punishment ; but Prynne, having already had his ears cropt off, now had to submit to have the stumps sawn rather than cut off by the common hangman. Such being the mercy of the Fathers of the Church.¶¶

\* See Ipswich.

† Tower Church.

‡ St. Clement's.

§ Which few Bishops now doe.

|| Lawson's Life of Laud, II., 188.

¶¶ See Rushworth, II., 382.

In the year 1750, a folio volume was published, entitled "Parentalia: or memoirs of the families of the Wrens," from which it appears that in 1636, Laud laid a certificate before the King "touching Norwich Diocese," where it is stated that "his Lordship's [Wren's] care hath been such, as that though there are above fifteen hundred clergymen in that Diocese and many disorders, yet there are not thirty excommunicated or suspended." This certificate is given in Appendix III.

In the next year [1637] Wren himself gave a certificate concerning the Book of Sports:—

"Though the 12th article, that upon enquiry, at my visitation, whether the King's Majesty's Declaration for the Lawful Sports had been published; I found that it had not been done in very many places of the Diocese: having therefore about sixty books on hand, I caused them to be proposed to such persons as I had most doubt of, but many of them refused to publish the same, and were suspended for their refusal; yet divers of them presently promised conformity, and were so absolved; so that now, in the whole Diocese, consisting of about fifteen hundred clergymen, there are not passing twice fifteen excommunicated or suspended; whereof some so stand for contumacy," &c. [i.e. refusing to present themselves to the court].

Wren, as we have seen, was impeached December 19th, 1640, for high crimes and misdemeanours, and on July 5th, 1641, the Committee reported "That the said Matthew Wren, [now] Bishop of Ely, hath excommunicated, deprived, or banished, within the space of two years, fifty godly, learned, and painful ministers."\*

In his defence to the thirteenth article of that impeachment he says:—

"Mr. Wm. Green, Curate of Bromholm, was suspended for many defects, and among the rest, for want of a clerical habit; but upon his submission he was presently absolved, and his license to preach was only taken from him; he being very illiterate, and having been of late a tailor.

\* Heylin, in his answer to Burton, contradicts the facts contained in the above allegation, and says that there were not thirty clergymen in the diocese involved in any Ecclesiastical Censure of what sort soever, and not above sixteen suspended. And of those sixteen, eight were then absolved for a time of further trial to be taken of them; and two did voluntarily resign their places; so that you have but six suspended absolutely and persisting so. Of the residue there are deprived after notorious inconformity for twelve years together, and final obstinacy after sundry several monitions; eight excommunicated for not appearing at the court; and four inhibited from preaching; of which four, one by his education was a Draper, another was a Weaver, and a third was a Taylor. Hanbury II., II, 12.

Of which sort of men many others must come into the reckoning to make up the number of 'fifty' that were under censure; namely Mr. Pitman, Curate of Grundsborough, who, not long before, had been a broken tradesman in Ipswich; Mr. Cook of Fritton, not long before a country apothecary; Mr. Farrer of Benestall, a weaver, made a minister; Mr. Bridges of Wickham Market, no graduate, not long since translated from the common stage playing, to two Cures and a public Lecture."

Here it is to be observed that no moral guilt is charged upon these men. The Bishop or his predecessor had thought them qualified to enter the Church, and had ordained and admitted them. They were good enough till they exhibited signs of nonconformity to the popish ceremonies, and then these defects were remembered against them, and were made the excuses for their punishment.

"And yet," he continues, "the number will not be made up, as this Defendant believeth, unless there be brought in under the same account, Mr. Potter, Vicar of Kirbrook [Carbrook], where he had not been for seventeen years before; Mr. Smith, Vicar of Memdersley [Mundesley], which he had held above twenty years, and was not in holy orders of Priesthood; Mr. Norton, Burton, Burrage, Creak, Hurly, Cockerell, Mote, Thomson, Rising, Sherwin, Beavis, Sherwood, Burch, Gray, and others, of whom this Defendant receiving information that they were debauched and scandalous in their courses, by his frequent Letters to the Chancellor, they were brought under censure."\*

Of course, at this distance of time, it will not be possible for us to substantiate fully the charge which was made against the Bishop, but the following list, every case in which is fully authenticated, will go far to satisfy the most incredulous, that at any rate the charge was not much exaggerated.

Robert Peck, of Hingham; William Bridge, Thomas Allen, and John Ward, of Norwich; William Greenhill of Otley; Jeremiah Burroughes of Tivetshall; Paul Amiraut of Woolterton; John Phillip of Wrentham; Christopher Burrell; the Vicar of Swardeston; Jonathan Burgh of Rickinghall; William Powell and Richard Raymond;† Henry Brew of Ubbeston, and the minister of Wiggenghall;‡ were all *deprived*, as we find by extant records.

\* Parentalia, p. 96.

† Rushworth, III., 253.

‡ Two of these cases, Brew and Wiggenghall, may possibly belong to the Episcopate of Mountague.



There is evidence also that Samuel Ward and Thomas Scott of Ipswich; Richard Proud, William Leigh, Matthew Brownrigg, Mr. Mott, John Carter of Bramford, Samuel Hudson of Capel, W. Kent of Norwich, and others, were suspended; and that Edmund Calamy of Bury, and Mr. Broom, were obliged to remove to other dioceses.

The Bishop confesses that Green, Pitman, Cook, Farrer, and Bridges of Wickham Market, were under disabilities for no moral delinquency; and as to the charge of incompetency for want of learning, if we may judge of the rest by the last mentioned of these, we shall conclude that this was only an excuse to serve his purpose. This W. Bridges wrote a recommendation to a pamphlet\* which evidently was not the composition of an ignorant man.

Thomas Case was removed from Erpingham; Thomas Warren of St. Lawrence, William Herrington of St. Nicholas, and Nicholas Beard, a curate, all of Ipswich, were suspended or compelled to relinquish their ministry.

And we find that "Articles were objected in the High Commission Court against Henry Tailer of Hardingham, in Norfolk, and Susan his wife, that they were factiously and schismatically inclined," and the proof was this:—

"Francis Briggs, a minister of the Diocese of Norwich, having been degraded by the Bishop, Henry Tailer said that it was an absurd, ridiculous, and foolish thing, and that the Bishop used to Briggs many scurvy idle words," &c.†

Here we have proof of the existence, at the time, of another victim, Francis Briggs, whose name has not come down to us in the ordinary histories. Others may yet be brought to light. But this extract is given not only to introduce the name of Mr. Briggs, but to shew what frivolous charges were brought against men, and women too, who were supposed to be "factiously and schismatically inclined," charges involving them in trouble, anxiety, and ruinous expence.

Here then are thirty-six cases substantiated, to say nothing of the sixteen names "and others" classed together by the Bishop as those of persons "debauched and scandalous in their

\* See Woodbridge.

† S.P.O. Dom. Ser. 1637, Vol. 372, 109.



courses," some of whom might deserve that censure as much as Mr. Bridges deserved his, or Henry Tailor and his wife that which was passed upon them. At any rate the assertion of Heylin, recently noticed, and of the Bishop himself, that there were "not passing twice fifteen" under any kind of Ecclesiastical censure in the diocese, is shewn to be inexact.

Heylin thus describes the results produced on the laity, as well as the clergy, by the high-handed proceedings of the hierarchy :—

"For so it was that the people, in many great trading towns which were near the sea, having been long discharged of the bond of ceremonies, no sooner came to hear the least noise of a 'Conformity,' but they began to spurn against it. And when they found that all their striving was in vain, that they had lost the comfort of the Lectures, and that their ministers began to shrink at the very name of a Visitation; it was no hard matter for those Ministers and Lecturers to persuade them to remove their dwellings and transport their trades. 'The Sun of Heaven,' say they, 'doth shine as comfortably in other places; the Sun of Righteousness much brighter!' 'Better to go and dwell in Goshen, find it where we can, than tarry in the midst of such an Egyptian darkness as is now falling on this land!' 'The sinful corruptions of the Church,' said they, 'are now grown so general, that there is no place free from that contagion, and infections of it; and, therefore, 'Go out of her my people, and be not partakers of her sins!' And hereunto they were the more easily persuaded, by seeing so many Dutchmen with their wives and children to forsake the kingdom; who, having got wealth enough in England, chose rather to go back to their native countries than to be obliged to resort to their Parish Churches, as, by the Archbishop's Injunctions, they were bound to do. Amongst the first which separated, upon this account, were Goodwin, Nye, Burroughes, Bridge, and Simpson; who taking some of their followers with them, betook themselves to Holland as their 'City of Refuge!' There they filled up their congregations to so great a number, that it was thought fit to be divided; Goodwin and Nye retiring unto Arnheim, a town of Guelderland; Simpson and Bridge fixing at Rotterdam, in Holland; but what became of Burroughes I am yet to seek.\* These men, affecting neither the severe discipline of Presbytery, nor the licentiousness incident to 'Brownism,' embraced Robinson's model of Church-government in their congregations, consisting of a co-ordination of several churches for their mutual comfort; not a subordination of the one to the other, in the way of direction or command. Hence came the name of 'Independents,' continued unto those amongst us who neither associate

\* He was at Rotterdam also.

themselves with the Presbyterians, nor embrace the frenzies of the Anabaptists. . . . The courteous entertainment which these people found in the Belgic Provinces, might easily have served for a strong temptation to bring over the rest, to enjoy the like : but the country was too narrow for them, and the Brethren of the Separation desired elbow-room, for fear of *interfering* with one another. New England was chiefly in their eye, a Puritan plantation from the beginning, and therefore fitter for the growth of the Zuinglian or Calvinian gospel than any country whatsoever.”\*

### § vii. DR. RICHARD MOUNTAGU, 1638—1641.

On the translation of Bishop Wren to Ely, his place was filled by DR. RICHARD MOUNTAGU, who, after having filled the offices of Chaplain to the King, Prebend of Wells, Archdeacon and Dean of Hereford, and Bishop of Chichester, was translated to the See of Norwich.

He had brought himself into notoriety in 1624 by the publication of a book with this title, “A Gag for the New Gospel? No! A New Gag for an Old Goose: or an answer to a late Abridger of Controversies, and Beliar of the Protestants’ Doctrine.” Falling in with the ecclesiastical current, and in harmony with the sentiments of the court clergy, it advocated Arminianism and Popery. The parliament was offended at it, and took means to secure its suppression; but on the accession of Charles I., Mountagu published another book, containing the same offensive doctrines, called “Appello Cæsarem,” 1625.† The Commons summoned the author to their bar, but Charles took the offender under his protection and “the business into his own hands,” which still further displeased the House; and this was the occasion of the first breach between them and the King. Two of the positions which Mountagu maintained were these: “that the Church of Rome hath ever remained firm upon the same foundations of sacraments and doctrines instituted by

\* Life of Laud, 366—368, as quoted by Hanbury.

† This book was answered by Mr. Yates, “late preacher in Norwich,” in a work entitled “Ibis ad Cæsarem; or an Answer to Mr. Montagu’s Appeal in the points of Arminianism and Popery against the doctrine of the Church of England.” 4to, London, 1626. See ante, p. 79, note.

John Yates, B.D., was fellow of Emmanuel College, Cambridge, and afterwards minister of St. Andrew’s in the city of Norwich.—*Wood Ath. Ox. I.*, p. 816. He was an antagonist to John Robinson.—See *Hanbury I.*, pp. 352, 3, and 477.

God; and that images may be used for the instruction of the ignorant and excitation of devotion."

Laud himself was somewhat troubled at the King's action in this matter; we find him writing in his Diary, January 29th, 1625—6, "I seem to see a cloud arising and threatening the Church of England: God in his mercy dissipate it."

But nevertheless Charles, in defiance of the Parliament, continued to promote his protegé, till we find him at length seated as a worthy successor of Bishop Wren.

Wren had "made a desert and called it peace;" had driven away, as was supposed, all the unconformable ministers, and little else was left for Mountagu than to develop and enforce his Romanistic principles in his diocese.

Wren's victims were going or gone to America or to Holland, and this Episcopate was like the calm which precedes the storm. Mountagu died in 1641, and was buried in the choir of the Cathedral at Norwich just before that day of reckoning came in which, had his life been prolonged, he would no doubt have been called to give an account.

Meanwhile, and before the clouds burst, let us follow the steps of those who were deprived by Wren, and compelled to flee the kingdom for safety. Seven afterwards returned; three of them took an active part in the ecclesiastical affairs of the district, and four were members of the Assembly of Divines.

ROBERT PECK, M.A.,\* was ordained presbyter by John, Bishop of Norwich, February 24th, 1604, instituted to the Rectory of Hingham in Norfolk, January 7th, 1605 [qu. 6], and at the same time licenced to preach through the whole diocese by the same prelate (Jegon). Bishop Harsnet subjected him to very severe treatment. He had catechised his family and sung a psalm in his own house, on a Lord's day evening, when some of the neighbours were present: for this crime the Bishop enjoined him and all who were present to *do penance*, and required each to say, "I confess my errors." Those who refused were excom-

\* "Lawrence, a reverend grave minister, who had been a preacher to those who, fleeing for religion in Q. Marie's dayes, met together in woods and secret places as they could. He was a gentleman of great estate, and exceeding in liberality to the poor. In the time of Q. Elizabeth he preached at Fressingfield. His son John was a plausible preacher, but not so good a man as his father. His daughter Anne married Robert Peeke, a grave minister, Rector of Hingham."—*Matthias Candler, Tanner's MSS., Bodl. 180, fol. 25.*

municated and required to pay heavy costs. For this and other acts of Episcopal tyranny, the citizens of Norwich presented a complaint against his Lordship in the House of Commons. All the Bishop could say in his defence was—

“That Mr. Peck had been sent to him by the justices of the peace for keeping a conventicle at night, and in his own house ; that his catechizing was only an excuse to draw the people together ; and that he had infected the parish with strange opinions : as, ‘that the people are not to kneel as they enter the church ; that it is superstition to bow at the name of Jesus ; and that the church is no more sacred than any other building.’”

He further affirmed that Mr. Peck had been convicted of nonconformity, and of keeping conventicles, in 1615 and 1617 ; and that in 1622 he was taken in his own house, with twenty-two of his neighbours, at a conventicle. Such was the man. It was not likely that he would escape the hands of Bishop Wren, and so we find that he was deprived for his nonconformity. His after career is thus related by one of his successors in the rectory of Hingham, who wrote in 1715 :—

“He was a man of a very violent schismatical spirit ; he pulled down the rails, and levelled the altar and the whole chancel a foot below the church, as it remains to this day ; but being prosecuted for it by Bishop Wren, he fled the kingdom, and went over into New England with many of his parishioners, who sold their estates for half their value, and conveyed all their effects to that new plantation. They erected a town and colonie by the name of Hingham, where many of their posterity are still remaining.\* He promised never to desert them, but hearing that Bishops were deposed, he left them all to shift for themselves, and came back to Hingham in the year 1646, after ten years’ voluntary banishment. He resumed his rectory and died in the year 1656.”

His funeral sermon was preached by Nathaniel Joceline, M.A., pastor of the Church of Hardingham, which was published. His successor, Edmund Dey, held the living without institution till the Restoration, and then was presented by Sir Philip Woodhouse, Bart. The letter just quoted says, “he was a man

\* Clark, in his “Congregational Churches in Massachusetts,” says in page 16, “The Church in Hingham was gathered in the month of September, 1635, from a company of immigrants who commenced a new settlement there on the 18th of that month, under the lead of the Rev. Peter Hobart of Hingham, in Norfolk, England ; and he was ordained as their pastor the same day.” There is a little confusion here. Robert Peck emigrated with a company of his parishioners in 1636. The Rev. Peter Hobart emigrated from *Higham* in Suffolk.—*See Brook III., 471.*

of the same piece with [Peck], but of lower parts, and meaner capacity; with some difficulty he swallowed the oaths at the Restoration," and continued till 1666, when he died.\*

The institution of his successor on his first ejection is thus recorded :—

"*Hingham* als Hengham in Com. Norff. Vicesimo quinto die mensis Maii, Anno Dni Millesimo Sexcentesimo Tricesimo Octavo. Reverendus in Xto Pater Richardus Montague permissione div., Norvici : Episcopus Admisit et Instituit Lucam Skippon Cl'icum in Artibus Mag'rū in Rectoriam præd : per deprivationem *Roberti Pecke* Cl'ici ultimi Incumbent : ib'm vacan. Præsentat p. ven'lem virū Thomam Woodhouse Militem et Baronettū, &c."†

WILLIAM BRIDGE, M.A., a student of Cambridge and fellow of Emmanuel College, was born about 1600, in Cambridgeshire. He took his Master's Degree in 1626, and in 1631 "stood for his choice" as the "general lecturer of the towne" of Colchester. He was elected April 16th, but did not remain in that position long, for we find, by the Norwich Assembly Book, that Mr. Bridge was paid "for his Friday sermons at St. George's of Tombland for the halfe yeare ended at or Lady, 1633, according to an order made in that behalfe at the assembly holden the First day of October, 1632, £6 13s. 4d." He was paid at the same rate to the year 1636. The Norwich registers do not give an account of his ordination, but Tanner's MSS. inform us that he was *Rector S. Petri de Hungate, and Curatus St. Georgii ad portas* [Tombland];‡ and at the end of each of these entries there are the ominous figures "1636 (Cons.)," which means that in that year he was summoned into the Consistory Court.§ At any rate we may certainly conclude that his ministry at Norwich began in 1632, and ended for that time in 1636, when he was deprived by Bishop Wren.|| We have already seen that he had

\* Blomefield's Norfolk, II., 424, 5, 8vo. edit., 1805.

† A petition is preserved in the Record Office from Edward Agas, Curate of Hingham, which states that "Robert Pecke is excommunicated for Nonconformity; that divers of the parishioners are very factious, resorting to other churches."—*Cal.*, 1637-8; *Dom. Ser.*, p. 259.

‡ Mr. Bridge's Curate at St. Peter's was Thos. Carver; he himself was Curate at St. George's to Richard Ireland who, in 1638, was instituted to the Rectory of St. Edmund's, Norwich, on the deprivation of Thos. Allen.

§ The registers state that at the visitation of 1636 Mr. Bridge "*non comparuit*." He did not present himself, for very good reasons.

|| The record of the Institution of Bridge's successor is as follows: Anno Dni 1638. Rectoria Sci Petri de Hungate in Norwico. Nono die Junii Anno Dni præd. Thomas Grandrey Cl'icus in artibus magi'r Institutus fuit in Rectoriam præd. p. deprivationem *William Brigges* Cl'ici ultimi Incumbentis ib'm vacan.

got into some difficulty with Bishop Corbet; but that was obviated. Bishop Wren was not so easily satisfied; the Bishop not only silenced and deprived\* his victim but excommunicated him, and a writ was issued for his apprehension. He fled to Holland, settled down at Rotterdam, and joined himself with the Congregational Church there, where he was associated with Jeremiah Burroughes and John Ward, his companions in tribulation, and they all were called to office in that church of which Hugh Peters had been pastor.†

“Mr. Ward and Mr. Bridge came over to them from Norwich. . . . So soon as they came to Rotterdam . . . they conformed themselves to the discipline which Mr. Peters had planted. They renounced their English ordination and ministerial office; joining themselves as mere private men to that congregation, which afterwards did choose and ordain both of them to be their ministers.”‡

A contemporary, speaking of the Independents, says:—

“They acknowledge no man to be a true minister by virtue of his ordination in England; but all their acknowledgment of any true ministry in England is only by virtue of an explicit or implicit call, grounded on that explicit or implicit covenant with him. Hence they all renounced their ordination in England, and ordained one another in Holland. When Master Ward was chosen pastor, and Master Bridge, teacher at Rotterdam,—first Mr. Bridge ordained Mr. Ward, and then immediately Mr. Ward again ordained Mr. Bridge.”§

These statements were made by adversaries, and it may be as well to hear what the parties themselves say respecting their feelings towards the ministry in England. In the “Apologetical Narration” they declare:

“For our own congregations, (we meane of England, in which thorough the grace of Christ we were converted and exercised our Ministeries long, to the conversion of many others,) we have this sincere profession to make before God and all the world, that all *that* conscience of the defilements we conceived to cleave to the true worship of God in them, or of . the unwarranted power in Church Governours exercised therein, did

\* Wren in his report to Laud, December 7th, 1636, says: “Other two lecturers have voluntarily relinquished, and because they will observe no order; wherefore Mr. Bridge hath left two cures and is removed into Holland.”—*State Papers, Dom. Ch. I.*, 337. *R.O.* See *Appendix III.*

† See ante, p. 69.

‡ Hanbury III., 139.

§ Hanbury says this was Samuel Ward, B.D., of Ipswich; but this is an error: it was John Ward, ejected from Norwich, who accompanied Bridge to Holland. He elsewhere confounds these persons.—II., 242.

never work in any of us any other thought, much lesse opinion, but that multitudes of the assemblies and parochial congregations thereof were *the true Churches and Body of Christ, and the Ministry thereof a true Ministry*; much lesse did it ever enter into our hearts to judge them *antichristian*. We saw and cannot but see that by the same reason the churches abroad, in Scotland, Holland, &c., (though more reformed,) yet for their mixture must be in like manner judged no churches also, which to imagine or conceive, is and hath ever been an horreur to our thoughts. Yea, we alwayes have professed [—and that in these times when the Churches of England were the most, either actually overspread with defilements, or in the greatest danger thereof, and when ourselves had least, yea no hopes of ever so much as visiting our own land again in peace and safety to our persons—] that we both did and would hold a communion with them as the Churches of Christ. And besides this profession, as a real testimony thereof, some of us after we actually were in this way of communion [i.e. the Congregational] baptized our children in Parishional congregations, and as we had occasion, did offer to receive into the communion of the Lord's Supper with us some, whom we knew godly, that came to visit us when we were in our exile, upon that relation, fellowship, and commembership they held in their parish Churches in England, they professing themselves to be members thereof, and belonging thereunto.\*

This pamphlet was issued by the "Dissenting brethren," and signed by Goodwyn, Nye, Simpson, Burroughes, and Bridge. Thus they shewed that though Congregationalists they were not Brownists; the latter absolutely refusing communion with members of merely parochial assemblies. Bridge continued in connexion with this church till after his return to England.

On the 16th May, 1640, he preached a sermon "upon a prayer day, for the Prince's good success in going forth to war." This, as appears from a passage in the sermon, was the Prince of Orange; and in his appeal to his hearers, Bridge urges them to "pray for Holland their hiding place." In the following year [1641] he came over to England and preached a sermon "at Westminster, before sundry of the Honourable House of Commons," entitled "Babylon's Downfall." At this time he had no intention of remaining; for he says in the preface:—

"This sermon may prove all the legacy which your dying friend shall be able to bequeath unto you; for I am now returning to that church and people of God, which Jesus Christ hath committed to me and others. And if in this voyage the Lord shall put the winds and seas in commission



for my death, my desire is that God would forgive our adversaries, if it be his will, that have put us to these extremities.

"We have great cause to forgive, seeing all their injuries are turned into our blessings. . . . Yet we know that public administration of justice is not contrary to personal forgiveness. We must confess that the leaving of our own dear country was and is most afflictive to us : a trouble to leave our good friends, convenient houses, precious liberties, and so many souls under the hazard of your eternities" [? extremities].

And then after a quotation from Luther, intended to comfort the persecuted, he says :—

"Though the persecutions of the churches be never so great, yet there shall always be some place free and open, as a city of refuge for God's people to fly unto, and hide themselves in, till Christ shall come by public deliverance for the churches."

But he shortly afterwards returned to England. In this year the Yarmouth records inform us that he "was invited over, with an offer of being appointed preacher, and in the following year he settled in Yarmouth."\*

In 1642, he preached a sermon at St. Margaret's, on Fish Street Hill, London ; and in the same year, under his auspices, the Congregational Church was formed at Norwich, which settled in Yarmouth in 1643, of which he became the pastor ; and it is only reasonable to suppose that his public office in Yarmouth was one of the reasons why the church ultimately settled there.

The civil war actually commenced in 1642. The battle of Edge-hill was fought October 23rd in that year, and the hearts of all men were stirred to their inmost depths. Men who valued their liberties and believed that the Parliamentary cause was the cause of right and freedom, freely contributed of their means to aid it. Mr. Bridge and his family were not behind-hand in this work. The town records supply the following facts :—

"The Corporation declared for the Parliament in August, 1642 ; the people brought in their plate to be coined into money, to be lent to the Parliament [rather given] ; and among them, Mr. Wm. Bridge brought in for himself, for Ann Bridge, his daughter ; for John Bridge, his son ; and for Rebecca Bridge, his daughter, articles to the value of £42 8s. 7d. Spoons, rings, cups, &c.†

\* Palmer *in loc.*

† Swinden, 126, 7.



From this it will also be seen that at this date he had three children living.

In 1643, he was appointed a member of the Assembly of Divines, and very constantly attended its meetings; and we find that many of the sermons contained in the five volumes of his published works were preached in London whilst giving that attendance. A considerable number were preached at Stepney, and printed under the superintendence of William Greenhill, John Yates, and William Adderley.

It appears that his study in London was in "Menchin Lane." He might have a hired lodging there; but it seems more probable that a prophet's chamber was provided for him in some house of the Thompson family, whether at Mincing Lane or elsewhere, for in the dedication of a volume printed in 1656, he addresses

"The worshipful Maurice Thompson, Esq., George Thompson, Esq., William Thompson, Esq., Sheriff of London, Robert Thompson, Esq., Sir John Wittewrong, Knight, William Ofield, Esq., Samuel Champnes, Elias Roberts, and William Hawkins, Esqrs., with their wives and children."

He says:—

"I take the boldness to present this work to you, as unto one family. It is written of the stork, that she useth to leave one of her young ones to the house where she made her nest. And upon that account some of my labours do belong to your family, where I studied, and from whence I preached them: some of you and yours have often desired the publishing of these notes, and being printed, whither should the press send them but to your door? You are the family with whom I have had the honour to converse much whilst living; and now the blossoms of the grave are upon me, I dedicate these notes unto you, that by them I may live and speak with you when my head shall lie under the clods, &c."

In 1649, Mr. Bridge was unanimously chosen by the Council of State to be one of their preachers, but it does not appear that he accepted the invitation.

In 1658, he was appointed to attend the meeting of Messengers of the Congregational Churches held at the Savoy, and was one of the Committee for drawing up and publishing its Confession of Faith.

He continued with his people at Yarmouth till 1661, in which year "the keys of the Meeting-house [the chancel of the church]

were sent for to the bailiffs, and delivered to the Dean and Sir Thomas Meadows, and the vestry door nailed up."

It is difficult to trace his course after this event; but the following stray notices may throw some light upon it. Hooke, in a letter to Davenport,\* dated "the last March, 1662," says:—

"None dare preach in any place not consecrated, which occasioneth Congregational men to crave leave of others of them who have yet temples to meet in. . . . This we think will not hold long. Mr. Bridge hath no place; and many others as well as he in city and country."

In 1663, we learn that he was strictly watched, and all his movements reported to the authorities. The Spy Book says:

"Bridges hath a church at Yarmouth, and corresponds with Burton, an excepted person."†

In the same year, June 24th, Hooke again writes:—‡

"Several meetings and ministers have been of late discovered and scattered. Mr. Bridge was lately in the city, and at his last meeting found out with a company by the officers, and by the courage and wisdom of a dear friend of his and mine there present, was well brought off. The officer would have dismissed all but him; but he was prevailed with, through the goodness of God. But Mr. Bridge was fain to leave the city next day. The people of God are very sad, not knowing what to do or whither to go."

Wood says that "he carried on his cause, with Jeremiah Burroughes, in conventicles at Clapham in Surrey, till about the time of his death, which happened [March 12th] in 1670;" and that he is not to be confounded with W. Bridges of St. Dunstons.§

He thus appears to have been one of the founders of the church now worshipping in Grafton Square, Clapham.

Mr. Bridge was twice married. By his first wife we have seen that in 1642 he had three children, Ann, John, and Rebecca. From the Yarmouth Church Book, it appears that three children of William and Susannah Bridge were baptized.

\* Waddington Congregational History II., 578.

† S.P.O., Dom, Chas. II., Vol. 30.

‡ Waddington II., 580.

§ *Athenæ Oxon* ii., 365; and in page 761, speaking of Thos. I. ye, says: "He dying at Badnal Green, near London, in the year 1684, was buried in the Church of Clapham in Surrey, in which town he had usually held forth in Conventicles with Dr. Hen. Wilkinson, commonly called Long Harry, and Will. Bridge, some time minister of Yarmouth." Henry Wilkinson, Sen., D.D., Canon of Christ Church, Senior Fellow of Magdalen College and Margaret Professor, at Oxford; ejected at the Restoration. In 1672 a licence was granted to him as a Presbyterian teacher, and his house and the school-house in Clapham were licensed for Presbyterian meeting places. Burroughes had been dead some years.

"Samuel, September 10th, 1643; Sarah, January 25th, 1648; and Elizabeth, March 19th, 1688."

His second wife "Margaret, sometime wife of John Arnold, Merchant, and once Bailiff of [Yarmouth], and lately the wife of the Reverend and famous William Bridge, minister of the gospell, and Pastor to the Congregational Church in Yarmouth," survived Mr. Bridge and died November 1st, 1675, and was buried in Yarmouth Church.\* Mr. Arnold was Bailiff in 1652.

Four other persons of his name, whether his elder children or collateral relatives is not known, were admitted to the Congregational Church in Yarmouth. Thomas Bridge, who was a married man in 1647, was admitted, and his daughter Anne was baptized, June 3rd in that year. Margaret Bridge admitted October 24th, 1648. Edmund, March 20th, 1648; and Hannah, January 20th, 1651.

The first stanzas of the "Elegy upon the death of Mr. William Bridge,† a faithful and painful labourer in the Lord's vineyard," are:—

"Even as a lamp that spendeth liberally  
Its oil, that we may do our work thereby;  
Or as a sparkling star, which shineth bright;  
Thereby directing travellers by night;  
Or as the sun, that by his cheerful rays  
Disperseth darkness, and his beams displays  
On the cold earth, whereby he makes it spring  
With fruitful crops, which joyfulness doth bring:  
So BRIDGE dispersed his fruitful beams whilst here,  
But now he's fixed in a higher sphere."‡

In the Nonconformists' Memorial we find the following account of him from "one to whom he was well known:—

"He was no mean scholar, had a library well furnished with fathers, schoolmen, critics, and most authors of worth. He was a very hard student, rose at four o'clock in the morning, winter and summer, and continued in his study till eleven; and many souls heartily bless God for his labours. Though he was strictly congregational, he heartily respected his brethren that had other sentiments. There is good proof of this, in his carriage to his fellow minister at Yarmouth, worthy Mr. Brinsley, who was

\* Monument in Yarmouth Church.

† Annexed to the Life of Henry Jessy, Fasti i. 239.

‡ Works I., p. xvi.

of another stamp and character. When the government was in the hands of those who openly befriended such as were of Mr. Bridge's persuasion, Mr. Brinsley had many enemies, and was much opposed; and there were strenuous endeavours used to get him removed, as an enemy to the powers that then were; but Mr. Bridge stood up for him, and used all his interest to continue him peaceably in his place. And they lived and conversed together comfortably many years."

JOHN WARD, B.A., was ordained presbyter by John (Jegon) Bishop of Norwich, September 25th, 1614. He was instituted by the same Bishop to the Rectory of St. Michael at Plea, September 10th, 1617, and licensed to preach throughout the diocese by the Lord Archbishop, the See being vacant, May 21st, 1619.\* In Tanner's MS. we have the Institution thus:

"S. Michaelis ad placita, 10th September, 1617, Joes Ward, ad præ Ricdi Dni Dacre. 1636 (Cons.)

Here also, as in the case of Bridge, we have the record of the ecclesiastical death of the man in the Consistory Court.

He left Norwich with Bridge, and went to Holland. He was chosen minister of the Presbyterian Church at Utrecht, 1637, but declined the call and went to Rotterdam, and joined the Congregational Church there. He was one of the ministers, but withdrew, or rather was deposed, in consequence of differences respecting "the matter of prophesy," Ward being for, and Bridge partially opposing, "the private members" prophesying "after the Brownists' way." Thomas Goodwin and Philip Nye, with "Master Lawrence and another," whom Baillie calls "the two Elders" of the Church at Arnheim, were the four commissioners who met at Rotterdam to arbitrate the differences between the dissidents on Ward's deposition.†

It appears that reference is made to this matter in the "Apologetical Narration." The writers say:

"God so ordered it that a scandal and offence fel out between those very churches, whilst living in banishment, whereof we ourselves that write these things were then the ministers. One of our churches having unhappily deposed one of their ministers, the other judged it not onely as too sudden an act—[they having proceeded in a matter of so great moment without consulting their sister churches, as was publicly professed we should have done in such cases of concernment,—] but also in the pro-

\* Harsnet's Visitation Book.

† Hanbury III., 140; and II., 242.

ceedings thereof as too severe, and not managed according to the rules laid down in the word. In this case our churches did mutually and universally acknowledge and submit to this as a sacred and undoubted principle, and supream law to be observed among all churches : that [as, by virtue of that Apostolical command, churches as well as particular men are bound '*to give no offence, neither to Jew nor Gentile, nor the Churches of God*' they live amongst ; so,] in all cases of such offence or difference—[by the obligation of the comon law of *comunion of churches*, and for the *vindication of the glory of Christ*, which in comon they hold forth,]—the church or churches chalenged to *offend* or *differ* are to submit themselves [upon the challenge of the offence, or complaint of the person wronged] to the most full and open tryall and examination by other neighbour churches offended thereat, of whatever hath given the offence. And further, that by the virtue of the same and like law of '*not partaking in other men's sins*,' the churches offended may and ought upon the impenitency of those churches, persisting in their error and miscarriage, pronounce that heavy sentence against them of withdrawing and renouncing all christian communion with them until they do repent. And further to declare and protest this, with the causes thereof, to all other churches of Christ, that they may do the like.'\*

In continuation they say :

"For a *reall evidence* and *demonstration* both that this was then our judgments, as likewise for an instance of the effectual successe of such a course held by churches in such cases, our own practice, and the blessing of God thereon, may plead and testifie for us to all the world. The manage[ment] of this transaction in briefe was this.

"That church which, with others, was most scandalized [Arnheim] did by letters declare their offence, requiring of the church supposed to be offending [Rotterdam], *in the name* and for the vindication of the honour of Christ, and the releiving the party wronged [J. Ward], to yield a full and publique hearing before all the churches of our nation, or any other whomsoever, offended, of what they could give in charge against their proceedings in that deposition of their minister, and to subject themselves to an open tryall and review of all those forepassed carriages that concerned that particular. This they most cheerfully and readily, according to the forementioned principles, submitted unto in a *place* and *state* where no outward violence or any other externall authority either civil or ecclesiastical would have enforced them thereunto. And accordingly the ministers of the church offended [Goodwyn and Nye] with other two gentlemen, of much worth, wisdom, and piety, members thereof ['Master Lawrence and another,'] were sent as *Messengers* from that church : and at the introduction and entrance unto that solemn assembly—the solemnity of which hath left as deep an impression upon our hearts of

\* Pp. 16, 17.

Christ's dreadfull presence as ever any we have been present at,—it was openly and publicly professed, in a speech that was the preface to that discussion, to this effect : ' That it was the most to be abhorred maxime that any religion hath ever made profession of,—and therefore of all other the most contradictory and dishonourable unto that of Christianity—that a single and particular society of men professing the name of Christ, and pretending to be endowed with a power from Christ, to judge them that are of the same body and society within themselves, should further arrogate unto themselves an exemption from giving account or being censurable by any other, either christian magistrate above them, or neighbour churches about them,' [i.e. of course in regard to matters within their jurisdiction]. So far were our judgements from that *independent* liberty that is imputed to us, then, when we had least dependency on this kingdom, or so much as hopes ever to abide therein in peace. And for the issue and successe of this agitation ; after there had been for many dayes as judiciary and full a charge, tryall, and deposition of witnesses, openly before all commers of all sorts, as can be expected in any court where authority enjoyns it, that church which had offended did as publicly acknowledge their sinfull aberration in it, restored their Minister to his place again, and ordered a solemn day of fasting to humble themselves afore God and men for their sinfull carriage in it ; and the party also which had been deposed [J. Ward] did acknowledge to that church wherein he had likewise sinned."\*

John Ward left Rotterdam before January 10th, 1639—40 ; returned with Bridge in 1641 or 2, and the Yarmouth Church Book says that he, "being called to Colchester, did there with others gather into church fellowship, and there continued : " but all further traces of him are lost.†

These are interesting as matters of fact ; they are interesting also as indicating the judgment of the early Independents on the question of Councils of Reference : and further as shewing the spirit and temper of the men themselves who, refusing utterly to submit to episcopal tyranny, were amenable to scriptural ecclesiastical jurisdiction. We cannot moreover omit to point out that this sad experience of the exiled brethren was overruled, and became the occasion of developing and illustrating

\* Pp. 20, 1. The names, &c., within brackets [ ] have been supplied.

† There were two ministers in the diocese bearing the name John Ward, and they have been frequently confounded. John Ward of Norwich went to Holland, returned with Bridge and settled at Colchester, but no records exist of his course there. It is supposed that a " Mr. John Ward, who was buried 12th May, 1644," in St. Botolph's, Colchester, was the Norwich minister. John Ward of Dennington, afterwards of St. Clement's, Ipswich, brother of Samuel Ward, was another person.—*See Ipswich.*

a principle of church government which it was necessary at that time to exhibit as not incompatible with Congregational Independency, but perfectly in accordance with it, viz., the interdependency of the Churches.

THOMAS ALLEN, A.M., of Caius College, Cambridge, was born in Norwich, 1608, and was afterwards minister of St. Edmund's in that city. He was, as we have seen, silenced by Bishop Wren for refusing to read the Book of Sports, and to conform to other innovations then imposed.\* In 1638, he fled into New England and approved himself, says Mr. C. Mather, a pious and painful minister of the gospel at Charlestown, where he remained till about 1651, when he returned to Norwich.

His after career will be given in connexion with the Church at Norwich.

JOHN PHILLIP. The account of Mr. Phillip is given in connexion with the Church at Wrentham.

Of the rest who suffered under the tyranny of Wren, as they were not afterwards particularly connected with this district, the following notes will suffice.

JEREMIAH BURROUGHES, born 1599, of Emmanuel College, Cambridge, was for some time colleague with the Rev. Edmund Calamy at Bury. He was instituted to the Rectory of Tivets-hall in Norfolk, April 21st, 1631, but was deprived on the issuing of Wren's Articles. He afterwards retired to Rotterdam, and on his return became a member of the Assembly of Divines, in whose affairs he took a prominent part. He was chosen lecturer to the congregations of Stepney and Cripplegate, but died before the Assembly was dissolved. The "Perfect Occurrences," November 13th, 1646, says:—

"This day Mr. Burrows, the minister, a godly reverend man, died. It seems he had a bruise by a fall from a horse some fortnight since; he fell into a fever, and of that fever died, and is by many godly people much lamented."

\* The register of the induction of his successor is as follows: Rectoria Sci Edmundi in Norwico. Eodem die (June 9th, 1638), *Richardus Ireland* Cl'icus in Artibus Magisr Institutus fuit in Rectoriam præd p. deprivacoem *Thomæ Allin* Cl'ici ult. Incumbentis ibm vacan, &c.



The preface of a posthumous work says "his disease was thought to be infection, but without any sore ; yea, and (as the gentleman his wife has related) without any spots or tokens of the plague ; there was only a black settling of blood on one side of his back, which she supposed might have arisen from a fall from a horse, which he had met with not long before." His writings are well known.

In the Committee of Accommodation, November, 1645, when it was found that the Presbyterians were indisposed to yield liberty to the Independents, he said,

"That if their congregations might not be exempted from that coercive power of the classes, if they might not have liberty to govern themselves in their own way as long as they behaved peaceably towards the civil magistrate, they were resolved to suffer, or go to some other place of the world where they might enjoy their liberty. But whilst men think there is no way of peace but by forcing all to be of the same mind ; while they think the civil sword is an ordinance of God to determine all controversies of Divinity, and that it must needs be attended with fines and imprisonment to the disobedient ; while they apprehend there is no medium between a strict uniformity and a general confusion of all things ; while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbances in the Christian world."\*

WILLIAM GREENHILL was Rector of Ockley [qu Otley], in the county of Suffolk, and deprived by Bishop Wren.† Born 1581, of humble parents in Oxfordshire ; entered Magdalen College, Oxford, as Servitor at the age of 13 ; took his M.A. at the age of 21.

Calamy says he was the person pitched upon to be chaplain to the King's children, the Dukes of York and Gloucester, and the Lady Henrietta Maria. He was a worthy man, and much valued for his great learning and unwearied labours : and John Howe styles him "that eminent servant of Christ whose praise is still in all the churches." He is known as the author of "The Exposition on the Prophecy of Ezekiel," in five vols., 4to. He

\* Neal III., 309.

† The register of the institution of his successor is as follows: Rectoria de *Ocley* in Com. Suff. : Vicesimo nono die mensis et Anno Dni præd. [June, 1638], Johannes Gorden Clicus in artibus Magir. Institutus fuit in Rectoriam præd p. ltimam deprivacoem *Willi Greenehill*, ult Incumbentis ibm vacan.



was one of the Dissenting brethren in the Westminster Assembly of Divines,\* and was ejected in 1662 from the Rectory of Stepney.

PAUL AMYRAUT, of the University of Hildeburg, was licensed to teach grammar through the whole diocese by Bishop Harsnet. Lic. ad doc. gramaticā p. totā Dioc p. Sam Ep'um Norvic, 10th January, 1622. He was ordained presbyter by Thomas, Bishop of Peterborough, May 24th, 1624, after which, but at what date is unknown, he was instituted to the Rectory of Wolterton in Norfolk. He also was deprived by Wren about 1636 or 7, and Thomas Wolsey was put in his place.†

"Samuel Ward, of Ipswich, was chosen minister of the Presbyterian Church of Utrecht in 1637, and on his refusal to accept the charge, the consistory elected Mr. Paul Amiraut, minister in the army then before Breda, and on the 12th November he was legally admitted. In August, 1638, Amiraut, who had designedly omitted taking his seat in the classis, was summoned before the court; instead of obeying he resigned."‡

CHRISTOPHER BURRELL was deprived about the same time, but we do not know where he was beneficed. His successor was instituted October 19th, 1638, but the registrar omitted to name the place; the successor's name was John Owen. Richard Blacerby left Ashen in Essex after 1644, to reside with his son-in-law "Christopher Burrell, Rector of Wratting in Suffolk."§ This is probably the place. We find a Christopher Burrell, A.M., instituted to the Rectory of Tivetshall, January 10th, 1672; this conformist died in 1701. He may probably have been a son or relative of the former.||

Another, a nameless person, was deprived at *Swardeston*, Norfolk. Benjamin Casteloe was instituted March 14th, 1638-9, to the vicarage there "cum capellis omnibus et singulis eidem

\* A noteworthy fact that all the preceding victims of Wren, except Peck, Allen, and J. Ward, were afterwards members of the Assembly of Divines, and all were Congregationalists.

† The register of his Institution is as follows: Rectoria de Wolterton in Com. Norff. : Decimo tertio die Julii Anno Dni præd [1638] Thomas Wolsey, Cl'icus in Artibus Magi'r Institutus fuit in Rectoriam præd p. deprivacoem Pauli Amarott, Cl'ici ult Incumbent ib'm vacan.

‡ Stevens' History of Scottish Ch., App. 339, 344. This is doubtful so far as Samuel Ward is concerned. Was it not John Ward? See ante, p. 112.

§ Davids' Essex Nonconformity, p. 611.

|| Blomefield's Norf. I., 210.

annex: p. negligentia Incumbentis istius in non legendo ar'los fidei juxta formam statuti hujus Regni Angliæ saluberiter edit, &c.

Two other names appear on the registers as deprived about this time.

JONATHAN BURGH or BURR; his successor, was instituted to Rickinghall Superior, Suffolk, March 21st, 16<sup>39</sup>/<sub>40</sub>, vacant per deprivationem Jonathan Burgh, Cl'ici ult incumben., &c.

He was born in 1604 at Redgrave, and received a university education. He was employed in the ministry first at Horningsheath and then at Rickinghall, where he was rector. Being suspended for nonconforming by Wren, and "finding himself totally disabled from preaching in his native country without a conformity to the ecclesiastical impositions, contrary to the convictions of his conscience, he renounced all prospects of worldly advantage, and retired to New England with his wife and three children." He was chosen assistant to Mr. Richard Mather, pastor of the Church at Dorchester. Brook has given an interesting covenant into which he entered with the Lord upon his recovery from the small-pox. He died August 9th, 1641, aged 37 years.\*

HENRY BREW was *deprived* at Ubbeston, Suffolk, about the same time; his successor was appointed April 22nd, 1640, but of him we have discovered nothing further.

Another nameless person was *deprived* at Wiggshall, and his successor appointed March 4th, 164<sup>0</sup>/<sub>1</sub>. These two cases may have been, and probably were during Mountagu's episcopate.

We have now brought our history down to the period when the fountains of the great deep began to break up. Some were then living who had been born in the reign of Mary, and during their long lives they had witnessed the rising and setting of "that bright occidental star, Queen Elizabeth," they had seen the advent and the exit of "the High and Mighty King James,"

\* A long account of him is given in Mather's History of New England, Brook III., 78-81; and Brook II., 463-6.

and now they beheld "the Blessed King Charles the First," earning for himself as fast as he could his title to the martyr's crown. They had seen the gospel in this diocese firmly rooting itself in the affections of the people under the episcopate of Parkhurst; and the ministers for the most part studying and preaching the gospel itself, and refusing to be brought into bondage under forms and ceremonies: but when he was dead they saw a long succession of men occupying the Episcopal seat, each endeavouring to root out the profession of the faith after the Geneva type, and to introduce in its place a religion of ritual and form.

Freeke, Jegon, Harsnet, Corbet, Wren, and Mountagu, form a succession about as unapostolical as can well be conceived. Puritans and Brownists both had felt the weight of their episcopal crosiers, and the history of the time is, at any rate from our point of view, one of persecution, suspension, imprisonment, excommunication, banishment, and death.

Laud and Wren had wrought diligently to root out both Puritanism and Independency, they had achieved much, and humanly speaking they might have accomplished their end, had it not been for the infatuation of the King and his advisers. If during preceding years *ecclesiastical* tyranny only had been exercised, Puritanism and Nonconformity would probably have been extinguished before the calling of the Long Parliament. But Charles and his ministers at the same time exercised an unbearable *political* tyranny, and liberal men in Church and State united their forces to vanquish the double-headed monster which was destroying their freedom. "The earth helped the woman!" The complicated circumstances of the times soon presented an occasion for a trial of strength.

The King would force Laud's new Service Book upon his northern subjects. He required them to use it. The answer they gave to his demand was "The Solemn League and Covenant." The King took up arms against them, and must needs have money to maintain the warfare. Only a parliament could give what he wanted; and when it was called it would not give to maintain Absolute Monarchy and Anglican Popery; and from these beginnings a civil war arose which, like a thunder-

storm in summer, cleared the atmosphere of much that was inconsistent with the welfare of both Church and State.

§ viii. DR. JOSEPH HALL, 1641—1643.

Mountagu's successor was Bishop Hall, who was a keen controversialist, and spared neither Romanist nor Puritan. He was a churchman and a Bishop of the time of Charles I.; but by no means the worst of them. When he accepted the Bishopric of Exeter in 1627, he says, "I entered upon that place not without much prejudice and suspicion on some hands . . . for too much favour of Puritanism."\*

His lot it was to bear some of the accumulated evils which his predecessors had been heaping up against the day of wrath and revelation of the righteous judgment of God. In the year 1642, the Bishops were excluded from their seats in parliament. Hall and others protested against the laws which were made in their forced absence, for which he and they were committed to the Tower, January 30th, 1642, and he was not released till June, and then he was obliged to give bail to the amount of £5,000. He returned to Norwich, where he lived till April, 1643, when an order passed for sequestrating his estates, ecclesiastical and personal.

On January 10th, 1644, the Episcopal palace was stripped and Hall was dispossessed. In this day of retribution the evil deeds of his predecessors were remembered, their work was destroyed, and, as is usual under such circumstances, excesses were committed which we cannot and desire not to defend. The populace pulled down the altar, demolished the painted windows and the seats, broke up the organ, defaced the monuments, specially that of Bishop Scambler, and collecting the spoils of the Cathedral and Palace, burnt them in the market place amidst the derision of the spectators. Hall naturally complains of such conduct in his "Hard Measure;" but, much as it is to be regretted, no one can wonder at it. Those who tell all the Bishop's grievances sometimes however forget to remark that, on February 16th, 1647, "The House ordered the

\* Specialities.

temporal and real estate of Dr. Hall to be discharged from sequestration, and that all committees should comply in obedience to the said order.”\*

Hall retired to Heigham, where he died September 8th, 1656, in the 83rd year of his age. He was buried in the church there, and a funeral sermon was preached for him in the Church of St. Peter's, Norwich, by John Whitefoote, M.A., Rector of Heigham, September 30th.

The gold medal, which is shewn in some portraits on his breast, was the present of the Synod of Dort.

\* Rushworth VII., 1000.

## CHAPTER VI.

### PURITANISM IN YARMOUTH.

FROM the early part of the reign of Elizabeth the town of Yarmouth had a principal share in the choice of its own ministers, and sometimes the sole appointment of them.

[1551.] In the year 1551, the Dean and Chapter of Norwich leased the living of Yarmouth to a person who was called the *farmer* thereof, who took the emoluments and provided a minister to discharge the duties at as small a cost as possible; and in order to obtain such a minister as they approved, the corporation supplemented the salary allowed by the farmer, by an annual gift out of the town revenues. In a town so large as theirs, they felt it necessary to have more than one clergyman; they therefore always maintained, in addition to the parish Minister, a Preacher,\* and sometimes two or more at their own sole charge. But these arrangements constantly led to disagreements. The Dean and Chapter frequently thwarted the corporation in carrying out their plans; sometimes the Bishop would not licence the man of their choice; sometimes the preachers were suspended or put into the High Commission Court and removed; and at length the right of the town to appoint their preachers was called in question. But notwithstanding the opposition with which the corporation had to contend, they, in the main, secured their object, and were favoured with a ministry which, with some exceptions, proved a blessing to them.

\* N.B. It will be necessary to bear in mind this distinction between "Minister" and "Preacher," in order to understand the arrangements and changes afterwards to be related.

§ i.

[1570.] The first of these preachers whose name is recorded was MR. VINCENT GOODWIN. He was appointed in 1570, during the episcopate of Bishop Parkhurst.

[1573.] In the year 1573, the corporation agreed with Gostling the farmer, with consent of the Bishop, to retain MR. HARVEY, the then minister, as a preacher at a salary of £40 per annum, of which Gostling was to pay half; and in the same year MR. SAMUEL JAMES was appointed minister; and [1575] in 1575, MR. MOWSE,\* was appointed preacher in conjunction with Mr. Goodwin.† The latter of these appointments was made in the episcopate of Bishop Freeke.

Whilst the good old Bishop Parkhurst lived, all things appear to have gone on smoothly; but it was hardly to be expected that in a town like Yarmouth, and with preachers such as the town had chosen, the new Bishop Freeke would leave them in peace; and we accordingly find that disturbances arose. It is probable that Mr. Harvey left Yarmouth on the appointment of Mr. Mowse; for we find him next year in Norwich, and as we have seen,‡ he was cited before the Bishop and suspended from his ministry with Mr. Vincent Goodwin and John Mapes.

Here then we find Norwich and Yarmouth conjoined in the persons of these two ministers, who suffered together thus early in the cause of Nonconformity. What kind of a man Mr. Harvey was may be learnt from that "Pythic letter to the B. of Norwich" which we have given before:§ and we conclude that the first chosen preachers of Yarmouth were genuine Puritans.

§ ii.

[1578] In 1578 "MR. HOLLESWORTH was requested to remain." This implies that he had been there some time, most probably to supply Mr. Goodwin's place whilst he was suspended from his work; and though Mr. Goodwin submitted

\* Probably son of William Mowse who, in 1560, was Rector of East Derham.—*Athen. Cantab.* I., 42.

† The inference is that Mr. Harvey had left.

‡ See page 23.

§ See page 21.

and was restored this year,\* and now returned to Yarmouth, the town did not dismiss Mr. Hollesworth, but still employed him in addition to the other preachers.

[1582] In 1582, Mr. Goodwin's salary was increased, shewing unabated, if not increased, confidence *in* him, and regard *for* him, on the part of the corporation: but in the same year Mr. Goodwin and Mr. Mowse were both displaced! and the latter was committed to prison by the bailiffs for disobeying their orders. What the special cause of offence was does not appear, but there is no doubt about the essence of their criminality: they were Puritans, and as such were ever exposed to the severities of such a diocesan as Freeke.

Goodwin appears to have submitted quietly; he had been in the Bishop's hands before, and knew what to expect if he did not yield. Mowse resisted the injunctions of the bailiffs, which were unquestionably the Bishop's injunctions given through them, and was incarcerated; the poor frightened bailiffs, fearing the anger of their diocesan, rode post haste to Norwich to acquaint him with what they had done, in order that they might relieve themselves from all appearance of complicity in Mr. Mowse's insubordination. Upon making his submission Mr. Mowse was released from confinement, and we hear no more of him at Yarmouth. Probably he was removed from his office, as in the same year another preacher was appointed. In 1597 he was instituted to the Rectory of Wrentham on the presentation of Francis Brewster, Esq. He died, and was buried there March 27th, 1609. And he also was a Puritan.

### § iii.

[1582] In the same year in which Goodwin and Mowse were displaced, MR. DYKE was appointed preacher by the bailiffs, but was inhibited by the Bishop; a testimonial of the "good liking" the inhabitants had for him was given to him, sealed with the town seal, and he had to retire. Mr. Damant then rode to Cambridge to choose a preacher, and MR. PERCEVAL was selected; but it does not appear that he was licensed. Of these

\* See ante, p. 25.



two persons we find no notices unless the name John Percivall, in the Norfolk list of those who were "not resolved to subscribe" to Whitgift's Articles, was that of one of them.

We hear no more of Mr. Goodwin at Yarmouth, and the reason probably is that, as *his* name also appears in the list of 1584 as "not resolved to subscribe," he shared the fate of the rest of his brethren, and was again suspended, and his connexion with Yarmouth thus brought to an end after having existed fourteen years.

[1585] In the next year the corporation appointed *two* persons, "MR. ANDREWS,\* a learned and godly preacher," whose salary was £50 per annum, and the corporation built him a house; the other person appointed to be preacher was MR. WILLCOCK, the minister of the parish; the corporation hoping by this arrangement to obtain, indirectly, control over the church; but this design was frustrated by the Bishop [1590] (Scambler) who, in 1590, "seized" the living and dismissed Mr. Willcock, on which occasion, "in consideration of his services," the corporation gave him £50. The same year ANTHONY WILKINSON† was appointed minister.

#### § iv.

Thus far the arrangements are perfectly intelligible, but the next entry is somewhat puzzling.

[1591] In the year 1591 the corporation, with the approbation of Mr. Andrews, appointed two ministers, and agreed to give Mr. Andrews £50 per annum "if he be not put to silence," but if he were, they promised to allow him £25 per annum.‡ These two ministers must be *preachers*, for Mr. Wilkinson is parish minister, and they appear to be assistants to Mr. Andrews, *the* preacher, as they are appointed with his approbation; and they are appointed in view of a contingency which may happen. The town loves its "learned and godly preacher," and will keep

\* This was Bartimeus Andrews, the author of a Catechism with Prayers. 8vo, London, 1591. *Palmer's Manship*.

† He was invited by the town from Cambridge. *Ibid*.

‡ Nine years after, in 1600, they paid him £32 10s. for his pains and labour, he giving the town a general acquittance," but he did not then leave his office.

him at any rate; on full pay "if he be not put to silence," on half pay if he may not preach. Bishop Scambler is a hard man, and he may possibly exercise his power; perhaps he has threatened to do so, else why should the corporation suppose that their preacher might be silenced? This arrangement could not have been made because of any immediate prospect of Mr. Andrews being laid aside by infirmity, for he was not *then* incapacitated, and there were yet twenty-eight years of good work in him; it must have been because they had cause to fear the infliction of some ecclesiastical disability. We see therefore in this case, as in all preceding cases, that the town adhered to its Puritan teachers.

[1599] In 1599\* MR. HILL is minister, of whom we have nothing to relate, and as, during the remainder of Bishop Scambler's episcopate, and far into that of Bishop Redman, no alteration in the ministry is recorded, we may conclude that Mr. Andrews was not "put to silence" as was feared, for he still continues in his office.

### § v.

[1600] Shortly after the appointment of their new minister, Mr. Hill, we find that the corporation provided a place convenient for morning prayer at the back of the town house, as the church was at a considerable distance from the business centre; and they appointed MR. FLEMING to officiate there "during the good pleasure of the assembly." He appears to have taken the place of one of the two preachers, assistants to Mr. Andrews. We know of no Mr. Fleming in these parts at that time but the good Puritan ex-rector of Beccles, who was deprived by Bishop Scambler for refusing to subscribe Whitgift's articles in 1584;† and he in all probability is the person thus chosen. He continued in his office twelve years.

\* A sermon was preached at Gt. Yarmouth vpon Wednesday the 12th of September, 1599, by W. Y. The argument whereof was chosen to minister instructions vnto the people vpon occasion of those present troubles which then were feared by the Spaniards. Lond., 16mo., 1600. Dedication to John Felton, the elder, and Thomas Manfield, bailiffs of Yarmouth; dated from the Priory in Yarmouth 24th October, 1599, and signed William Yonger. This Wm. Younger was of Emmanuel Coll., Camb.; M.A. in 1600.—*Ath. Cant. II.*, 310.

† See ante, p. 47.

[1603] This year the corporation in another way manifested their Puritan tendencies, for they appointed a committee to arrange "for the better observance of the Sabbath," &c.: this was in the first year of Bishop Jegon, and the first year of King James; and it appears to be almost a protest beforehand against the policy of the Book of Sports, and an augury of what might be expected from the Puritans in the case of such Sabbath profanation as that book sanctioned.

[1606] MR. HANCOCK is hired as preacher for one year, but of him nothing is known. Things appear to be in an unsettled [1607] state, and next year we find the town complained to the Bishop, and Dean and Chapter of Norwich, that the impropriate rectory of Yarmouth was not supplied with able and sufficient pastors or ministers. Hence arose a controversy between the corporation and the farmer (William Gostlyng) which, in 1610, was finally determined by an agreement presently to be noticed.\* Probably Mr. Hill, the minister, was gone. The preachers now were Andrews and Fleming. Mr. Hancock's year too was up; possibly the farmer would not pay his share of the salary, hence the complaint and the temporary arrangement.

[1608] Francis Parkins was appointed clerk "with the good liking of MR. ROBINSON the pastor."† We do not know who this Yarmouth "pastor" was, whether he was minister, preacher, or officiating minister at the place provided at the back of the town house; all we can do is just to note the Puritan designation applied to him, and to claim him as one of the Puritan clergy of the times.

#### § vi.

[1610] In 1610, as the result of the complaint made in 1607 it was agreed that the corporation should have the sole nomination and appointment of preachers and ministers. They were to receive the dues and to pay the ministers, the farmer contributing £10. MR. LEDDON was thereupon appointed minister.

[1612] In 1612 Mr. Fleming's official connexion with the

\* Swinden, 833.

† See ante, p. 63.

town ceased, and MR. ALEXANDER was appointed preacher instead of him. MR. WILKINSON was appointed, i.e. minister.

[1619] We now come to the close of Mr. Andrews' engagement here, where he had been preacher since 1585. He had continued to serve through four episcopates. Whether he died or retired from office we do not know, but the separation took place just as Harsnet became bishop of the diocese, and the Bishop took the opportunity of interfering with the appointment of a successor. At the same time a misunderstanding arose between the corporation and Mr. Wilkinson, which led to his removal, on which occasion also the Bishop interfered. But not to anticipate.—In this year MR. TILMAN was elected preacher instead of Mr. Andrews, with a salary of £50 and a house.\* But "the Bishop would in nowise yield to" the choice, "alleging his youth and want of gravity in so great a congregation." How the business terminated we do not know, but it appears from the next extract that, from the termination of Mr. Andrews' connexion with the town, there was for a considerable period [1623] much contention and no settlement. The town in 1623, to make their case good against the Bishop, obtained from the representatives of Gostling a confirmation of the agreement which they had made with him (see 1610); but notwithstanding this, "the appointment of minister and preacher continued to be much 'hindered' both by the Bishop, and by the Dean and Chapter; and legal opinions were taken on the points of dispute," and so things remained for the present.

### § vii.

[1624] In this year Mr. Wilkinson withdrew suddenly from his office, whereupon the Dean and Chapter again disputed the right of the town to nominate a successor: the Bishop appointed Mr. Gammon, and the town nominated Mr. John Brinsley. The Dean and Chapter proceeded against the town in the High Commission Court, and Mr. Brinsley was cited to appear. The

\* These arrangements, as in the case of Mr. Andrews, seem to indicate that he was elected to the place of chief preacher, and that other preachers were only his assistants. John Tilney or Tilmen, A.M., curate of Bergholt, was amongst those "not resolved to subscribe," and was probably father of our young preacher.

court referred the matter in dispute to the Archbishop of [1627] Canterbury, and he decided that Mr. Brinsley should be dismissed. Some of the principal inhabitants then, with Mr. Brinsley, petitioned the King, complaining of the conduct of their diocesan. The case was referred to the decision of the [1627-8] Privy Council, and the Bishop was summoned to appear; whereupon he treated the bailiffs with a little more suavity, and in the end it was decided that they should recommend to the Bishop a lecturer or second preacher.\*

[1628] The bailiffs elected Mr. Brinsley, who, after his dismissal from St. Nicholas' Church, had preached in what was then the Dutch Church. He had been first recommended to the town by Bishop White, who at this juncture became Bishop of this diocese on the translation of Harsnet. The new Bishop was disposed to concur in Mr. Brinsley's appointment if it could be made without violating the decree in chancery. He appears to have performed the duties of the office, but Mr. Brooks, who was now parish minister, greatly opposed him, and, about six months after, further proceedings were taken against him in chancery for causing a disturbance in the church,—for going up into the pulpit before prayers were ended, &c., and an inhibition to preach from the Archbishop of Canterbury was served upon him by Mr. Brooks personally in the church, upon which four magistrates took the bold course of sending Mr. Brooks to jail,† [1632] and then the whole business came again before the Privy Council, March 24th, 1632. The result was, so far as the town was concerned, that his majesty

“Found that things had been carried on in a factious manner by the refractory spirits of some persons who have the chief places of government in the town, whereby the busy humours of those whose ears itch after noveltys have been nourished and encouraged; and he held it requisite to take such notice thereof that it may appear how sensible and careful he is of countenancing and maintaining, as well of ecclesiastical authority and discipline, as of civil order and government.”

Mr. Brooks and the Dean and Chapter were to be satisfied for the charges they had been at; the four persons who signed the

\* Probably between 1624 and 1628 Mr. Gammon had retired, and Mr. Brooks had been appointed minister by the Bishop.

† The names of the magistrates were Ezech. Harris, Thomas Green, Miles Corbett, and Henry Davy.

mittimus for Mr. Brooks' imprisonment were to be themselves imprisoned; Mr. Brinsley was not to be permitted to exercise his ministry in the town, or the liberties thereof; and the Dutch Church was to be used no longer for the celebration of divine worship.

The four magistrates confessed their offence, promised amendment, and petitioned that they might not be incarcerated. The Dean of Norwich also petitioned in their behalf, and a pardon [1632] was granted March 31st, 1632, on the payment of £20 to the Dean and Chapter, and £40 to Mr. Brooks.\*

### § viii.

After this matter was settled, the King (Charles) resolved that, if the town would pay a lecturer his stipend, they should have one of their own nomination. The town was permitted to nominate two or more persons; the Bishop of London was to inform himself of their carriage and abilities, and on his report the Council were to make choice.

Mr. George Burdett, M.A., was chosen, and the Board decided to recommend him to the Ordinary as soon as the instrument for his maintenance should be sent.

[1633] The instrument was signed January 1st, 1633, and the appointment made on the 19th March following. Various arrangements were proposed and confirmed by Bishop Corbet for the peaceful conduct of affairs in the town, but in July Mr. Burdett was cited by Mr. Brooks for not bowing at the name of Jesus; the charge was rebutted, but notwithstanding this he was suspended: on the intercession of the bailiffs, however, [1635] he was restored in August; but in 1635 Mr. Burdett was suspended again in the High Commission Court, and finding he could not live in peace at home under the rule of Laud and Wren, he went to New England, leaving his wife and children behind.

"On the ninth of July we find Mrs. Burdett, his poor wife, petitioning for an annuity for the support of herself and children in regard of her being destitute and absent from her husband, he

\* Swinden, pp. 834—851.

being gone for New England. The corporation generously allowed her twenty marks per annum to be paid quarterly, the first payment to be made at Michaelmas next following.\*

The case of Mr. Burdett is not mentioned by Brook, but there are reports of proceedings against him in the Record Office.†

In this year the Vicar-General came to Yarmouth and effected a change in the internal arrangements of the church, according to the ideas which were then in favour with the court clergy, which must have greatly scandalized the Puritan worshippers. He decided that one pulpit only was to be set up at the east end of the body of the church; that the chancel should be cleared and "be comely beautified and adorned as well in walls, pavements, and windows, and the communion table . . . placed at the east end thereof; and that rails be set in comely manner at the first ascension towards the place of the said communion table, &c."

[1638] Bishop Mountague succeeded Wren and carried on his work; and, supported by him, Mr. Brooks would not permit strangers to preach in the church; the meaning of which is that Puritan ministers visiting the place were not permitted to officiate. The corporation therefore, to shew their displeasure, withdrew the allowance they had given to the parish minister.

### § ix.

Matters were now coming to a crisis. A parliament was [1640] called in 1640, and the corporation presented a petition against Mr. Brooks, "as well for his scandalous life, and exactions of undue fees . . . as for not exercising his ministerial function as he ought;" and the next year the town obtained the consent of the Dean and Chapter that the nomination of ministers should remain solely with the corporation.

Mr. Brooks, who had been "zealous for the constitution in church and state"—that is to say, a willing agent in carrying out the designs of Laud and Wren, was utterly "disowned," and being much "harass'd and abus'd," was obliged "to fly for his

\* See Swinden, 851—855.

† R O. Dom. Ser. Cal., 1634-5.

life," and the Rev. Thos. Whitfield\* was established in the curacy.

Here ends a chapter long and eventful of the religious history of this town. A struggle had been carried on for ninety years very similar to the struggles in other places, but the peculiar position of this corporation in respect to the lease, gave them an advantage which other places did not possess.

Protestant truth and self-government, the management of their own religious concerns, and the choice of their own teachers, were the great objects they were striving to obtain; but these are results which can only be fully obtained by voluntary, free, and Independent Churches.

Subsequent arrangements under the Long Parliament and Commonwealth were, briefly these. Thomas Whitfield was dismissed in 1646, when John Swane was appointed to his office.† He resigned in 1650, when John Allen from Mettingham was elected in his room. He was silenced on the Restoration, and then took a house in Gorleston, in which he frequently preached. He died of the plague when it was at Yarmouth in 1665, aged upwards of 50.‡ These, with Mr. Brinsley, were ministers to the parochial congregation. The ministers of the congregational church will be given elsewhere.

#### REV. JOHN BRINSLEY, M.A.

"Mr. John Brinsley, M.A., of Emmanuel College, Cambridge, was born at Ashby-de-la-Zouch in Leicestershire, in 1600. His father was a worthy minister whose name he bore. His mother was sister to Bishop Hall. He was brought up by his father, who took upon him the care of the public school at Ashby. He was admitted to Cambridge at the age of 13½, and having re-

\* "Thomas Whitfield was the author of divers books against lay-preachers;—The Arminian tenets concerning Election, Redemption, &c., printed in London, 1649;—Of Liberty of Conscience;—The Extent of God's Providence, printed *ib.* 1651, &c. He ran with the times, when the King and Episcopacy were outed; but conformed at the Restoration of Charles II., when he obtained the Rectory of Bugbrook in Northamptonshire. His son succeeded him in that living."—*Magna Britannia*.

† A Mr. Swan or Swaine was molested by Bishop Wren (see p. 87); and two ministers of the name John Swaine, father and son, are found in the *Classes*, one at Cransford, the other at Stonham Aspal.

‡ Calamy, *in loc.*



sided there three or four years, waited upon his reverend uncle, Dr. Hall, then Dean of Worcester, as his amanuensis, to the synod of Dort. After his return he continued constant in his studies, and being elected scholar of the house, resided there till he took his degrees. Being ordained, he preached at Prestons, near Chelmsford."\*

[1625] On the 4th April, 1625, the corporation of Yarmouth gave certain persons a letter of attorney to present John Brinsleye, clerk, to be curate of Yarmouth Church, i.e. to be the parish minister. But unhappily for him he was, as we have seen, nominated in opposition to another person appointed by the Bishop, and a lawsuit was the result. The Dean and Chapter of Norwich exhibited a bill in chancery against the corporation concerning the nomination and appointment of preachers and ministers to serve in the cure of Yarmouth, and in the conflict Mr. Brinsley was involved.

[1626] On the 16th of February, he petitioned the Assembly to certify "their knowledge on his behalf," as he had been convened before the High Commission Court at Lambeth by the Rev. Thos. Reeve, Lecturer of Yarmouth, for a "cause not certainly known but suspected." They thereupon declared, under their common seal,

"That for so long time as he hath been conversant and continued with and amongst us in this town, which is about three quarters of a year, he hath continually behaved himself, both in word and deed, as a true, loyal, and obedient subject to the King's Majesty, and in all respects as a sound divine, an able and sufficient teacher, not only in our own opinions, but in the judgment of all divines and others who have heard him preach amongst us, or have had any conference with him : that he hath been in all points conformable to the present doctrine and government of the Church of England, and hath not only laboured to maintain the same, but hath persuaded several persons to conform themselves thereunto, he being always resident and taking great pains amongst us in this time of this great contagious pestilence ; and also that in all his life and conversa-

\* *Calamy in loc.* The titles of two books are given in recent catalogues, which suggest the question whether there were not two John Brinsleys in Yarmouth ; or whether the father may not have come to reside there before the son was called to office ; The first is "The True Watch and Rule of Life, by John Brinsley, Great Yarmouth. 8vo., 1622." The above account will hardly permit us to conclude that John Brinsley, Jun., was the author. The other work on "Grammar Schoole by John Brinsley, Minister and Schoolmaster in Great Yarmouth, Norfolk, 4to, 1627," was probably written by the town minister ; and the date tells us that when he was first presented to his office he was engaged in the occupation of schoolmaster.

tion he hath hitherto continued very peaceable, and in all things unblameable."

On the 12th November in the same year, as he "was lately cited by a messenger to appear before the high commissioners in cases of supremacy and other spiritual and ecclesiastical causes, (the particulars not known)," the corporation gave him another certificate "of the tenor of the first, with some additional clauses on behalf of the town, shewing that the town is great and populous, and in his absence would be destitute of a minister, or other (not having any preacher allowed them) resident amongst them to perform divine service, &c."

These citations seem to have been intended to throw discredit on Mr. Brinsley, and to secure his removal from the parish church; and that some personal animosity was supposed to be the cause of them is evident, for as soon as the corporation knew that their lecturer had been the accuser of Mr. Brinsley, they immediately gave him notice "to leave his place at the half year's end."

What the charges against him were we cannot discover—they must however have been slight, or the Archbishop of Canterbury,\* to whom the case was referred, would not have come to a conclusion in respect to him so lenient as that indicated in the following recommendation: that

"Mr. Brinsley, in respect of divers exceptions against him, as one not fitting for that place, ought not to be allowed for curate there," yet "that he may have some time to provide himself of some other cure, and not be suddenly destitute of means, I think it not amiss that he continue his entertainment there until Midsummer next, and no longer, so that he demean himself there as becometh him."

[1627] A decree in chancery on the question of right was given against the town April 2nd, 1627, and in accordance with the Archbishop's recommendations Mr. Brinsley was dismissed from his ministry in the parish church at Midsummer, and in the following year the town allowed all his expenses in the suit against him.

After his dismission from the parish church, he still continued to preach in the town, in a building called the Dutch Church;

\* Swinden, p. 839, says Laud, though Abbott was still living, but in disgrace.

and on the translation of Dr. White to the See of Norwich, the bailiffs made application to him to appoint Mr. Brinsley as lecturer in the town. They say :—

“The want of a lecturer among us have been a long time very prejudicial to all our inhabitants. We have now elected Mr. John Brinsley, a man not better known unto us than to your lordship, being at first by your honour recommended unto us, for which we do and ever shall acknowledge ourselves most deservedly bound and obliged.”

They further say :

“As for his abilities and painfulness in the execution of his ministerial office, and also for his conformity to the doctrine and discipline of the Church of England we have sufficient proof. His quiet and peaceable demeanour, even in the midst of our unhappy home-bred dissensions, as also his unblameable conversation among us for these four years past and upwards, we have been eye-witnesses thereof, and must needs give testimony thereunto ;”

and they desire his lordship to appoint him.

The Bishop in his reply acknowledged that he still had full confidence in Mr. Brinsley, “as when I first commended him to you ;” but, before confirming him in the lecturer’s place, wished to know whether the appointment was generally approved of in the town : and referring to those in the town who were opposed to him he says :—

“If they be able to prove him guilty of some greater misdemeanours than I have yet heard of, I will be more adverse to him than themselves are, otherwise I must not without just cause wrong him so much as to deny him the exercise of his holy calling.”

He further desired to know whether the late decree in chancery would permit of the appointment.

[1629] On the 6th November they wrote to the Bishop to satisfy him on the points raised in his letter, and it appears that Mr. Brinsley, though not yet actually appointed to the office of lecturer, continued to preach. But he was not long permitted [1630] to remain in peace, for on the 6th February following, he sent a letter to the corporation, and a copy of an oath made against him in chancery for preaching in this town, on the 30th December last, &c. ; this was considered a breach of the decree in chancery. The main complaint against him was his

going into the pulpit before divine service was ended, thus causing a disturbance in the church. Whereupon sixty-two persons, bailiffs, aldermen, burgesses, and commonalty, concurred in a certificate, in which they say none of them

“Have at any time complained of Mr. Brinsley, nor have, or ever had, any cause (nor any other to their knowledge) so to do, either concerning any disturbance in the church offered by him to our minister, in not suffering him to make an end of divine service by his untimely going into the pulpit whereof he is accused, or concerning any matter or cause whatsoever.”

Mr. Brooks, the parish minister appointed by the Dean and Chapter, was, as we have seen, much opposed to Mr. Brinsley, and served upon him an inhibition from the Archbishop of Canterbury. This act and some of its consequences have already been mentioned: the result, so far as Mr. Brinsley was concerned, was as follows:—

“The said Mr. Brinsley, by whose officiating and preaching there these dissensions have been occasioned, for the better staying and stilling thereof, shall not be permitted to exercise his ministerial function within that town or the liberties thereof, but he is not forbidden to use the same in any other place, being lawfully called, and conforming himself to the canons of the Church of England.”\*

[1632] Upon this he was presented to the Rectory of Somerleyton by Sir John Wentworth, Knt., and here he continued till 1644; and here it is said that many of his Yarmouth friends resorted to hear him.

[1644] In 1644, the corporation of Yarmouth called him again to labour in the town, and they granted him a stipend of £100 a year, and a house rent free. The office to which he was called was town preacher, Mr. Whitfield being parish minister. Mr. Bridge at this time was a town preacher also.

In 1653, Mr. Brinsley and Mr. Bridge were appointed assistants to the Commissioners for Norfolk and Norwich, for the ejection of ignorant and insufficient ministers and schoolmasters; and as, by this time, the Independents had secured their position in the town, and were fully recognized by the Presbyterians, a better state of feeling existed between them than had formerly pre-

\* Swinden, pp. 836—851.

vailed; and it was but the truth to say that the ministers of both persuasions continued to officiate for their respective congregations "in sweet accord." This co-operation was evidenced by the publication, in 1659, of a book written by Mr. Brinsley, entitled "Gospel Marrow; or the Great God giving Himself for the Sons of Men," which had a lengthy preface written by Mr. Bridge.

This state of things continued till the restoration, or rather till the latter part of 1661, when the Independents were driven from that portion of the church edifice which they had occupied. Mr. Brinsley still continuing his functions till 1662.

Though tempted with offers of preferment at the King's return, he accepted none, desiring no higher honour than to serve his Saviour in the ministry with a clear conscience in the place where he had been so useful. When the Uniformity Act came into operation he desisted from the public exercise of his ministry, but continued his reading and writing as formerly.\* He resided at Yarmouth till his death, January 22nd, 1664, when he was buried in the parish church, where we find a monument with this inscription—

"The remains of John Brinsley, Sen., M.A., and late Lecturer in this place, who deceased January 22nd, 1664, aged 64."

His son Robert, educated at Emmanuel College, Cambridge, was ejected like his father by the Act of Uniformity. He afterwards studied medicine, graduated at Leyden, and practised at Yarmouth, where also he filled some municipal offices in 1681 and 1692.

\* Calamy, *in loc.*

## CHAPTER VII.

### PURITANISM IN IPSWICH.

"The Reformed Religion, after those fiery dog-days of persecution in the times of Queen Mary were over, revived and flourished againe in this county under the auspicious reign of our English Deborah, Queen Elizabeth, and IPSWICH, the Capitall Town of Suffolk, was not more famous for its spacious streets, large and beautyfull buildings, rich and great trade, and honourable merchants, both at home and abroad, than it was for its learned and godly ministers, and for its zealous and religious inhabitants."\*

During the reign of Queen Mary, as we have seen, several protestant confessors received the crown of martyrdom in Ipswich; and in Foxe's Martyrs† there is

"A complaint against such as favoured the Gospel in Ipswich exhibited to Queen Marie's councill sitting in Commission at Beckles, in Suffolke, the 18 of May, anno 1556, by Philip Williams, *alias* Footeman, John Steward, and Matthew Butler, sworne for the purpose."

It contains a list of eighty-one names of persons, male and female, arranged under separate heads, mentioning the parish in which each individual resided, as follows:—

1556. "The names of such as fled out of the town and lurked in secret places;" among these is that of Lawrence Waterwarde, late curate of St. Margaret's, borne in a town called Chorley in Lankeshire.
1558. "The names of such as have not received the sacrament.
- " "Names of such as observe not ceremonies.
- " "Names of Priest's wives who have had access to their husbands.
- " "Names of maintainers against this complaint.
- " "Their requests to punish and convent certaine whose ensample might reverse other from their opinions."

\* John Quick.

† Vol. III., p. 942.

As the first named of these had "fled out of the town" and were in places of concealment, and as the other lists were not made till 1558, the year of Mary's death, we may hope and believe that many escaped from the hands of the persecutors, and lived to bear testimony to Protestant truth in the succeeding reign.

Shortly after Elizabeth ascended the throne, we find by the tablet in the church of St. Mary-le-Tower, that town preachers were appointed, who in a long and honourable succession proclaimed the gospel to eager listeners. The earlier occupants of this office passed away, leaving no monuments of their labours which have come down to our times.

The eighth in the list of names is SAMUEL WARD, who was appointed to the office in the third year of James I.\* [1604-5]. He was born at Haverhill about 1577;† and was ordained presbyter by John, Suffragan Bishop of Colchester, June 7th, 1601, when he became for a time lecturer at Haverhill, where a sermon preached by him on the conversion of Zaccheus was the means of the conversion of Mr. Samuel Fairclough. He vacated his fellowship, in 1604, by his marriage with Deborah Bolton of Isleham, Cambridgeshire, widow,‡ about the time he came to Ipswich. He became B.D. in 1607, and on the 10th of April, 1608, was licensed by Bishop Jekon to preach through the whole diocese. Fuller, in his "Worthies," says that "his reputation was so great that he had the superintendence of the several parishes" of Ipswich, "and was greatly beloved by the numerous parishioners." The former part of this statement may be doubted, but the town preachership would bring

\* Wodderspoon states that he was elected November 1st, 1603.

† He entered St. John's College, Cambridge, on Lady Margaret's foundation, on Lord Burghley's nomination, November 6th, 1594; B.A., 1596; was one of the first Fellows of Sidney Sussex College, 1599; M.A., 1600.

‡ His wife's maiden name was Leech. Her first husband, Bolton, was a clergyman, by whom she had two sons, Robert Bolton, Doctor of Physic; and John Bolton, Rector of Bucklesham, both of whom are named in Mr. Ward's will. By Samuel Ward she had five children: 1. Samuel, who died s. p.; 2. Nathaniel, D.D., Rector of Stapleford, Essex; 3. Joseph, Rector of Baddingham; 4. Deborah, who married Richard Goltie, Rector of Framlingham, who was removed for refusing the "Engagement," but recovered his living at the Restoration, and died May 27th, 1678, æt. 74; and 5. Abigail, who married John Ashborne, Rector of Norton, Suffolk. Mrs. Ward was buried at Baddingham, October 22nd, 1652.—*Candler's MSS.*; and *Parish Register*.

him into contact with inhabitants of all the parishes in the town.\*

He sustained this office for thirty-five years with much honour, and with great satisfaction to his hearers; and only quitted it when summoned to a higher sphere. He died in 1639-40, and was buried in St. Mary-le-Tower Church, March 8th that year. A stone to cover his grave was prepared and laid in his lifetime, to be a memento of his mortality, which has this inscription:—

“Watch, Ward; yet a little while and he that shall come will come.”

On the 20th October, 1616, he preached a sermon at “Paul’s Crosse,” entitled “Balme from Gilead,” which was published by his friend Thomas Gataker;† several other sermons were published in his lifetime, but we owe almost all of them to the interposition of friends, as he ever manifested a great disinclination to print his discourses. He was a Puritan living in dangerous times, and because of his eminence, he could not escape the persecution of the ruling clergy.

His first difficulty arose in consequence of a caricature picture which was published in 1621, entitled “*Spayne and Rome Defeated*,” which has in the corner the words “Invented by Samuel Ward, Preacher of Ipswich.”‡ The Pope and his council

\* Notes and Queries, 2nd Series, Vol. xii., p. 426; Norwich Registry; Clark’s Lives, &c. Mr. Ward’s stipend as town preacher was a hundred marks, and an allowance of £6 13s. 4d. quarterly for house rent. The terms on which he undertook the office were that, in the event of sickness or absence, he should provide a minister to preach three times a week in the usual place; that he should not be absent above forty days in one year without leave; and that if he should take a pastoral charge, his retainer by the corporation should be void. In 1607 the corporation purchased a house for him, and the next year they increased his salary to £90, and in 1616 they increased it to £100.—*Wodderspoon’s Memorials of Ipswich*.

† Brook, Vol. III., p. 200.

‡ Samuel Ward had a genius for caricature or quaint pictorial conceits. In addition to the instance here noticed, and the inscription on his gravestone, we may mention that in his works published in 1636, there is a page having on either side a flaming beacon, and between them these lines:

“Watch, WARD, and keepe thy garments tight,  
For I come thiefe-like at midnight.  
All-seeing, never-slumb’ring Lord,  
Be thou my Watch, Ile be thy WARD.

*Revel.* xvi. 15; *1 Thess.* v. 4, 6; *Psal.* cxxi. 4.”

The title page of his “*Woe to Drunkards*” has a picture contrasting the manners of former times with those then present. In the upper compartment a brawny leg, and foot in stirrup armed with a spur; an open book; a mailed arm, and hand grasping a lance, have this superscription, “Thus of old.” In the lower compartment the leg is decked with ribbons, and the foot adorned with a rosette; the book gives place to a pack of cards and dice; the arm is adorned with lace, and the hand holds a smoking pipe and a wine glass having a serpent for its stem, and some venomous creature in the bowl; above is printed “Thus now;” and below reversed, “SEEMLY O MANNERS O.” The original editions of other tracts had also ingenious frontispieces.



are represented in the centre of the piece, and beneath, on one side the Armada, and on the other the Gunpowder Treason. This picture was supposed to be published to excite a feeling against a Spanish marriage for the Prince of Wales which was then in contemplation, and Gondomar, the Spanish Ambassador, complained of it as insulting to his master. Ward was sent for by a messenger, examined by the Council, and remitted to the custody of the messenger.\*

Being puritanically inclined, he was in addition prosecuted in the Consistory Court of Norwich, in 1622, by Bishop Harsnet for nonconformity. He appealed from the Bishop to the King,† who committed the articles exhibited against him to the examination of the Lord Keeper Williams. He reported that Mr. Ward was not altogether blameless, but a man easily to be won by fair dealing; and persuaded Bishop Harsnet to take his submission and not remove him from Ipswich, especially as "he had been the means of retaining several persons who were wavering about conformity, within the pale of the episcopal communion."

The result of all the proceedings taken at this time appears in the town books, where we read that on August 6th, 1623, "a letter from the King to inhibit Mr. Ward from preaching, is referred to the council of the town." But this inhibition was shortly removed, for we find that he preached a sermon at Manningtree, entitled "A peace offering to God for the blessings wee enjoy under his Majestie's Reigne; with a Thanksgiving

\* "The humble petition of Samuel Ward, committed for publishing the picture of '88 and November the 5th.

"Humble shewing that this embleme was by him composed, the English verses excepted, and some other addicion of the printers, five yeeres since, . . . and sent nigh a yeere since to the printers, coupling the two grand blessings of God to this nation, which Divines daylie ioyned in their thanksgivings publike, without anie other sinister intencion, especiallie of meddling in any of your Majesties secrett affaires; of which at the tyme of publishing, your petitioner was altogether ignorant, and yet heares nothing but by uncertaine reportes. As hee lookes for mercie of God, and to bee pertaker of your Royall clemency.

"May it therefore please your most excellent Majesty to accept of this declaration of your petitioner's sincerity, and after his close and chargable restraint, to restore him againe to the exercise of his funccon, wherein your petitioner, as formerlie, will most faithfully and fervently recommend both your person and intencion to the speciall direction and blessing of the KING OF KINGS."—*Notes and Queries, 4th Series, Vol. I., pp. 1 and 2.*

† In May, 1622, he petitioned that "as his Majesty had promised to pardon his errors and restore him to his former liberties, or otherwise provide for him, he might be allowed to preach in Ipswich meanwhile, or have his cause heard before the Council."—*S.P.O. Dom. Ser.*, 1619—23, p. 399.

for the Prince's safe returne, on Sunday, the 5th of October, 1623." The sermon was preached, according to the title, "on Thursday, the 9th of October, next after his Highnesse's happy arrival," and was dedicated to the King as an expression of gratitude for his clemency, and Ward signs himself "your Majestie's most loyall and thankful subject."

About ten years after, in 1633, we find him again in trouble, and the Bishop of Norwich, Corbet, wrote him a letter, which implies that Mr. Ward had satisfied him on the subject in question; it is as follows:—

"Salutem in Christo,

"My worthie Friend,

"I thank God for your conformitie, and you for your acknowledgment; stand upright to the church wherein you live; be true of heart to her governours; think well of her significant ceremonyes; and be you assured I shall never displace you of that room which I have given you in my affection; proove you a good tenant in my hart, and noe minister in my diocese hath a better landlord. Farewell! God Almightye blesse you with your whole congregation.

"From your faithful friend to serve

"You in Christ Jesus,

*Ludham Hall,*

*the 6th of October, 1633."*

"RICH. NORWICH.\*

But notwithstanding this submission, Laud says, in a report to King Charles I., January 2nd, 1634-5, "for [words uttered in sermons of his] he is now called before the High Commission." The charges against him at this time were aggravated by a letter of Henry Dade, Commissary of Suffolk, written to Archbishop Laud, informing him that about 600 persons were then contemplating a removal from Ipswich to New England, a portion of whom were to sail about the 10th of March, 1634-5. He charitably supposes that they "are either indebted persons, or are discontented with the government of our church." He speaks of Mr. Ward of Ipswich as "the chief breeder" of these persons "of our parts, who by preaching against the contents of the Book of Common Prayer, and set prayer, and of a fear of altering our religion, hath caused this giddiness in our neighbours about Ipswich to desire to go unto Newe England."

\* Harl MS., No. 464, Fol. 13. Gilchrist's Life of Corbet, p. xxxv.

He tells his Grace that he had himself prepared articles for the High Commission, and would have exhibited them to the Archbishop, but he feared the opprobrium to which he would have been exposed : and after giving him all particulars, requests him to take a round-about way to bring the charge home to Mr. Ward, so that he as the informer may not appear in the matter.

Rushworth informs us that the charges laid against him were that :

"In the month of November, 1635, Mr. Samuel Ward, a minister in Ipswich, preached against the common bowing at the name of Jesus, and against the King's Book of Sports, and further said that the Church of England was ready to ring changes in religion, and the gospel stood on tiptoe, as ready to be gone. For this he was censured in the High Commission, and there suspended, enjoined publick recantation, which he refusing, was committed to prison, where he lay a long time."\*

It is a curious fact that Aubrey, in his "*Lives of Eminent Men*," says of George Herbert :

"Tis an honour to this place [Dantesey] to have had the heavenly and ingeniose contemplation of this good man, who was pious even to prophesie ; e.g.,

"Religion now on tiptoe stands,  
Ready to go to the American strands."†

And so what was "pious prophesie" in Herbert, was matter for punishment in Ward !‡

\* Rushworth, II., 301.

† Aubrey, 393.

‡ The charges made against Mr. Ward at various times were very numerous. On October 19th, 1626, he wrote a letter to Secretary Conway, relating to a report that he had spoken in derogation of "My Lord's Grace in ye pulpit at Ipswich." S.P.O. Dom. Ser. Chas. I., xxxviii., 20.

On February 4th, 1633-4. Henry Dade complained against him. Cal. S.P.O.. Colonia. Ser., 1574-1660, p. 174.

November 13th, 1634. He was brought before the High Commission, and forty-three articles were objected against him.

December 19th, 1634. He gave his answer to them. Ibid., 1634-5, pp. 361, 2.

January 2nd, 1634-5. Archbishop Laud reported to King Charles I. that Bishop Corbet had lately heard complaint of him.

February 12th, 1634-5. Additional articles were exhibited against him.

October 21st, 1635. Henry Dade petitioned for a speedy decision of the case.

November 12th, 1635. Ward gave a full answer to the charges.

November 26th, 1635. The cause was decided.

By the sentence of the court he was removed from his lectureship, and suspended from the exercise of his ministerial functions, and every part thereof, as well [at Ipswich] as elsewhere ; condemned to stand suspended and silenced until his Majesty's pleasure ; ordered to make public submission and recantation, with acknowledgment of equivocation in his answers ; condemned in costs of suit to be taxed next court day ; and ordered to find bail in £200, that he will do all this.

In the year in which he was condemned and imprisoned, his sermons were collected into a volume, and in the epistle dedicatory to the last of them, alluding no doubt to his suspension, he says, "I have improved a little leisure, occasioned against my will, to whet upon you the scope and fruit of all my former labours, whose they are and whose I am;" and this is all he says about the persecution he endured.

He then proceeds to say to "The Worshipfull the Bailifes, Burgers, and Commonaltie of the Town of Ipswich,"

"One halfe of the Scriptures I have handled among you, and endeavoured to acquaint you with the whole counsell of God; and what is now the top of all my ambition but to make you Doers of what you have been Hearers."

The dedication of his sermon on "The Life of Faith in Death" to his "deare and loving mother," abundantly discovers the tenderness of his heart, and in it he desires long life for her "that she may blesse her children with her daily prayers, specially her sonnes in that worke which needs much watering;" and he subscribes himself "your sonne in all dutie, desirous of the birth-right of your love and blessing."

His Puritanism appears in most of his sermons, and he was careful to shew that he had little sympathy with Separatists. In "The Life of Faith," he speaks of "fleshly protestants raising contentions about matters of faith, or making sects and schismes in the church about needlesse trifles."\* In his "Coal from the Altar," he strikes impartially on the right hand and on the left, and sets forth "the maypole beguiling the pulpit, and the queasie stomacked Brownists casting themselves out of the church."† And in his "Jethro," he assails nepotism and simony in terms which would do honour to a reformer of the nineteenth century.‡

Fuller says of him that he was "dexterous in designing expressive pictures, representing much matter in a little model, and

Rushworth says "he was committed to prison [The Gatehouse], where he lay a long time."

On September 15th, 1639, he sent his submission to the Archbishop. In the month after this he made his will; he died shortly after and was buried, March 8th, 1639-40.—*Abridged from John Ward Dean's Memoir of Rev. N. Ward, pp. 135-149. Albany, Mass., 1868.*

\* Works, p. 122.

† Id., 303, 4.

‡ Id., 403, 4.

possessing the singular art of attracting people's affections, as if he had learned from the loadstone to draw iron hearts."

But notwithstanding all his excellencies, like almost all of his school, past and present, he did not understand the doctrine of toleration. He could repress dissent from his own opinions by force if opportunity served. We find that on a certificate given by him, Henry Mud and Henry Firmin of Ipswich, were charged in the High Commission Court with holding erroneous tenets, but upon their submission and giving satisfaction the charge was dismissed.\* It was left for after generations to develop the doctrine of religious liberty.†

About the same time that Samuel Ward issued his caricature on the Spanish marriage, another minister, at Norwich, spoke out upon the same subject. THOMAS SCOT was educated at St. Peter's College, Cambridge, took his degree of B.D. in 1620, and became Rector of St. Saviour's, Norwich.

"When Gondomar arrived in England to settle the preliminaries for the marriage of Charles with the Infanta of Spain, Scot had the boldness to publish a tract against that proposed measure, entitled "*Vox Populi; or Newes from Spain*," translated according to the Spanish coppie, which may serve to forewarn both England and the United Provinces how farre to trust to Spanish pretences. Imprinted in the yeare 1620." In this work the personal vanity of King James is spared, and his foibles soothed, while their consequences are pointed out in a plain unflinching manner."

The work marvellously displays "the subtle policies and wicked practices of the Count of Gondomar, the resident ambassador here from the King of Spain, in prevailing with King James for connivance towards the papists under the colourable pretence of our Prince's matching with the Infanta Maria of Spain."‡ The printer of the book "bewrayed" the author, and thus "saved himself, and got his pardon, though the book were printed beyond the sea." The King was highly incensed against the author, and pursuivants were sent to apprehend him; he however having had "forenotice," fled: the book was suppressed

\* S.P.O. Cal., 1634-5, p. 274.

† The Rev. Canon Ryle has given a sketch of his life, and an estimate of his works, in the Introduction to "*Sermons and Treatises by Samuel Ward, B.D.*," republished in *Nichols' Standard Divines*. Edin., 1862.

‡ Sir Simonds D'Ewes' Diary.

by royal authority, and Harsnet, Bishop of Norwich, was commanded to institute proceedings against him. The Bishop issued a summons, but promised his friends that there should be no further proceedings against him unless by command of the higher powers, and that even in that case notice should be given so that he might avoid danger. He speedily returned, for on March 20th, 1622, he preached an Assize Sermon at Bury St. Edmund's, entitled "*Vox Dei*," and then he calls himself "Minister of the Word at St. Clement's in Ipswich." He probably quitted England for the Netherlands towards the close of the year 1623, when he became preacher to the English garrison at Utrecht.

"In the following year he published 'The Second Part of *Vox Populi*, or Gondomar appearing in the likeness of Machiavel in a Spanish Parliament; wherein are discovered his subtle practices to the ruin of England and the Netherlands. Printed at Goricum by Ashuerus Janss.' In the *Vox Regis*, (4to, 1624) giving an account of the motives which induced him to write *Vox Populi*, he states the consequences of that publication to himself. 'Against this, even as I feared, not only Goliah and the Philistines, enemies of the state, but the Israelities themselves, yea my brethren of one faith, my friends, familiars, acquaintances, opposed themselves with a violent censure and passionate pursuit of the unknown author. . . . But whilst these things were maturely debating, and poor I labouring to hide myself from the enemy, behold the Philistines found my heifer, and so unfolded my riddle. As soon as I was seen, it was no need to bid me run (as they say) for life, especially when by a dream I was warned of the dangers, and willed to make haste, and led as it were by the hand like Lot out of Sodom. . . . Whilst I rose up and was musing of this strange and importunate dream, a more certain warning seconded the first, and, with David, I heard them knock at the door who willed to make haste. Wherefore I made a virtue of necessity and, God being my guide, I escaped *for the present* to give time to second cogitation.'

"Scot, after preaching and writing for nearly three years at Utrecht, was assassinated by an English soldier, named John Lambert, on Sunday, June 18th, 1626, whilst walking with his brother William Scot and his nephew Thomas Scot, 'as he came out of the church from preaching.' The soldier said he did it as a good work to take away an enemy to the King and State; but being tortured is said to have confessed that he was hired for money to do it, for the preventing coming forth of a book he was writing of our last Cales action: his right hand was first cut off, and then he was executed."

Scot also published a tract called *Vox Cæli, or Newes from Heaven*, 4to, 1624, on the subject of the Spanish marriage.\*

The next Rector of St. Clement's was probably the nephew above named. He too was a bold man, and gave free utterance to his thoughts, as we find from the following extract from the "Diary of John Rous."†

"September, 1631, Summer Assizes at Bury, had one Mr. Scot, of Ipswich, that preached before the judges, who made a sore sermon in discovery of corruptions of judges and others. At Norwich Mr. Greene was more plaine, insomuch that Judge Harvy in his charge brake out thus : 'It seemes by the sermon that we are corrupt, but know that we can use conscience in our places, as well as the best clergiemans of all.'"

"MR. THOMAS SCOTT, preacher of God's word, was buried the 28 of June, 1640."‡

In all probability this is the Mr. Thomas Scott of whom it is said, in the impeachment of Bishop Wren, that the prosecutions to which he had been subjected have been suspected to be the cause of his death;§ and he appears to have been the same person of whom an account is given by Brook,|| extracted from Wren's *Parentalia*.¶ The Bishop declared that Scott was under the ecclesiastical censure when he first entered personally into the diocese; and that with all tender and respectful usage he absolved him for three months, then for six months, and at the expiration of that period for eight or nine months longer. During this period Mr. Scott sent his Lordship several letters, expressing his grateful acknowledgements of these favours. Brook thinks it doubtful whether he was ever fully restored to his ministry, and says he died in 1640. This date agrees with that in the above register; we may therefore conclude that Thomas Scott of St. Clement's, Ipswich, is the person to whom the foregoing statements refer; and the register gives us reason to suppose that he was restored to his ministry before his

\* The above account is abridged from "Notes and Queries, December 1, 1856." The editor says "The political tracts of Thomas Scot are valuable (independent of their rarity, which is considerable,) and curious beyond most other tracts of this period, on account of the light they throw on the policy of the latter years of King James' reign."

† Incumbent of Santon Downham, Suffolk, 1625—1642. Edited for the Camden Soc. by M. A. E. Green, 1856.

‡ St. Clement's Register.

§ Ante, p. 83.

|| Vol. III., 528.

¶ p. 94.

death. Other ministers of Ipswich who were Puritans, and suffered under Bishop Wren, have already been mentioned.\*

The day after Mr. Scott's funeral, JOHN WARD, brother of Samuel, was instituted to the Rectory of St. Clement's (June 29th, 1640) on the presentation of John Brandling, &c† He died April 18th, 1662, aged 67. He was a member of the Assembly of Divines, and Baillie, in one place, classes him among the Independents there, but this is probably a mistake, for writing, December 25th, 1646, on the question, Who shall be the King's ministers or chaplains? he says, "it must be provided that he be not permitted to have any service either from Episcopal men or Sectaries:" he recommends several Presbyterians, and continues: "but I believe Newcomen, Ward, Ash, Pern, Seaman, Whittaker, or Calamy, would give as good satisfaction." As both his brothers were Puritans or Presbyterians only, in all probability he was one of the same class.

He was a man of very respectable attainments, and was called to preach two sermons before the House of Commons, one on March 26th, 1645, for which he received the thanks of the House. It was ordered to be printed, and came forth under the

\* P. 88.

† John Ward, A.M., was the youngest son of the Rev. John Ward of Haverhill, and was born about 1594, four years before his father's death. He was instituted Rector of Dennington, June 29th, 1624, and had previously been licensed to preach throughout the diocese. He was ejected from his living, January 14th, 1638, on pretence of simony; and Candler informs us that he then became "a preacher in Bury, and lastly Rector of St. Clement's, Ipswich." He married Lydia, sister of John Acton, Esq., of Bramford, and from various sources was supposed to be worth £400 per annum. They had ten children, one of whom, John Ward, M.A., was Rector of Thelnetham, by sequestration.

The Tablet in St. Clement's Church was set up by Thomas Essington, Esq., and Anne his wife, to preserve the memory of John Ward, minister there.—*J. W. Dean, pp. 163. 4. &c.*

The inscription is as follows:—

Mæ Sm  
Conditur in isto Sacrario quod exuerat mortale  
JOANNIS WARD,  
ipso cognomine laudatus, quod et præstitit  
inter fratres symmystas (τοὺς παλαι μακαρίτας)  
nisi natus, haud cætera postremus. Qui cum  
pastorali munere hoc loci supra vicennium  
simul functus est fato, April 18<sup>o</sup>, anno 1662, æt. 67.  
καὶ ἀποθανὼν ἔτι λαλεῖται. Heb. 11.  
juxta et positi  
cineres pijssimæ (quam præmiserat bienni  
fere spatio) conjugis Lydiæ fœminæ ut  
familia amplissima, ita se magis spectatæ.  
Ex cruce flores.

Arms: niger, a maltese cross, or.

On the sides Hebrew quotations. *Prov. x. 7. Isai. lvii. 1.*



title "God Jvdging among the Gods." It has on its title page this announcement, "By John Ward, minister of the Gospel in Ipswich, and a Member of the Assembly of Divines." The other was a Fast Sermon in the same year. He was Rector of St. Clement's twenty-two years, and the parish register tells us that "Mr. John Ward, minister of the parish, was buried the 22nd of April, 1662," so that he just escaped the operation of the Act of Uniformity.

MR. NATHANIEL SMART\* succeeded Samuel Ward as town preacher; and in 1643 or 4, MR. MATTHEW LAWRENCE† was called to fill the same office. The tablet to Mr. Lawrence's memory in the Tower Church informs us that "he was publike preacher of this towne nine years and nine moneths, and that he died March 19th, 1653 [qu. 4], aged 53 years."

He was an "eminent and faithful servant of his Lord," and some years after his death a volume of Discourses on "The Use and Practice of Faith," was published by his friends and neighbours, John Ward, Nathaniel Smart, and Joseph Waite. It appears that he had begun to prepare the work for the press during his last illness, but died before he had completed his task. His editors remark upon the fact that both S. Ward and Lawrence had treated upon this one subject, "and have left behind them a clear and large pathway of Living by Faith:" and they say that "the one may have seemed to have given the Text, the other the Commentary;" and Mr. Lawrence himself, in the epilogue of his book, says: "You have heard much of Faith in my reverend predecessor's time, as appeareth by what is left upon record;‡ and God hath directed me to strike upon the same nail, I may say, as many years together as I intended days at the first. But he that multiplied the barley loaves and

\* Query, was not this Nathaniel Smart a descendant of that William Smart whose curious pictorial monument with an acrostic, in black letter, is found in the Tower Church? — Smart, minister of St. Nicholas parish in Ipswich, married, as his second wife, Abigail Ward, daughter of — Ward of Boyton Hall, in Monks Eleigh, who was brother of John Ward of Haverhill. Her second husband was — Munnings, Rector of Preston by sequestration.—*Candler's MSS.*

† Matthew Lawrence was of a family in Lincolnshire. Rose Whiting, daughter of John and Rose Whiting of Hadleigh, married for her third husband Matthew Lawrence. Judith Harrison, sister of Isaac Harrison, D.D., of Hadleigh, daughter of John Harrison of Sudbury, married for her second husband Matthew Lawrence of Ipswich. She survived him and erected his monument.—*Candler's MSS.*

‡ S. Ward's Works.

the broken meat, was pleased in the dividing and distributing of this subject of Faith, to multiply my meditations beyond my first intentions."

The names which appear in connexion with the publication of this book, bring before us at once a tableau of the Ipswich ministry of the time. There were associated in the town, at or a little before the time of Mr. Lawrence's death, Mr. Lawrence himself, an earnest and popular preacher; Mr. N. Smart, his predecessor in the office of town preacher; Mr. John Ward, the able minister of St. Clement's; and Mr. Joseph Waite, of Sproughton,\* a man of similar views and character. The "epistle and preface" to the book is signed by John Fuller and Samuel Smith: they say "One of us had the happiness of near cohabitation some years to the reverend Author, and lived under the divine droppings of much of this heavenly doctrine that distilled from his lips." This was in all probability John Fuller,† who was a minister at Ipswich at that time.‡ "The other of us happily by providence united in nearest relation with a branch of that dead-living stock, the deceased author." This intimates that Mr. Smith had married a daughter of Mr. Lawrence. At the time the epistle was written the subscribers were living in London, but they speak of their "much honoured and right worthy friends, the magistrates and inhabitants of Ipswich, which the Lord hath long made famous and happy as a valley of

\* Joseph Waite, Rector of Sproughton, was the son of Samuel Waite of Wethersfield, who married Mary, sister of John Ward of Haverhill; he married Margaret, daughter of Matthew Lawrence, town preacher of Ipswich. She died in June, 1675. See *Candler's MS.*; and *Tombstone*.

Mr. Waite seems to have had a fancy very similar to that of Samuel Ward; both were curious about their monuments, and played upon their names. In Sproughton Church is a monument, the centre of which is black marble, upon which is traced, in white, a triple cross, with a waning moon, the whole encircled by a cloud: it is inscribed

"Behold I come.  
Rev. xvi. 15."

Then again is drawn an hour glass with two wings expanded, resting on a death's head:

"I. WAITE."

Just below this is a stone inscribed:

"Joseph Waite, M.A., after 15 years of conscientious and eminently faithful discharge of the ministry in this place, departed this life June 29, and was here interred July 1, 1670."

From this it appears that Calamy was mistaken when he placed his name among the ejected of 1662.

† John Fuller, Rector of Stebbing, Essex: afterwards minister of St. Peter's, Ipswich; then of St. Botolph's, without Bishopsgate, London; and lastly in Ironmonger Lane, London, where he died.—*Candler's MSS.*

‡ Classis.

Gospel-vision;" and they say "our due and deep respects of affection are much knit and drawn out to our christian friends in that town, so long eminent for profession of godliness."

During the time Mr. Lawrence occupied this position, a proposal was made to divide the counties into classical Presbyteries, and though the purpose never was carried into effect except in London and Lancashire, the scheme for Suffolk was fully drawn up,\* and in it we find that, in addition to the ministers just named, there were two others who were judged worthy to be included in the Ipswich classis, Robert Stansby and Nicholas Stanton.† In the year 1646, many ministers of Suffolk and Essex petitioned the parliament for a settling of church government according to the word, &c., meaning thereby, according to the Presbyterian plan; and among the names are found those of Lawrence, Stansby, and Fuller.

MR. BENJAMIN BRUNNING was also a minister in this town before the restoration. Fellow of Jesus Coll., Cambridge. A man "of great usefulness there, and of a general reputation in the university for his wit and learning." He was a man of considerable ability, and had "the most judicious persons in the town and country, both ministers and people, for his auditors."‡

He probably succeeded Stephen Marshall and Matthew Newcomen, who were town preachers, the former in 1651, the latter in 1655. He is buried in St. Clement's Church, where a stone directly under the front of the gallery bears this inscription:

"Here resteth the body of Mr. Benjamin Brunning, sometime Lecturer of this town; who departed this life November, 1688. Also his wife and daughter."

He married Elizabeth, daughter of John Fuller, minister of St. Peter's, in Ipswich.§

Having given these sketches of Puritan history in Yarmouth and Ipswich, we resume our narrative in the following chapter.

\* See Appendix V.

† Nicholas Stanton is buried in St. Margaret's Church; and a tablet on the wall states that he "had been 8 years preacher here, 1649." His wife was Mary, the relict of — Cooper; sister of Rose, the wife of Matthew Lawrence: after Stanton's death she married Samuel Slater, clerk—see Bury. He was probably a descendant of Nicholas Stanton, clerk, who was buried at Leiston, May 5th, 1545.

‡ Noncon. Memorial II., 428.

§ Ante, p. 150.

## CHAPTER VIII.

### REAPING THE WHIRLWIND.

1640—1662.

#### § i. THE CIVIL WARS.

IN consequence of the state of affairs in Scotland, Charles felt obliged to call a parliament. It met in April, 1640, and was dissolved in May, because it would consider grievances before voting supplies. But the King had speedily to call another, which was opened November 3rd, 1640. This remarkable assembly, known afterwards as the "Long Parliament," earnestly addressed itself to reform abuses in Church and State, and to remedy the evils which Laud and his companions had made unbearable. Clarendon tells us that "as to their religion they were all members of the established church; and almost to a man for episcopal government:"\* and Lewis Du Moulin states that they were "all conforming to the rites and ceremonies of Episcopacy, but greatly averse to Popery and tyranny, and to the corrupt part of the Church that inclined towards Rome."

The object they set before them was to reform the Church, not to overthrow it; but the circumstances in which they soon found themselves placed required them to alter their design. The assistance of the Scots was necessary in order that they might throw off the civil and political tyranny under which the nation groaned, and the price they had to pay for this assistance

\* This is evident from the fact that on November 20th, 1640, they ordered "that none should sit in their House but such as would receive the communion according to the usage of the Church of England."

was the adoption of the Covenant,\* and the consequent removal of the hierarchy; but before they were driven to this they began the work of reformation.

On the 6th November, 1640, the "Grand Committee of Religion" was appointed; and speedily petitions were presented from all quarters, in unprecedented numbers, complaining of the Romish innovations of the clergy, and of acts of oppression and tyranny.

On December 11th, the "Root and Branch" petition was presented to the House. It was signed by 15,000 persons, and prayed for the utter extermination of Episcopacy; but the House was not yet prepared for such an extremity.

On January 23rd, 164½, a petition for the reform of Episcopacy was presented, signed by 700 of the clergy; and this was supported by others, with the same prayer, from all parts of the country. Two days afterwards the King professed his readiness to reform the Church, but not to remove it. The debate on the petition began on the 8th February, it was referred to the Committee, and eventually a statement of grievances, under nineteen heads, was drawn up.

On February 14th, the Bishops were excluded from the House of Lords; and on April 9th, both Houses declared what reformation they designed. Then commenced that legislation on ecclesiastical matters which, intended at first to reform, ended in the entire removal of Episcopacy. We cannot here give even a sketch of the proceedings of this period, and must refer our readers to the histories extant;† but there are some particular events affecting these two counties which we must not pass over in silence.

In August, 1641, an order was published by the House of Commons for taking away all scandalous pictures out of

\* The Covenant, as it was originally proposed, was entirely in favour of Presbyterianism, and absolutely opposed to every other form of church government; and Baillie, writing respecting the negotiations in the matter, says that the English commissioners "were more than we could assent to for keeping of a door open in England to independency. Against this we were peremptory." At length it was provided, in the words finally agreed upon, that the Church of England should be reformed "according to the word of God, and according to the example of the best reformed churches." By the introduction of these expressions, which could be variously understood, the English parliament was not bound beforehand to establish Presbyterianism pure and simple.

† Dr. Robert Vaughan's "History of England under the House of Stuart," London, 1840, gives a fair and comprehensive view of the events of this period.

churches. The Earl of Manchester, under whose warrant the Visitors acted, received his commission as General of the Associated Eastern Counties in 1642; and William Dowsing of Stratford was the Visitor for demolishing superstitious pictures, and ornaments of Churches within the County of Suffolk, in the years 1643-4.

"W. Dowsing appointed as his substitutes Edmond Blomfield of Aspall-Stonham, Edmund Mayhew of Gosbeck, and Thomas Denning and Mr. Thomas Westhorpe of Hundon (a godly man), and Mr. Thomas Glanfield of Gosbrock, Francis Verden for Wangford, Southel(m)ham, Blything, Bosmere, Sudbury, Clare, Fordham, Blacksmere, and [would have had] Hartsmere; and Francis Jessup of Beccles for Lothingland and Mutford and Bungay, Blithborough, Yoxford, and Ringshall."\*

Two or three entries out of about 150, will give the reader an idea of Dowsing's mission, and of the spirit in which he performed it; and will shew that he did not meet with full acquiescence everywhere.

"SUDBURY, *Peter's parish*, January the 9th, 1643. We brake down a picture of God the Father, two crucifixes, and pictures of Christ about an hundred in all; and gave order to take down a cross off the steeple, and divers angels, twenty at least, on the roof of the church.

"SUDBURY, *Gregory parish*, January the 9th. We brake down ten mighty great angels in glass—in all eighty.

"SUDBURY, *Allhallows*, January the 9th. We brake down about twenty superstitious pictures: and took up thirty brazen superstitious inscriptions, '*Ora pro nobis*,' and '*Pray for the soul*,' &c."

So much for one day's work. But on the 6th of that month they visited Haverhill, Clare, Hundon, Wixhoe, and Withersfield, and did even a greater stroke of business.

"At HAVERHILL," Dowsing says, "we broke down about 100 superstitious pictures; and seven Fryars hugging a Nunn; and the picture of God and Christ; and diverse others very superstitious; and 200 had been broke down before I came. We took away two popish inscriptions, . . and we beat down a great stone cross on the top of the Church.

"At CLARE they brake down 1000 superstitious pictures.

"At UFFORD, on the 27th, they brake down thirty superstitious pictures, and gave directions that thirty-seven more should be taken down; they also ordered forty cherubims of wood to be taken down, and the chancel to be levelled. They took up six superstitious inscriptions in brass. In

this church there was a picture of Christ on the Cross, and God the Father above it. They came back to Ufford, August 31st, and found the work they had ordered still to be done, so they brake down an angel and the organ cases and gave them to the poor. There were about 100 JESUS and MARY in great capital letters on the roof, the Trinity in a triangle, 'a glorious cover over the font like a pope's triple crown, with a pelican on the top picking its breast, all gilt over with gold.'

It appears that after his first visit in January, Dowsing sent a messenger in May to see the work done, but the Churchwardens would not let him have the key. And now neither the new churchwardens nor the old, nor the constable, nor the sexton, would let them have the key in two hours' time. The names of these offenders are given, no doubt to be remembered afterwards.

We do not apologize for these Visitors, they only acted in the spirit of the iconoclasts of a previous age, of whom Weever\* says: "They despoiled churches of their copes, vestments, amices, rich hangings, and all other ornaments whereupon the story or portraiture of Christ himself, or of any saint or martyr was delineated, wrought, or embroidered; leaving religion naked, bare, and unclad." The objects of their spoliation were real evils to them, and as such they destroyed them: we may regret their indiscriminating zeal, but we cannot deny that they thought they were doing God service: and we have further a suspicion that a religion which wants such clothing and such accessories, must be something rather different from that which Paul preached, and which

"When unadorned's adorned the most."

About the same time that Dowsing was breaking down the superstitious pictures, the parliament was removing "scandalous and malignant ministers," and Suffolk and Norfolk were not forgotten. According to Walker,† 129 were so removed in Suffolk, and 81 in Norfolk: and with regard to the Suffolk clergy we gather that the specific charges brought against them were scandalous conduct in twenty cases, malignancy chiefly in twenty-two, loyalty in thirteen, popery in six; in sixty-two

\* Funeral Monuments, pp. 50, 51.

† "An attempt towards recovering an account of the . . . sufferings of the Clergy, &c., by John Walker. London, 1714.

cases no specific charge is given, four cases are doubtful, and two simply resigned. Of the scandalous cases, seventeen are given by White in his "First Century of Scandalous, Malignant Priests." This author tells us that "the causes for which the Parliament hath ordered the sequestration of the benefices of several ministers complained of before them" were "viciousness of life; errors in doctrine, contrary to the articles of our religion; practising and pressing superstitious innovations against the law; and malignancy against the parliament."

But neither the work of Dowsing nor the sequestration of the clergy, whether justifiable or not, can be charged upon the Congregationalists, who up to this time had scarcely a recognized existence.

It is a demonstrable fact that the Long Parliament was composed almost exclusively of Episcopalians, and that, contrary to the general opinion, the leaders in what is called the Great Rebellion were at the outset Episcopalians. A careful examination of Clarendon's History will sufficiently prove this.\* The acts hitherto mentioned were therefore the acts of Episcopalians, and not of Presbyterians or Independents.

The Ecclesiastical forces were now however gathering for the coming conflict. On March 15th, 1641, Baillie† says: "All the English ministers of Holland, who are for the New England way, are now here."‡ These were, according to him, Goodwin, Burroughes, Hooker, and Simpson. Bridge is not named, as he had not yet returned; and John Phillip was yet in America: all these were afterwards members of the Assembly of Divines.

The Presbyterians were already upon the field, and shortly after the date last quoted, and whilst the Parliament was deliberating on the fate of Episcopacy, they entered upon a remarkable controversy. Bishop Hall had written a work, entitled "Episcopacy by Divine Right," and now wrote his

\* John Withers wrote a pamphlet in 1710, entitled "A Vindication of the Dissenters from the charge of Rebellion, and being the Authors of our Civil Wars; proving from the most authentick historians:

- i. That the unhappy war between King Charles I. and his Parliament began principally upon a civil and military, not a religious account.
- ii. That the most eminent leading men who first engaged in the parliament quarrel were *Conformists*, and men of Episcopal principles, &c."

† The Scotch Commissioner, in his Letters.

‡ In London.



"Humble Remonstrance" in defence of diocesan Episcopacy. Five Presbyterian divines, the initials of whose names formed the word "Smectymnuus," replied to him, and dealt a severe blow at the system which he upheld. The writers were Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. Four of these belonged to the eastern counties: Marshall had been minister of Wethersfield and Finchingfield in Essex;\* Calamy had been minister at Bury St. Edmund's ten years when Bishop Wren's Articles and the Book of Sports drove him out of the diocese. Thomas Young was minister of Stowmarket for nearly twenty years; was tutor to Milton; and died in the year 1655. He was buried in the chancel of Stowmarket Church under a marble stone, the inscription on which has been partly erased by some high-church chisel, as may still be seen. Newcomen was minister at Dedham in Essex, and Spurstow at Hackney. All these were also members of the Assembly of Divines.

The King and Parliament were now on the eve of that great struggle which convulsed the kingdom, and terminated in the

\* Stephen Marshall, B.D., born at Godmanchester, Hunts.; of Emmanuel Coll. Camb.; then private tutor to a gentleman in Suffolk; he succeeded Richard Rogers at Wethersfield, whence he removed to Finchingfield. He spent the last two years of his life in Ipswich, where he was town preacher in 1651. He died in November, 1655, and was buried on the 23rd of that month in the south aisle, Westminster Abbey, but his remains were dug up at the restoration.—See "*David's Nonconformity in Essex*," p. 391.

Edmund Calamy, B.D., born in London in 1600; of Pembroke Hall, Camb.; Vicar of St. Mary's, Swaffham, Camb.; thence to Bury St. Edmund's about 1630, whence he was compelled to flee by Bishop Wren; in 1639 he was presented to the living of Rochford in Essex, and in May that year was elected to St. Mary, Aldermanbury, London; ejected in 1662; died October 29th, 1666.—*Ibid*, pp. 533—538.

Thomas Young was first preacher to the English merchants at Hamburgh; on his return to England he became minister at Stowmarket in 1627; pastor of the church at Duke's place, London, in 1645; Master of Jesus Coll., Camb.; refused the "Engagement" November 14th, 1650; died at Stowmarket November 28th, 1655, aged 68. He married Rebekah, daughter of Robert Manister of Roydon, Essex, chief constable; whose son Henry married Susan Bouchier, niece of the wife of Oliver Cromwell; another son, Roger, minister of St. Nicholas, Ipswich, married Susan, daughter of Edm. Seaburne of Dedham. Edward Philips, in the life of his uncle, John Milton, after stating that he had been pupil of Dr. Gill, at St. Paul's School, says, "that he had another master, possibly at his father's house, appears by the *Fourth Elegy* of his Latin Poems, written in his 18th year to Thomas Young, pastor of the English Company of Merchants at Hamborough, wherein he owns and stiles him his master."

Matthew Newcomen, a native of Essex; of St. John's Coll., Camb.; M.A., 1639; succeeded John Rogers at Dedham in 1631; married Hannah, daughter of Robert Snelling of Ipswich, and widow of Gilbert Raven, Rector of St. Mary's, Stoke, in that town; ejected in 1662. He died in September, 1669, and John Fairfax preached his funeral sermon. See *David's Essex*, pp. 380-3. He was town preacher in Ipswich in 1655.

William Spurstowe, D.D.; Master of Kath. Hall, Camb., from which place he was ejected for refusing the "Engagement;" ejected from the vicarage of Hackney in 1662. He died shortly after the plague.

overthrow of Church and Throne. Pamphlets were soon put forth on both sides of the great controversy; and it is noteworthy that the first reply to the first pamphlet for King Charles was by William Bridge.

Dr. Fearne had written a book in which he "condemned the consciences of our parliament and soldiers, in their defensive war, which he calls 'resistance;'" he charged them "as guilty of murder," and declared "the prosecution of the war damnable." Bridge replied in a treatise called "The wounded conscience cured, the weak one strengthened, and the doubting satisfied:" and some time after he published another pamphlet on "The truth of the times vindicated, whereby the lawfulness of parliamentary proceedings in taking up arms is justified, Dr. Fearne's reply answered, and the case in question more fully resolved." These pamphlets shew that he possessed both knowledge and skill; and that he had a clear perception of the nature of government, and of the duties and responsibilities of kings and subjects. He also published, in 1642, a sermon "On Courage," addressed to the volunteers of Norwich and Great Yarmouth.

### THE ASSEMBLY OF DIVINES.

On June 12th, 1643, the Ordinance was passed for calling the Assembly of Divines. This body had no legislative power, and was gathered to give advice to the parliament on matters concerning religion, which advice they could accept or reject at their pleasure.\* Various religious parties were represented, but the Presbyterians were the most numerous.

\* "Names of orthodox Divines presented by the Knights and Burgesses, &c., as fit persons to be consulted with by the Parliament touching the reformation of Church Government and Liturgie, April 25th, 1642. Master Thos. Thoroughgood, Master John Arrowsmith, presented for Norfolk; Master Thos. Young of Stowmarket, Master John Philip of Wrentham, presented for Suffolk."—*Chatto and Windus*, 1874.

John Ward, of St. Clement's, Ipswich, was one of the "supperadded divines."

Thomas Thoroughgood was minister of Grimston. He published these books: *Jews in America*; *Moderation Justified*; *A Fast Sermon on Phil. iv. 5*, before the House of Commons in 1644.—*Magna Britannia*.

John Arrowsmith of Lynn, afterwards preacher at St. Martin's, Ironmongers' Lane, London; Master successively of St. John's College and Trinity College, Cambridge. Ob. February, 1659, aged 57, buried in Trinity College Chapel. See also Brook III., 315—318.

Thomas Young. See *ante*, p. 157. John Phillip. See *Wrentham*.

"There were ten or eleven Independents there."\* All "the English ministers of Holland" before mentioned, Goodwin, Burroughes, Hooker, Simpson, and Bridge, and in addition, Nye, Carter, Caryl, Phillip, Sterry, and Greenhill. Of these eleven, five belong to these two counties: Goodwin, born at Rollesby near Yarmouth; Burroughes, ejected from Tivetshall; Bridge, ejected from Norwich; John Phillip, ejected from Wrentham; and Wm. Greenhill, ejected from Ocley [qu Otley]. These men had an arduous task to perform in the Assembly, which had not long met before it was apparent that little liberty would be given to Independents and others, unless they would consent to be included in some Presbyterian system of church government. These "Dissenting Brethren" were exposed to a great deal of suspicion and misrepresentation, and in order as well to clear themselves as to give a full view of their opinions, five of them put forth the "Apologetical Narration" in December, 1643. This was signed by Goodwin, Nye, Simpson, Burroughes, and Bridge. It was a remarkable and valuable production.

Without entering into any statement respecting the particular views contended for by the writers, it will be sufficient for us to shew that Norfolk and Suffolk, in the persons of these representatives, did good service at that time in the cause of religious freedom. These men no doubt did much to prevent the setting up of an exclusive Presbyterian establishment, which would have been as intolerable as the Episcopalian just abolished. Milton saw this, and said that "New Presbyter was only Old Priest writ large." These brethren therefore stood firm and guarded our Thermopylæ.

#### THE FORMATION OF CHURCHES.

Mr. Bridge's church was incorporated shortly after the ordinance for calling the Assembly was passed. Mr. Bridge returned in 1641, and he was followed in the next year by those manufacturers and others who had fled from Norwich and Yarmouth. On their return they took steps for the formation of a

\* Baillie, Letters, II., 110.

church, which, after some preliminary arrangements, was incorporated June 28th, 1643. This was the only Congregational "gathered church" then, and for some time after, in this district. The explanation of this fact is found in the "Narration," a passage in which will throw some light upon an entry in the Yarmouth church book, and at the same time give us a clear idea of the prudence with which these Dissenting Brethren conducted their movements.

"The Elders in London made an agreement, drawn up into nine considerations, to inhibit the further gathering of churches, and to desire that they should forbear for a time."\* These elders were unquestionably those of the "Congregational way" now in London at the Assembly: they "were environed about with a cloud of mistakes and misapprehensions," and were charged with schism and Brownism; and in reply to this charge they say:

"Had we been led by any such spirit of faction and division, or of pride and singularity, we have had since our return manifold advantages *to make and increase a party*, which we have not in the least attempted. We found the spirits of the people ready to take any impression, and to be cast into any mould, that hath but the appearance of a stricter way. But through the grace of Christ our spirits are and have been so remote from such dispositions and aims, that on the contrary we call God and man to witness our forbearance either to publish our opinions by preaching, or to print anything of our own or others for the vindication of ourselves, or to act for ourselves or [our] way."

The reasons for their forbearance were—

- i. They desired to avoid "the beginning of strife, which would have been as the breaking in of waters."
- ii. They apprehended "the danger of rending and dividing the godly Protestant party in this kingdom that was desirous of reformation."
- iii. They deferred to "the instant and continual advices and conjurements of many honourable, wise, and godly personages of both Houses of Parliament, to forbear what might any way be like to occasion or augment this unhappy difference."
- iv. They trusted to the professions of the said parliament men of "their endeavour and desire to unite the Protestant party in this kingdom, that agree in fundamental truths, against popery and other heresies, and to

\* Ch. bk., January 7th, 1643.

*have that respect to tender consciences as might prevent oppressions and inconveniences which had formerly been."*

v. They considered, they say, "that strict engagement willingly entered into by us, for these common ends, with the rest of our brethren in the ministry, which, though made to continue but *ad placitum*, yet hath been sacred to us."

vi. "And above all," they say they were influenced by "the due respect we have had to the peaceable and orderly reformation of this church and state; the hopeful expectation we have been entertained with of an happy *latitude* and agreement by means of this Assembly and the wisdom of this Parliament."

These were the reasons which kept them quiet for a time and which induced them for a season to forbear from the gathering of churches and admitting to church fellowship; but, disappointed with regard to even a toleration under a Presbyterian settlement, they henceforth bent all their energies to prevent its establishment.

The Yarmouth Church complied with the "inhibition" for a time, but on March 17th, 1644, we find that it resumed its liberty of receiving into fellowship, and in the following month Mr. Bridge came down to them, and then it was decided that the church should be settled at Yarmouth, and that the brethren at Norwich should form themselves into a distinct society, which was accordingly done in May that year.

Churches at Hapton and Pulham were formed shortly after; and in 1646, "the godly party at Wymondham" wrote to Yarmouth "concerning their embodying," and the first attempt at the formation of a church at Bury was made. Wrentham however was acknowledged as a Congregational church, and had been virtually such from the time of Mr. Phillip's return.

With these exceptions, such churches had not been formed in these counties, and the brethren at Yarmouth did not see their way clear to recommend their establishment generally till July 15th, 1647, when they "affirmed it was lawful that such christians, known to be saints, as dwell at a distance from us might . . . if possible enter into church fellowship where they do inhabit."

## PRESBYTERIAN ARRANGEMENTS.

Blomefield, in his *History of Norwich*,\* gives a copy of a letter from the Speaker of the House of Commons to the Mayor and Aldermen of Norwich; and as no doubt the same letter was sent, *mutatis mutandis*, to all other districts, we give it here. It is dated September 24th,<sup>1</sup>1645.

“Gentlemen,

“The Parliament being desirous above all things to establish truth and righteousness in these kingdoms, towards which the settlement of a church government is very conducive, hath resolved to settle a Presbyterian government in the kingdom. For the better effecting whereof you are required, with the advice of godly ministers and others, to consider how the County of the City of Norwich may be most conveniently divided into classical Presbyteries, and what ministers and others are fit to be of each classis, and you are accordingly to make such divisions and nominations of persons for each classical Presbytery, which divisions and persons so named for every division you are to certify to the House with all expedition.

“W. LENTHALL, *Speaker*.”

In pursuance of this purpose, Suffolk was constituted an Ecclesiastical Province. It was divided into fourteen Precincts for Classical Presbyteries, and “the names of the ministers and others nominated by the Committee of the said County, according to Master Speaker’s direction by letters,” were given, together “with the names of the several committees of the County of Suffolk in their several divisions.” This document bears date November 5th, 1645, but was not issued till 1647, and it has appended to it an order for additions to the foregoing list, “at the Committee of Lords and Commons for the judging of Scandal, February 18th, 1647.” But though all was thus arranged, the plan was never carried into effect. It was not so easy a thing to rear a new church establishment on the ruins of the old one, and mercifully this was prevented.

The general feeling of the clergy of Suffolk at this time will be gathered from the following “petition of the ministers of the County of Suffolk and Essex concerning Church government.

Presented to the Right Honourable the House of Peers on Fryday, May 29th, 1646."

"The humble petition, &c., sheweth: That your solemn League and Covenant, your great and glorious victories, the expectation of the reformed churches beyond the seas, the longing desires of our brethren of Scotland, the humble petitions of the Reverend Assembly and the great city of this kingdom, the pressing miseries of the orthodox and well affected ministers and people in the country, cry aloud to your honours for a settling of Church Government according to the Word. From the want of this it is, Right Honourable, that the name of the most High God is blasphemed, his precious truths corrupted, his word despised, his ministers discouraged, his ordinances vilified. Hence it is, that Schism, Heresy, Ignorance, Prophaneness, and Atheism flow in upon us, Seducers multiply, grow daring and insolent, pernicious books poison many souls, piety and learning decay apace, very many congregations lie waste without Pastors, the Sacrament of Baptism by many neglected, and by many reiterated, the Lord's Supper generally dis-used or exceedingly prophaned, confusion and ruin threatening us in all our quarters.

"In all humility therefore acknowledging your unwearied labours for the public good, your successful endeavours for saving this kingdom, your hopeful beginnings of a blessed reformation; we, out of conscience and in tender regard to the glory of God and the salvation of our people, beseech your honours That a form of Church Government, according to the word of God, and the example of the best reformed churches may with all possible speed be perfected and confirmed by your civil sanction; that Schismatics, Heretics, seducing teachers, and soul-subverting books be effectually suppressed; that further care may be had of ordination for a supply of able and orthodox ministers, and all good means used to make up the sad breaches in this our Sion. So shall the church of God be settled, your hands strengthened, the sacred covenant performed, our fears prevented, the judgments of God diverted.

"And your petitioners shall ever pray, &c."

This was signed by 163 ministers in Suffolk, and by 139 in Essex. The Suffolk names are given in Appendix IV.

Their Lordships replied to the petitioners thus:

"The Lords are glad to find this zeal and care in the ministry of the Counties of Suffolk and Essex, for the preventing the further increase of heresy and prophaneness, and for the promoting a growth in the power of godliness. The Lords desire you to continue still in your endeavours therein, and they will not be wanting to give you all encouragement. They have commanded me to give you thanks for your expressions of your good affections to the Parliament and this cause, and do [qu. to] assure you that they will improve their power for the suppressing of error, heresy, seducing

teachers, and soul-subverting books, and likewise for the settling of Church Government according to the word of God, and the example of the best reformed churches, to which they hold themselves obliged by their solemn League and Covenant, and that their Lordships have appointed that their [qu. your] Petition with this answer shall be printed and published.

“JOHN BROWN, *Cler. Parliamentorum.*”

And the petitioners were obliged to be content with this reply.

Political events and the progress of the war crippled the power of the Presbyterians, and frustrated their plans and purposes. The death of the King and the dismissal of the parliament brought other actors to the front, and the Commonwealth and Protectorate followed.

## § ii. THE COMMONWEALTH AND PROTECTORATE.

Till the death of Charles I., only six Congregational Churches are known to have existed in these two counties.\* But after this event, when the power of the Presbyterians was diminished, about thirty others were formed.† These were of two distinct types, the “gathered” and the “reformed.”

*Gathered* churches were societies formed by the voluntary adhesion of Christians, having no respect to parochial boundaries; and their ministers were in no sense (at least at first) parish ministers, but were chosen by the churches themselves.

In the *reformed* churches parochial arrangements were somewhat considered: the rector or vicar of the parish was the pastor, and the godly parishioners were the members of the church. These had their church assemblies in the parish churches. Of the former kind were Yarmouth, Norwich, Bury, and Beccles;

\* Wrentham virtually congregational from the time of Mr. Phillip's return, though not formally so till 1649–50; Yarmouth (1643); Norwich (1644); Hapton (1645); Pulham (1645); and Bury (1646–8).

† Walpole (1649); Syleham (1650); and Rendham about this time; in 1651, Trunch, Alby, Sudbury, Woodbridge, and Fressingfield; in 1652, Wymondham, North Walsham, Tunstead, Guestwick, and Beccles; in 1653, Stalham, Edgefield, Sanderoft, and Godwick cum Stanfield; in 1654, Wattesfield; in 1655, Denton and Flixton; in 1656, Stratton; at uncertain dates churches were formed at Debenham, Needham Market, Clare, Haverhill, Rattlesden, and Henstead; at St. Helen's and St. Peter's in Ipswich; and before 1655, Lessingham and Foulsham.



of the latter, Wrentham and Denton.\* The pastors in most cases received their maintenance from the public funds, and chiefly from tithes; though in some gathered churches the congregations supported the ministry.† The greater number of them were admitted into Cromwell's comprehensive establishment, where orthodox men of all tolerable opinions on Church government and ritual observance laboured together in considerable harmony.

Towards the close of the Protector's life, those ministers who had embraced the principles of "The Fifth Monarchy" began to be troublesome to the government. Several of these existed in Norfolk, and one of the boldest was pastor of the church at Trunch.‡ Millenarians existed in considerable numbers in North Walsham and its neighbourhood; and Mr. Brewster, the minister of Alby,§ appears to have kept his eye upon them, and to have reported to the government respecting their movements.

A meeting of Messengers of the Churches was held in Norwich in March, 165 $\frac{5}{8}$  to consider "what is to be holden concerning the personal appearing of Christ; and also how we ought to carry ourselves towards the power of civil government at this present time: and as the general vote of the Messengers it was concluded

"i. That there should be in the latter days a glorious and visible kingdom of Christ, wherein the saints should rule.

"ii. That it was our duty to give subjection, and if any should do otherwise, it should be a matter of grief and great offence unto them" [i.e. the churches].

The Quakers too about this time in some cases interrupted

\* It is not possible at this distance of time to classify all the churches then formed under these two heads, especially as, later on and when order was more relaxed, some of the gathered societies were admitted into the parish churches, and the pastor of a church became by appointment the incumbent of the parish.

† The Yarmouth church refused a rate for the support of its pastor, though he did not scruple to receive additional emoluments as town preacher from public funds. The Church at Norwich promised to support Mr. Allen if he would resign his city preachingship and become the pastor of that church. The Church at Wymondham also supported its own pastor. On the other hand, Mr. Bridge, in his "List of Independent Teachers who are Pastors of Churches in the County of Norfolk," given in Peck's *Desiderata Curiosa*, mentions himself as "having £100 a year from the state;" Mr. Armitage of Norwich as "having an augmentation already," and seven or eight more who held livings of various values.

‡ See Trunch. Most of the churches were tinctured with millenarian views, though they pronounced strongly against anarchical opinions.

§ See Alby.

the services of the Independents, and because of this, and on account of some peculiar opinions they held, the Independents at Yarmouth deprecated their admission to places of power. One of themselves makes the following statement :

“Thomas Bond, a Quaker, in 1655, went into the Independent Meeting in Great Yarmouth, and after their teacher had done, spake to the people till one of their elders (called a Deacon) violently thrust him down over a high seat,—to the endangering of his life,—and then hal’d him out into the yard, where he would have spoken to the people ; but was there taken and sent to prison, where he lay among felons ; and the gaoler would seldom suffer any Friend to visit or relieve him.”\*

And the church book, under date December 28th, 1659, contains the following entry :

“It is our desire that countenance be not given unto, nor trust reposed in the hand of Quakers, they being persons of such principalls as are destructive to the Gosple, and inconsistent with the peace of civill societies.”†

It appears also that the subject of Baptism had troubled the churches, to which we shall have again to advert.

The great Protector died September 3rd, 1658, but as a meeting of Messengers from the Congregational Churches at the Savoy Palace was convened for the 29th of that month, it was decided that it should be held, notwithstanding the great change which had taken place. It was under the shadow of this event that the representatives of about a hundred churches met. The records of the assembly are lost, but from various sources it is ascertained that its sessions extended from September 29th to October 12th.

“Complaints were heard and advice given in several cases which were brought before them, relating to disputes and differences in their churches.”

But their principal labour was the preparation of the “Confession of Faith,” “to give an account,” they say, “of what we hold and assert, that others may judge of us accordingly.”

In the preface to the “Declaration,” the Committee inform us that the object of the meeting was to devise means

“That there might be a constant correspondence held among the churches for counsel and mutual edification.”

\* Palmer's *Manship*, II., 168.

† See also *Bury*, under date November 13th, 1656.

# They say

"The generality of our churches have been like so many ships, though holding forth the same general colours, launched singly, and sailing apart and alone in the vast ocean of these tumultuating times; exposed to every wind of doctrine, and under no other conduct than the Word and Spirit, and their particular elders and principal brethren; without associations among ourselves, or so much as holding our common lights to others whereby to know where we were."

They speak of "the times during which these churches have been gathering, and which they have run through," as "perilous or difficult times, and that in respect to danger from seducing spirits, more perilous than the hottest seasons of persecution." They speak of the special dangers to which their churches had been exposed, that "every truth of greater or of lesser weight hath, by one or other hand, at one time or another, been questioned or impleaded under the pretext that all should not be bound up to the traditions of former times, nor take religion upon trust;" and they rejoice and are thankful that they have passed through such an ordeal, and that their faith is found to the praise of God's glory.

They drew up a confession now known as the "Savoy Confession;" the committee appointed to draw it up that it might be "presented to them in their general meeting for their approbation, and to whom the care of publishing it after it was approved was committed," consisted of

JOHN OWEN,

THOMAS GOODWIN,

PHILIP NYE,

WILLIAM BRIDGE,

JOSEPH CARYL,

WILLIAM GREENHILL.

GEORGE GRIFFITHS, *Scribe*.\*

Richard Cromwell succeeded his father; but he had not the strength of character enabling him to hold in check the struggling spirits of the time.

\* Here our district is fully represented. In addition to Mr. Bridge we know that Mr. Crossman, pastor of the church at Sudbury, was present; and the Beeches church book informs us that, September 20th, 1658, "At a meetinge then of the church, being occasioned by a letter sent from diverse churches touchinge a generall meetinge of the severall Congregationall Churches at London, by ther pastors or others, brethren, at the Savoye, upon the 29th of September next, it was agreed by the church that our pastour, Mr. Ottie, should goe to that meetinge on the behalf of this church, and yt ye charge of the jorneye should be mutually borne by the bretheren of the soevetye."—*See Congregational Magazine*, 1826, pp. 449—54 and 681; *Declaration of Faith and Order*, London, 1659; and *Beeches Church Book*.

The army divided into two factions, the Wallingford-house party, which was for a Commonwealth; and the Presbyterian party, which was for the Protector.

The Yarmouth church book states that, on June 7th, 1659,

"The church received a letter from the church at Wallingford-house desiring advice from the church what they apprehended was needful for the commonwealth: the church considering it ordered the Elders to write to them, thanking them for their love and care of them, and also desiring to give the right hand of fellowship with them; but concerning civil business the church, as a church, desire not to meddle with."

This was a noble resolution in such an exciting time. The Wallingford-house party succeeded in removing Richard, and so prepared the way for the Restoration.

## CHAPTER IX.

### THE RESTORATION.

1660—1688.

CHARLES the Second was restored in 1660, and on the 29th May of that year he publicly entered London. He owed his peaceable return in no small degree to the Presbyterian party, and he promised them, in his declaration from Breda, "a liberty to tender consciences," and assured them that no one should in future "be disquieted, or called in question, for differences of opinion in matters of religion, not found to disturb the peace of the kingdom."

#### § i. THE HIERARCHY.

At the Restoration the hierarchy was re-established, and the church reinstated in its former position. An opportunity however was presented for composing the differences which had existed, and for healing the breaches which had been made. A conference was held between the Bishops and the Presbyterians; but the Bishops, having recovered their lost position, were so elated by their success that they resolved to make no concessions; and then commenced a series of persecutions which cannot be equalled in severity in any other Protestant church.

#### § ii. THE SEQUESTERED CLERGY.

All the old sequestered clergymen, surviving at the time, were at once restored to the places from which they had been removed, even those who had been ejected on account of their

scandalous lives: so that when they had been reinstated, there was not a parochial clergyman enjoying a living to which any other man could lay legal claim. And by the same Act which restored the sequestered clergy, all other occupants of benefices who had been presented since the first day of January, 1643, were confirmed in their places, provided they had not declared in favour of the late King's trial and execution, or renounced infant baptism.\*

Notwithstanding this, and chiefly by the procurement of Sheldon, Bishop of London, and Clarendon, the Act of Uniformity was afterwards passed which pressed so heavily upon numbers, not one of whom was enjoying another man's living (as is frequently asserted of the majority of them), and every one of whom was ready to conform to the establishment as it then stood restored.†

But before we attempt to describe the effects of this Act in the eastern counties, it will be desirable to ascertain, if we can, the state of public opinion and feeling here in reference to the Restoration itself.

"On the 29th May, 1661, the first anniversary of the Restoration day, the whole nation seems to have gone mad with joy, if we may rely on the glowing accounts sent up from so many cities and towns by the correspondents of the period to the two loyalist newspapers 'The Kingdom's Intelligencer,' and 'Mercurius Publicus.' At Bury St. Edmund's the whole town 'was made an arbour, the streets covered with rushes, the houses hung with garlands and tapestries.' After a loyal sermon, attended by the 'purged corporation,'‡ who 'have freed themselves from their

\* 12 Car. II, c. 17.

† In one of the tracts, largely circulated at the time of the bi-centenary celebration of the ejection, entitled "How did they get there?" the writer says: "In plain, blunt English then, these two thousand sufferers by ejection from church livings, had no right to them (*unless might gives right*), and were turned out because they would not conform to the church whose bread they were eating;" p. 6. The unfairness, not to say untruthfulness, of this statement will be at once apparent.

‡ The *Corporation Act* was passed to destroy the influence of Presbyterians and other Dissenters in boroughs. It required a declaration against the Solemn League and Covenant, and an oath that it was not lawful upon any pretence whatsoever, to take up arms against the King. At Yarmouth Jeffery Ward (one of the bailiffs), six aldermen, and sixteen common-councilmen, and the town clerk, were displaced in consequence. In the following year, two aldermen and seven common-councilmen shared the same fate.—*Palmer's Manship II.*, 245.

"At the general meeting of the Commissioners for regulating of Corporations (at Southwold) the 5th day of November, 1662, Mr. George Warren, one of the bailiffs, desired time to consider of the oaths and subscription by Act of Parliament imposed, and it was ordered that unless he doth, before the first day of December next, . . . take the said oaths and subscription, he is discharged from being bailiff, or bearing any office in the said corpora-

tyrannous taskmasters,' the entire population followed 'the reverend effigies of Hugh Peters (that grand impostor), bearing in one hand the late rebellious covenant, and in the other a string of bodkins, thimbles, &c., which he gleaned from his sisters in iniquity; under his arm the silly Directory.\* The common hangman led the effigy of the courageous and eccentric parliamentary chaplain, and the common beadle followed it, and whipped it (or as the reporter says 'him,') through the streets. The figure was hung on a gibbet, with a picture of Oliver Cromwell, and a list of regicides, and burned amidst volleys of shot and joyous shouting. At Halesworth, in the same county, writes another correspondent: 'We thought our zeal to the person of his Majesty would be best exemplified by shewing the odium which we had for Oliver Cromwell, his most tyrannical opposer, whose effigy was for some time exposed to view upon our pillory, and then with the Covenant and Engagement sacrificed in a bonfire of above 500 fagots, and with volleys of shot, of at least 500 in a volley.'†

### § iii. THE CONGREGATIONALISTS.

With public opinion and feeling in this state, we do not wonder at finding that, of the thirty-six Congregational Churches formed in the Commonwealth and Protectorate period, fourteen only survived the Restoration. They had hardly been in existence long enough to be so firmly established, as to be able to resist the overwhelming storm. Many of them were dissolved and their members remained isolated; in some cases the members united themselves with other churches. The societies which survived retired from public view; met in secret, and performed, by stealth, as opportunity served, the rites of their simple faith; but they did this at their peril. We find the Yarmouth church meeting in private houses, and the Norwich church meeting in "small parcels," during this dark and dangerous time. And afterwards, when the power of the hierarchy was at its height, the pastors had in many cases to hide themselves from their fellow-men; they were imprisoned, fined, plundered, and per-

tion. Thomas Postle, James Archer, Thomas Gooch, sen., Thomas Gooch, jun., John Gooch, Richard Burley, Will Wigg, Thomas Cowlin, Anthony Wingflett, John Church, Robert Gardner, Christopher Lyall, Robert Page, Will Lyall, and John Lyall, were likewise discharged from bearing any office relating to the government of the said Corporation."—*Gardiner's Dunwich and Southwold*, pp. 194, 5.

\* The "Directory for the Publique Worship of God throughout the Three Kingdoms," London, 1646, 4to, was not a form of public service, but a series of recommendations to ministers as to their conduct of public worship.—*See Davids' Essex*, p. 212.

† See Chambers' Journal, February, 1874, p. 128.

secuted from place to place ("of whom the world was not worthy"), but notwithstanding this they kept on with the work to which they had been called.

#### § iv. THE PRESBYTERIANS.

The Presbyterians were treated little if any better than the Congregationalists. The latter could have cherished neither the hope nor the desire of being comprehended in the establishment; but the Presbyterians had reason to expect that their wish would be gratified. Bishoprics had been offered to three of their number, and Dr. Reynolds had been so far satisfied with the terms proposed that, in November, 1660, he accepted the Bishopric of Norwich; but the result of the Savoy Conference, in March, 1662, shewed that there was no mercy in episcopal breasts for tender consciences. The revision of the Prayer Book in Convocation in May, shewed that the clergy were determined to make the terms of admission into the church harder still. That book was made even more offensive to Puritans than it was before. The Act of Uniformity, which immediately followed, accepted the revised prayer book as its standard of orthodoxy, and compelled all who were already in the church to declare, not only that they would use it, but that they believed every thing in it to be in accordance with the scriptures. Those who could not subscribe this declaration before Bartholomew Day (August 24th,) 1662, were ejected from their livings.

#### § v. THE NONCONFORMISTS.

More than 2000 of the clergy became Nonconformists in consequence of the stringent provisions of this Act. They went forth from their charges and their homes, not knowing whither they went. They could not subscribe with the hand what they did not believe in their hearts. A considerable number of these Nonconformists were ejected from charges in Norfolk and Suffolk. A list of them, as far as the names can be ascertained, will be found in the sequel.



Bishop Reynolds\* occupied the See of Norwich at this time, and it must have been peculiarly distressing for him to be obliged to cast out of the church in his diocese the very men with whom he most fully sympathised. Yet since he had accepted the position, such was his fate. We believe, however, that the sufferers in this district owed their immunity from some of the severities of the persecution which the victims in other dioceses endured, to the presence of such a diocesan here. Their lot was notwithstanding a hard one, as the history clearly shews; and we may well ask "if they do these things in a green tree, what shall be done in the dry?"

Many of these ministers (as we shall find) became in after years the pastors of churches, some of a Presbyterian and others of a Congregational stamp, which continue to the present day.

The policy of the rulers in Church and State was directed to the utter extinction of Nonconformity, and they designed to enforce a rigid Uniformity. But God "taketh the wise in their own craftiness," and men often fall into the pit they have digged for others. If they had allowed a moderate liberty in the church, humanly speaking, Nonconformity would have died out in a generation, and Dissenters outside the establishment might have been easily crushed; but the men were infatuated! they cast out thousands who were qualified to be leaders of tens of thousands who sympathized with them, and raised up a power which they were not able to subdue; and the consequences of their infatuation soon began to tell upon the system which they so madly espoused, and so violently set up.

#### § vi. THE CONVENTICLE ACT.

The Act of Uniformity was not enough to satisfy them. In May, 1664, the Conventicle Act was passed, by which all private

\* Edward Reynolds, D.D., was the son of Austin Reynolds, one of the customers of Southampton, where he was born in November, 1599. He was of Merton College; Preacher of Lincoln's Inn, and Rector of Braynton in Northamptonshire; he sided with the Puritan party in 1642; was appointed member of the Assembly of Divines; was Vice-chancellor of Oxford in 1648 and 9, but ejected in 1650 for not taking the Engagement; was restored in 1659, and made Chaplain to his Majesty in May, 1660. He was consecrated Bishop of Norwich January 6th, 1661. He died at Norwich, July 28th, 1676, and his funeral sermon was preached by the Rev. Mr. Riveley, on 1 Sam. x. 13, in which a good character is assigned to him in various respects. He was buried at the upper end of the chapel (built by himself in 1662,) adjoining the Bishop's Palace in Norwich.—*Erasm. Middleton, III.*, 424, &c.

meetings for religious exercises, in which more than five persons besides the members of the family were assembled, were described as conventicles, and declared to be seditious; offenders were fined for the first conviction five pounds or were imprisoned three months; for the second, ten pounds or six months; for the third, one hundred pounds or transportation for seven years!

#### § vii. THE FIVE-MILE ACT.

To drive the pastors from their flocks, who in many cases adhered to them, they next year, October, 1665, passed a bill, the effect of which was to prohibit the ejected clergy from being seen within five miles of any city, corporate town, or borough sending members to parliament.

#### § viii. THE INDULGENCE.

For seven years from this date the Dissenters were severely oppressed, but on the 15th March, 1672, Charles, for political reasons, proclaimed an Indulgence: preachers and preaching places were licensed, and then it was seen what ten years' repression had effected against them.

In Norfolk, in which 77 ministers at least had been ejected in 1652, 46 licences for preachers were granted; and 80 houses in 38 parishes were licensed as preaching rooms. In Suffolk, in which about 100 ministers had been ejected, about 60 licences for preachers were granted; and 100 houses in 67 parishes were licensed as preaching rooms.

This measure was an exercise of the King's supposed prerogative, and was not the result of an act of parliament; it rested therefore on an insecure basis, and the liberty accorded proved to be but temporary: but whilst it lasted it gave the Nonconformists a breathing space, and the records of the time give us an insight into the state of their party. Instead of being crushed out, an examination of the list of licenses for *Norfolk* reveals the following facts.

In Norwich four ejected Presbyterian ministers had seven

houses open to them as preaching places. Four ejected Independents had four preaching places; and there were five Baptist preachers.

The Congregationalists at Yarmouth are not mentioned, but we know they continued their religious meetings irrespective of the indulgence. Two Baptist preachers were licensed there. At least fifteen more ejected ministers were preaching in about three times as many parishes, thus shewing an earnestness in their work which no amount of persecution could subdue.

In *Suffolk* we find that in Ipswich and Bury the places of six ejected ministers were supplied by seven who had been ejected elsewhere; eleven maintained their ground, and continued to preach in the places in which they had been legally silenced; thirty-four changed their places of abode but still continued to preach in the county, their change of residence being probably necessitated by the "Five Mile" or other Acts; six are recorded as having died before the Indulgence was issued; seven were too old to enter on the work again; and of thirty-two we have no particular account; some were dead, some removed to other counties or to other parts of England, and some had retired from the work: this statement will shew that the men who suffered at the time of the ejectment, like Job "held fast their integrity," although Satan had endeavoured "to destroy them without cause."

The Indulgence continued in force nearly two years, and then was withdrawn, the parliament protesting against the dispensing power which the King had assumed.

The following is the form of an Indulgence:—

"Charles R.

"Charles, by the grace of God. King of England, Scotland France, and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other our officers and ministers, civil and military, whom it may concern, Greeting—In pursuance of our Declaration of the 15th of March, 167½,—we do hereby permit and license *Gyles Say* of the *Congregational persuasion*, to be a teacher of the congregation allowed by us in a *Roome or Roomes in his house, in Southampton*, for the use of such as do not conform to the Church of England, who are of the persuasion commonly called *Congregational*. With further license and permission to

• Gyles Say was afterwards minister of Guestwick.

him, the said *Gyles Say*, to teach in any place licensed and allowed by us according to our said Declaration —. Given at our Court at Whitehall, the *second day of May*, in the 24th year of our Reign, 1672.

“*Say, a Teacher.*”

“(Signed) ARLINGTON.”

1673. The parliament, though opposing the Indulgence as an unwarrantable stretch of prerogative, equivalent to abrogating the law, moderated their feelings in reference to the Dissenters, and professed to have no wish to deprive them of their liberty: and “their prudent behaviour did so soften the church party, that there were no more votes or bills offered against them even in that angry parliament that had formerly been so severe against them;”<sup>\*</sup> for though they availed themselves of the liberty, they refrained generally from approving of the dispensing power, because they knew that the design of the King in granting the Indulgence was by that means to bring in popery.

### § ix. THE TEST ACT.

Chiefly to prevent this last result the parliament passed the Test Act, by which all persons holding civil or military offices were required to take the oath of allegiance and supremacy; to receive the sacrament according to the forms of the Established Church; and to renounce the doctrine of transubstantiation. Some of the Dissenters were parties to this Act, but they were led to suppose that they would be relieved from the disabilities imposed on them by it; and a bill was brought in for this purpose, but it appeared afterwards that it was never intended to be carried, and the consequence was, that, for helping the Establishment to resist the encroachment of the papacy, they and their descendants were excluded from all public offices for a hundred and fifty-five years!†

<sup>\*</sup> Burnet.

† The Test and Corporation Acts were frequently employed, in after years, as the means of extorting money from Dissenters, as for example in Norwich:

“In 1692, Mr. John Larwood, one of the people called Independents, being elected sheriff, absolutely refused either to serve the office, or to pay a fine to be excused therefrom: upon which he was summoned to appear before the Privy Council to give his reasons for such refusal; and upon his declaring that he was not qualified by law to serve that office, for that he never had received, or would hereafter receive the sacraments, according to the form made use of in the church by law established, he was excused therefrom; and a mandamus was thereupon issued out for the election of another sheriff. In the year following, Wasey and Pindar, both Dissenters, were elected sheriffs, but refused serving for the same reasons as before given by Larwood; and two others were chosen in

## § x. RENEWED PERSECUTION.

But though in 1672 it was said that the time had come in which it became all sound Protestants in some degree to forget their differences, and to act together against the common enemy, in 1675 a change was perceptible in the views and temper of the bishops and their friends.

"The promise of liberty and indulgence, made with so much apparent cordiality three years before, gave place to a cry for strict and rigid uniformity;\* and the cavaliers and leading churchmen were resolved on attempting more effectually to exclude Nonconformists and Catholics, particularly the former, from all places of authority whatever, either in Church or State."†

And so affairs proceeded for several years: but in 1681,

"The fury of the High Church party was stimulated to persecute the Nonconformists as the great allies of the Whigs. The old laws of the time of Elizabeth and James I. were enforced against them, by which their frequenting conventicles, or absenting themselves from church, exposed them to heavy fines, and precluded them from appearing as witnesses, from acting upon juries, and from suing for their debts. . . . All sorts of prosecutions both in city and country were carried on with great spite and severity; so that for the most part the Dissenters this year, and much longer, met with cruel and unchristian usage, greater than any subject had felt since the Reformation."‡

Charles II. closed his vicious and tyrannical career, February 6th, 1684-5. Having lived a licentious life, he died a Roman Catholic, and was succeeded by his brother James.

## § xi. THE POLICY OF JAMES II.

James was an avowed Papist. His policy was to give a toleration to all parties that the Roman Catholics might profit by it, and that so he might open the way for their restoration to the supremacy.

their stead. Wasey and Pindar, however, agreed afterward to pay a fine; and Larwood, on a hearing of the case, was fined five marks by the judges; and subjected to be further fined by the corporation on any future refusal to serve the office."—*Hist. Norfolk*, 1781, Vol. X., pp. 173, 4.

\* It was in 1676, September 20th, that a resolution was passed in the Church at Yarmouth respecting the payment of fines.—*See Yarmouth*.

† Vaughan, Stuarts, pp. 684, 5.

‡ Vaughan, Stuarts, 797, and Echard II., 1017.

1685. In the first year of his reign he issued a proclamation to set at liberty all who had been committed to prison for refusing the oaths of allegiance and supremacy. Catholics, Protestants, Nonconformists, and Quakers were released.

But this lenity was followed by the excesses of tyranny, which were perpetrated after Monmouth's rebellion, when so many suffered fines, imprisonment, and death because of their nonconformity. James, however, reverted to his former policy, and on the 4th of April, 1687, issued his "Declaration for liberty of conscience." The Dissenters generally availed themselves of the liberty accorded to them so far as their public worship was concerned; but many refused to sanction the dispensing power by votes of thanks for this exercise of it. Yet some Independents, and others besides, gave expression to their gratitude, and among them were the members of the church at Yarmouth. On the 30th March, just after the declaration was agreed upon, they ordered their new place of worship to be cleaned up, and on the 10th April, their pastor preached twice in the new building, "where was a great auditory, we then were permitted by the King by a declaration from him dated April 4th, 1687." We can hardly wonder that they rejoiced, though we may regret that they did anything which looks like countenancing the illegal acts of the King. We find that on May 20th,

"An address to his Majestie was read and approved on, and it was agreed it should be drawn out faire, and hands procured to it, and be carried up and presented to the King by Mr. Albertson and Mr. Hannott, who went up withall the 6th of June. They presented it the 10th of June at Windsor, and [it was] well accepted."

The policy of James failed to secure his object, and he rushed on to his own destruction. He defied the protestant feelings of his people, forced papists into places of honour and authority in the universities, required the clergy to publish his illegal declaration, imprisoned the Bishops, and at length, having provoked the nation beyond endurance, precipitated the Revolution.

This dark night of persecution and suffering, extending over almost a whole generation, now came to a close. Many churches still existed which had carried on their worship during the whole period in secret places. The lives of the ejected ministers bear

testimony to the severity of the ordeal through which they had passed, and the records of the churches contain many allusions to the persecutions endured.

The Yarmouth Church Book sets forth a resolution relating to the payment of fines inflicted under the Conventicle Act. The Bury Church Book records that

"July 10th, 1681, being Lord's day, ye church gave solemn thanks for God's delivering Brother Bowers out of prison, who had been detained above three years upon ye Writt de excom. capiend., and was brought out by a *supersedeas*, at which time ye church freely distributed [contributed] towards ye charge."

And there are entries in 1682—6, which speak of "very troublesome times in w<sup>ch</sup> ye wall is sometimes built."

Whether at this period the clergy refused the rites of marriage to the excommunicated, or whether, as seems most likely, the parties scrupled to use the Episcopal ceremonies,\* there are four instances of marriages performed in the Congregational Church at Bury.

"1687, September 26th. Benjamin Carpenter, a member of this church, was marryed to Mary Wright after it had been declared to ye church, and some of ye brethren were present when they were joyned together."

Similar entries occur February 14th and December 25th, 1689, but none after.

The disabilities under which the Nonconformists laboured, for which they were principally indebted to Clarendon, the willing tool of the clergy, will appear from the following recapitulation.

1st. As to the dissenting *laity*, by the Statutes 1 Eliz., c. 2; 23 Eliz. c. 1; 29 Eliz., c. 6; 35 Eliz., c. 1; and 3 James, c. 4; those who neglected to attend at church on Sunday, were liable to the censures of the church, and fineable 1s. for each offence, £20 per month for continual personal absence, and £10 per month for the non-attendance of their servants. These fines were recoverable by very summary proceedings: the lands of the person offending, were seizable by the crown; and persons who neglected to conform might be committed to prison, or must abjure the realm, and, on their refusal or return, incurred the guilt of felony without benefit

\* The Rev. Thos. Grantham, in 1689, wrote: "We are not against, but for the public solemnization of marriage according to the law of the land, save that there are some ceremonies used therein which we cannot comply with. And because some of the Priests will not marry us at all, and others will not do it unless we conform to all the ceremonies required in the service book; this puts us upon a necessity to have it done without them." — *Bap. Register*, June, 1801.

of clergy, and the punishment of death: by the Conventicle Act, 22 Chas. II., cap. 1, additional and most severe restrictions were imposed.

2nd. As to *the ministers of the protestant dissenters* (besides being liable to all the statutes we have enumerated), they were by the Act of Uniformity (13 and 14 Chas. II., c. 4) subject to a penalty of £100, for administering the Lord's Supper; by the Five Mile Act (17 Chas. II., c. 2,) they were prohibited under a penalty of £40, from coming within five miles of any city, town corporate, or borough; and by the Conventicle Act, they forfeited £20 for the first offence, and for the second offence £40, if they preached in any place "at which there should be *five* or more besides those of the household."

And 3rd. Under the operation of these laws from the Restoration to the Revolution, during the short period of twenty-six years, informers acquired opulence by prosecutions; sixty thousand persons suffered for dissent; several thousand persons expired in prisons; and during three years property was extorted from the dissenters exceeding two millions sterling.\*

\* Ellis' Historical Inquiries.



## CHAPTER X.

### THE REVOLUTION.

1688—1714.

#### § i. WILLIAM AND MARY.

THE year 1688 was called by the Dissenters "The year of liberty," and so to a great extent it was, though their advantages from the change fell short of what they had reason to expect.

They had with great self-denial borne persecution and affliction, rather than concur with the King in those measures which would have aided him in reintroducing the papal faith. The rulers of the Church professed great gratitude for the valuable assistance rendered to them in the struggle with James, and they promised to treat the Dissenters with greater consideration in time to come ; but, like Pharaoh's chief butler, in their exaltation they did not remember their oppressed friends, but forgot them.

At first a comprehension was talked of but was not conceded, "God having provided some better thing for us," and a toleration only was granted.

Twenty-six years had passed since the ejection, and many of the ministers, yet living, returned—not to the parochial churches and emoluments, but to their scattered flocks, which it was now their joy to gather again ; and among them they spent the remainder of their days, supported by the free contributions of those to whom they ministered spiritual things.

The fourteen churches in these counties then yet remaining came forth to the light, and between 1688 and 1712 thirty-six

others were formed, twelve of the Congregational type,\* twenty-two which called themselves Presbyterians,† and three Baptist. There were also stated lectures given in five or six other places. As the histories of these churches are given in succeeding pages, it will not be necessary to do more here than briefly to state the fact of their incorporation.

In the year 1691, the union of the Presbyterian and Congregational denominations was attempted with, what appeared at the time, complete success. Eighty London ministers entered into an association, and resolved to cease to be known as Presbyterians or Congregationalists respectively, and took the name of "United Brethren." The persecutions they had endured in common brought them near to each other, and they saw that their differences were not so great as they had thought. They published as the result of their conference "Heads of Agreement assented to by the united ministers in and about London, formerly called Presbyterian and Congregational;" and the Rev. Matthew Mead, of Stepney, at their request published a sermon "preached by their appointment, at their happy union, on the sixth day of April, 1691, which was a day set apart by them, partly to bewail former divisions, and partly as a thanksgiving to God for their present agreement." It bore the title "Two Sticks made One: or the Excellency of Unity." His text was Ezek. xxxvii. 19. But, though the union was not permanent, and radical differences again appeared, the attempt was an indication of the existence of a better temper between the parties than had previously existed; and in these counties there was comparatively little distinction.

William III. died March 8th, 1702, and upon the whole his reign was favourable to the establishment of the Dissenters. "Then had the churches rest and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." *Acts* ix. 31.

\* Nine of which still remain.

† Of these, seven many years afterwards became Unitarian, and twelve are now Congregational.

## § ii. QUEEN ANNE.

But the reign of Queen Anne was one of reaction. The High Church party was again in the ascendant, and all their old bigotry again manifested itself. The consequence was that repressive measures were enacted, such as the Act against Occasional Conformity and the Schism Act. This latter has been described as "the last and the worst of the party measures of the High Church Tories. Its object was to incapacitate Dissenters for the business of education—even that of children of their own communion—and to deliver up the growing mind of the nation by exclusive patent, to be trained under the hands of the established church."\*

The advent of a popish successor was feared, and plots were formed to bring in the Pretender. The Dissenters were alarmed at the prospect before them: in one direction they saw nothing but the threatening faces of the High Church, and in another only the cruel visage of the Romanist. But God in His mercy interposed for their safety. Queen Anne died suddenly August 1st, 1714, on the very day the Schism Act was to have come into operation; and before the Jacobites had matured their plans to take possession of the land. The House of Hanover succeeded to the throne.

\* The Continuator of Sir James Macintosh's *History of England*, IX., 319. And we see how completely the old principle maintains its hold upon the minds of the High Church Tory party still, from the conduct of the Education Department of the Committee of Privy Council in dealing with Educational Endowments, and Schools in the rural districts, in 1876.

## CHAPTER XI.

### THE EIGHTEENTH CENTURY.

1714—1800.

THE feeling of relief which the accession of George I. produced in the minds of the Dissenters, and the deep gratitude they felt in consequence, may be estimated from the following records.

John Beart, the pastor of the church at Bury, thus concludes the dedication of his "Divine Breathings."

"Our God hath given us rest and liberty under a wise, just, and good King, who judges the toleration of Protestant Dissenters to be agreeable to christian charity, and necessary to the riches and trade of the kingdom. Blessed be God, who hath heard the prayers of his people, and hath put such a thing as this in the King's heart! Let us study what returns we may make unto God, *and to the glorious instrument of our new deliverance.*"

An anonymous writer has left the following Hymn, for the first of August, on the Accession of King George.

"Sing, Britons, with triumphant voice,  
With shouts of joy in God rejoice :  
Each heart be glad, each face look gay,  
Mirth well becomes this happy day :  
This happiest day of all our year,  
Reviv'd our hope, remov'd our fear,  
As we with radiant face look on  
To see our Sovereign mount his throne.

"At his approach imposture fled,  
Black treason hung its guilty head,  
But truth and right with him sat down,  
They fill his throne and form his crown.  
Secure we dwell beneath his shade,  
Of lawless wrong no more afraid.  
Right, law, religion, he maintains,  
And keeps us safe from racks and chains.

“Let all who his just cause approve,  
In loyal shouts express their love ;  
And to our God their tribute pay  
Of praise on this auspicious day.  
For ever let us magnify  
The power and grace of God most high,  
Who on his King vouchsafes to smile,  
Pleas'd to secure and bless our isle.”

*Anon. in Mr. Fletcher's papers.*

But though the accession of the House of Hanover had frustrated the designs of the High Church party, it had not exorcised their bigotry. Shortly after this event, on March 17th, 1715, died Gilbert Burnet, Bishop of Salisbury, a prelate greatly trusted by William III. and his Queen, and a firm supporter of their liberal policy. Because of this he was bitterly hated by the High Church Tories: and to such a length did they carry their resentment, that after his death the following epitaph was written upon him.

“Here Sarum lies, of late so wise,  
And learn'd as Tom Aquinas ;  
Lawn sleeves he wore, yet was no more  
A christian than Socinus.

“Oaths, pro and con, he swallow'd down,  
Lov'd gold like any Lay-man ;  
Wrote, preach'd, and pray'd, but yet betray'd  
God's holy church for Mammon.

“Of every vice he had a spice,  
Altho' a reverend prelate ;  
He liv'd and died, if not belied,  
A true dissenting zealot.

“If such a soul to heaven has stole,  
And 'scap'd old Satan's clutches,  
We may presume there will be room  
For Marlborough and his duchess.”

*Old MS.*

## § i. DECLINE.

The comparative freedom which the Dissenters henceforth enjoyed, was not at first favourable to their external or internal

prosperity ; and their state in the rest of the eighteenth century is one of decline.

Several causes contributed to this : the very rest they enjoyed, after so much violent opposition and persecution, tended to produce a feeling of satisfaction if not carelessness ; and the speculations in which some of them began to indulge on the metaphysics of religion, introduced Arian and Unitarian opinions amongst them, and deadened their spiritual affections : as a consequence of which a coldness and indifference began to characterize many of the churches. In 1723, the *Regium Donum* was given to them, really though not ostensibly, as a bribe to keep them quiet and dependent on the government. The poverty of the churches too, and the secession of many of their ministers to the Establishment, at the time exerted a depressing influence upon them, so that we are not surprised find to a writer in the *Wattisfield Church Book*, on July 1st, 1733, speaking of the death of Mr. Wickes, saying :

“This church has sustained a very great and unspeakable loss, being now left in a destitute, bewidowed state, exposed to many difficulties and dangers, and the more melancholy and afflictive such a dispensation at a time when there is such a general departure from the faith as at this day : when error, infidelity, and iniquity abound ; and the love of too, too many to the truth as it is in Jesus waxes very cold. A day wherein the faithful labourers in Christ’s vineyard are so few, and the deceitful and sophistical corrupters of the word and doctrine so many, that it appears exceedingly difficult for a church truly adhering to the good old protestant doctrines (the glory of our Reformation) to be again settled with a suitable and agreeable pastor.”

• The social and civil disabilities under which the Dissenters still laboured, acted in such a way as to draw many of their quondam adherents away from their party. The rise too of the great Methodist movement at first told upon their numbers. But when they had been tested in all these fires a sufficient number yet remained, purified and strengthened, to form a religious body whose influence was felt in after years.\*

The more serious members of the body not only recognized the declining state of the Dissenting interest, they took measures

\* Dr. Evans obtained a list of the Dissenting Churches existing in the several counties in 1715, and from it we learn that there were in Suffolk thirty-four Congregational and Presbyterian Churches ; in Norfolk, twenty of the same denominations, and four Baptist.—*See Appendix VI.*

to arrest that decline; and they were the more urged to this by the apprehensions they entertained of the results which would follow if the designs of the Jacobites should succeed.

## § ii. UNION AND CO-OPERATION.

The churches drew closer together, and formed themselves into an association for mutual encouragement and edification; and when the rebellion broke out they manifested an intense interest in its progress and result; for their own recently acquired liberties were again in jeopardy. The diary of the Rev. Samuel Wood of Woodbridge, portions of which have been preserved and printed in the *Congregational Magazine* for 1834, is our principal guide at this period. An analysis of this diary informs us that public and private fasts were very common in those days. The first of the private fasts mentioned was held at Tacket Street, Ipswich, March 10th, 1740-1: "The day was kept chiefly on account of the declining state of religion among us." Mr. Wood, of Woodbridge, preached on the occasion from *Amos* vii. 2, "Then I said, O Lord God forgive, I beseech thee; by whom shall Jacob arise? for he is small." From that period there is a regular series of such meetings held monthly in various parts of the country, and it appears that the rule observed was to begin the meetings about May, and to continue them regularly till October. It was at the June meeting, in 1741, that Dr. Doddridge preached at Denton. He also preached there July 3rd, 1744, which was "a day of prayer on account of the state of public affairs, together with that of the churches of Christ."

The next year, 1745, the ministers were deeply affected by "the present melancholy aspect of our public affairs," and on September 18th, they held a meeting at Stowmarket for "solemn humiliation by ministers and people," and resolved that October 8th should also "be observed by the ministers in their respective places as a day of solemn humiliation and prayer on account of the unnatural rebellion in Scotland; and that like services should be held every three weeks during the winter season."\*

\* October 31st, that year, was "observed by the Protestant Dissenters in general, on account of the present rebellion in North Britain."

On the 20th of May, 1746, we find the ministers at Wattisfield engaged in "thanksgiving on account of the late victory over the rebels in Scotland ;" and the 9th October was observed as a day of "national thanksgiving by authority, on account of the suppression of the late rebellion in North Britain in favour of an abjured Popish Pretender." With regard to the Union effected amongst them, Mr. Harmer informs us that,

"The Association of the ministers and congregations of these two counties for *stated* meetings, took its rise from a friendly meeting together from time to time of the ministers of Walpole, Wrentham, and Southwold. By degrees they invited others to attend, till at length a considerable number associated together. The meetings of the three ministers began to be increased by the accession of others, about the year 1740. These assemblies were attended for some time with great zeal, both by ministers and people. But after some years agreeably to the usual course of human affairs the zeal abated, and these associated meetings were in danger of dropping."\*

Dr. Doddridge, in 1741, met a considerable number of the ministers of Suffolk and Norfolk, at Denton, and unfolded before them a plan of association. This, together with the counsels and encouragements he gave them, strengthened the hands of those who, in an informal way, were at that time accustomed to meet for fraternal intercourse. The Doctor on this occasion wrote as follows, in a letter to Mrs. Doddridge, dated at Yarmouth July 2nd, 1741 :

"We spent Tuesday at Denton ; and it was one of the most delightful days of my whole life. Seventeen ministers were there, of whom eight officiated, indeed excellently well. We held a kind of council afterwards concerning the methods to be taken for the revival of religion ; and I hope I have set them on work to some good purpose."†

He afterwards dedicated to them "with great expressions of affection and respect," a remarkable sermon preached by him at Kettering at the close of that year, entitled "The evil and danger of neglecting the souls of men."‡

In 1751 a regular Association was formed, of the proceedings of which minutes were kept for a considerable number of years. Ten years after, various modifications were introduced into the

\* Misc. Works, p. 199.

† Doddridge's Correspondence IV., 38.

‡ See Denton.



Association, and "they adopted all the regulations which Dr. Doddridge had originally proposed."

"Their intentions seem to have been to form a friendly council, whom certain churches in these counties might consult with confidence in their difficulties," and to cultivate a friendly correspondence [and intercourse] between all the churches in the district. "There is, however," says Mr. Harmer, "'one lion in the way,' and that is the extreme difficulty of keeping up such a *constant* correspondence with anything of accuracy and life, any longer than the pursuit of some interesting object furnishes materials for it."

### § iii. METHODISM IN NORWICH.

It was shortly after the suppression of the Rebellion that the great Methodistic movement began in this part of the kingdom, which, as may be supposed, had a considerable effect upon the Dissenting churches.

Mr. James Wheatley, who had been admitted a preacher by Mr. Wesley in 1742, and had attained to considerable popularity, was expelled from the society in 1751; but having evinced deep repentance for his errors, came in that year to Norwich and preached under the trees in Tombland, and at the Felons' Gate on the Castle Hill. "Many thousands attended the word of God, and near 2,200 of them gave in their names to each other to unite together in earnestly seeking the salvation of their souls."

A temporary building for worship was erected on St. John's Timberhill, but in the following February the excited populace assailed both it and Mr. Wheatley.\* But the tide turned in his favour, and he erected one of the largest chapels in the city, called the Tabernacle, which was opened by Mr. Whitefield in August, 1755.†

\* Lady Huntingdon's Life and Times, II., 381.

† The Rev. W. Cudworth was minister for some years, and was then joined by the Rev. Robert Robinson, who afterwards formed an Independent Church of thirteen persons, which was the first division from the Tabernacle Society. Mr. Robinson then became a Baptist, and in 1759 was invited to take the pastoral charge of the Baptist Church at Cambridge. The church he had formed at Norwich became extinct, and most of its members returned to the Tabernacle.

The following contemporary account of the introduction of Methodism into Norwich, written by the Rev. T. Dixon, then a minister at the Presbyterian Chapel, in a letter to a friend dated September 28th, 1751, we give without comment :

"For a few weeks passed," he says, "there has been a Methodist preacher in this city : he preached four or five times every day ; but constantly morning and evening on the hill upon which the Castle stands, when he is greatly crowded, especially on the Lord's days ; it was computed that the last Lord's day he was attended by 8 or 10,000. The mob is thoroughly in his interest, as appeared when some young gentlemen very imprudently fired some crackers amongst them ; when in the bustle the preacher was thrown from his table and received a slight wound in the leg. Some of the gentlemen lost their hats and wigs, and had their coats tore to pieces, being likewise much bruised ; and probably a few lives were saved by rolling down the hill, the descent of which is nearly perpendicular. [It has been railed round since then.] No worse consequences have attended this affair than the breaking a few windows in the house where the preacher lodges. Upon this disturbance the preacher changed his discourse to the stoning of Stephen. The magistrates have no further interposed than civilly to desire him to finish his exercise before the darkness of the evening, lest, upon being interrupted, the irritated mob should carry terror and desolation through the city ; with which request he has complied. He is so illiterate that he does not speak true English. He teaches faith, regeneration, and instantaneous conversion, from whence good works will flow ; but morality, without the immediate extraordinary operation of the Spirit, is of no avail. Three hundred at least he converses with in one day, who come to him one by one, inquiring what they must do to be saved. He sells six-penny worth of hymns, which, for the illiterateness of the composition, and the strangeness of the sense, if they have any, are perhaps not to be matched. Some of the people had got a notion that he was an angel, or superior to a man ; but having been so happy as to touch him, they declared that he is indeed a man, though much beyond any man since the time of our Saviour and His apostles. We are not apprehensive of his doing us any harm ; but, if any of our people should be disposed to follow him, we should think it a real advantage to be rid of them. I think the Methodists behaving peaceably should not be molested. While I injure no man, I have certainly a right to attend upon that preacher whose nonsense most exactly suits my nonsense."—*Particulars of the Life of a Dissenting Minister. London [no date].*

The following extract from the Haverhill Parish Book, will give an idea of the manner in which the Methodists were treated by parish authorities at the time.

"January 5th, 1761. Ordered that the Churchwardens and Overseers do go to the owner or occupiers of the houses, barns, or other places where the itinerant teachers hold forth, and demand of them a proper license for the place or places they so hold forth in, and if no license is produced, then the said Churchwardens and Overseers shall indict them at the next quarter sessions to be held at Bury, and the next general quarter sessions to be held at Chelmsford, as a common nuisance."

Ministers chiefly in connexion with Mr. Whitefield preached at the Tabernacle till 1758, when Mr. Wheatley offered it to Mr. Wesley, whose brother Charles had, some years before, taken steps for the formation of a society here, and rented a large brew-house for its accommodation. This Wesleyan Society experienced many vicissitudes. In March, 1759, Mr. Wesley found that out of fifteen or sixteen hundred subscribers not one was left; but he set to work and gathered a number of persons together in the Tabernacle, and "on the following Sunday administered the Lord's Supper to near two hundred communicants;" and he says:

"As a considerable part of them were Dissenters, I desired every one to use what posture he judged best. Had I required them to kneel, probably half would have sat. Now all but one kneeled down."

This shews whence he gained his first adherents: but he did not think they would continue with him long. A few months after, he visited Norwich again, and preached in the Tabernacle, but his congregation on this occasion was of a different character; he says they were "rude and noisy."

"I took knowledge what manner of teachers they had been accustomed to, and determined to *mend* them or *end* them. I told the society in plain terms that they were the most ignorant, self-conceited, self-willed, fickle, untractable, disorderly, disjointed society in the three kingdoms."

And in 1763 he says:

"For many years I have had more trouble with this society than with half the societies in England put together. With God's help I will try you one year longer."

After that trial year had expired, he says:

"I have seen no people in all England or Ireland so changeable as this. This society, in 1755, consisted of 83 members; two years after of 134; in 1758, it was shrunk to 110. In March, 1759, the society was increased to about 760, but near 500 of these had been with Mr. James Wheatley, and

having been scattered abroad now ran together they hardly knew why. The next year only 507 of these were left. In 1761, they were reduced to 412. I cannot tell how it was that, in 1762, they were increased again to 630. But the moon soon changed, so that, in 1763, they were shrunk to 310, . . . they are now shrunk to 174."

When they had thus decreased, Mr. Wesley's connexion with the Tabernacle ceased, and Mr. Wheatley left it to the Rev. John Hook,\* who held it till it came into the hands of Lady Huntingdon.

It will not be surprising that such a society as that of Mr. Wesley in Norwich should greatly affect the older-established congregations in the city. The rise of Methodism affected the Dissenting Churches everywhere, and the Rev. Samuel Newton, of Norwich, wrote a vigorous pamphlet, in 1766, "On the Causes and Reasons of the present declension among the Congregational Churches in London and the Country," from which we obtain a view of the state of affairs at that time. He tells us that these churches were then much shattered by two sects, the Methodists, and the Glassites or Sandemanians; that "in *several*, separations have already taken place; in *more*, the contention is begun."

"Some ministers," he says, "have already left you, *more* are branded with the marks of the northern heresy, and the violent measures pursued against them will oblige them, if not stopped, to drop all connexions with you. These, let me tell you, are not some of the least considerable for integrity and ability; and . . . numbers of the most sensible laymen amongst us . . . are apprehensive that they have been too long in the clouds of Mysticism and Quakerism, and are now desirous of breathing in a clearer air."

"The Glassites . . . tell them, the apostolic authority can only be followed amongst themselves, and that there is no such thing as walking according to the commandments of Jesus Christ in any other societies but their own, . . . and that all other ministers and churches but theirs are anti-christian; . . . they become staunch Glassites, and then can worship with no other Christians without being excommunicated *ipso facto*."

He then proceeds to enumerate the causes, as he supposes, of "the declension, fickleness, and confusion which have taken place amongst us."

\* Grandfather of Dr. Hook and Theodore Hook.

## I. The influence of Methodism.

"Whatever people may say to the contrary, this has been very injurious to the Dissenting interest. By the Dissenting interest I mean a separation from the Established Church for conscience sake, and out of regard to certain principles and practices which appear to us scriptural."

He then shews that Methodism in those days ignored the distinguishing principles of Congregational Dissent, and that many Dissenting ministers had such little sympathy with what ought to have been their dissenting principles, that they "complained bitterly of the severity of admission into the Established Church by subscription and a solemn oath"—intimating that if the terms of admission were modified they could enter the Establishment.

Such men, instead of endeavouring to revive the churches with which they were connected, would be far more likely to throw their energies into the new-born Methodist revival. He notices also what appeared to him to be a great defect in that movement.

"Mr. Whitefield's party, and his adherents among the clergy, are more governed by strong feelings than plain scripture sentiments. Their faith appears too evidently to be something different from a belief of scripture truth; and their edification, placed too much in strong bodily sensations."

No doubt there were excesses which Dr. Watts had noted\* at the beginning of the movement, and which Whitefield himself confessed. Quiet orthodoxy rudely stirred up by the Methodist leaders was sure to be offended, and to set itself somewhat in opposition to the movement; and it was equally certain that men of emotional nature amongst the Dissenters would be, under these circumstances, drawn away from their own denomination. The principles of dissent were held in abeyance—forgotten for the time—and dissent as such suffered. Mr. Newton continues:

"For more than twenty years past Methodism has thinned your auditories, broke in upon the order of your churches, and infected numbers of your hearers with a phrensical kind of zeal that has raised them above sentiment and instruction."

II. The second cause of declension he notices is "the noisy-empty popularity of some our preachers."

\* Milner's Watts, p. 638.

III. The third is "The systematic Aristotelian way of others in their preaching."

IV. "The neglect of our discipline."

V. "The absurd method of education that has prevailed in our academies."

VI. "The ignorance and enthusiasm existing in our assemblies. The Bible neglected; whims about faith; silly notions of regeneration; absurd notions of the Spirit's influence; impressions of texts of scripture; catechizing of children; conduct and temper of ministers."

He concludes by giving various practical directions for a scriptural reformation which he felt to be then needed; and says:

"In most of our congregations there are men who are grown callous in school divinity and mystic devotion. For them to give up their gods would be almost a miracle; my insisting so much upon scripture knowledge will not suit these. And I expect my letter will have no other influence on them than to excite their pious clamour and devout censures. Let them rave on. The indignation of your system-shackled tutors and leading men will be fired by it. Your methodistical folks will object to this reformation, because it will prevent rambling, and throw cold water upon their enthusiasm. The Glassites will oppose, but I say to you of them, refrain from reproaching and malignantly opposing them, and leave them to worship their God in their own way; for if this counsel or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it."

Mr. Newton was a man for the times, and though Methodism obtained a footing in Norwich and did its appointed work there, the Congregational Church did not greatly suffer.

Mr. Fletcher, of Bradfield, also has left a paper in which he gives his estimate of the position of the ministry at this time, which is further interesting as it throws some light on the social condition of Dissenters, and on the dangers to which the dissenting interest was exposed.

"Some are tempted to quit the dissenting interest, because of the expense attending it. But consider—the interest in which you are engaged cannot be respectable unless your ministers be men of liberal education, and feel themselves in a situation in which they may freely think and act as themselves shall judge the cause of Christianity, and your interest de-

mand. This, you must be sensible, requires not only a liberal education but likewise a liberal support.

"If you say that the ministers of the last age had smaller salaries than those of the present, you say what is true, but you deceive yourselves at the same time. They did not receive *so much* as a *fixed stipend*, but in many cases their families were almost wholly maintained by the bounty of their hearers. If they had children, their people made a point of providing some decent employment for them, and settling them in the world; and few of the congregation made a will without considering their minister, or place of worship, or both. In short, ministers in those days, being freed from all anxiety about the things of the world, either on their own account, or that of their families, were at liberty to give their whole attention to the proper duties of their function. And notwithstanding that ministers seem to have been more dependent upon their people, there never was a time in which they had more influence, and their reproof and censures were more feared. At present, though the salaries of ministers have been considerably advanced in comparison of what they were formerly, *occasional bounty*, to which the stated salary once bore but a small proportion, is in many places wholly withdrawn, and in general greatly diminished.

"Add to this, that the price of all necessary provisions is prodigiously advanced all over England, and moreover consider that the Taste of living is much higher than it was, so that the expenses which *custom* at least if not nature have made necessary in their case, are more than double of what they were in the memory of man.

"The consequence of these discouragements is a circumstance which already begins to be very alarming to the Dissenting interest. Formerly when the ministry was more reputable, persons of some rank and fortune educated their sons for it; but it is now no easy matter to find fit persons to be educated for it. What then is likely to be the consequence of this deficiency of ministers liberally educated among the Dissenters? The interest must grow less respectable, lay preachers, and persons of an enthusiastic turn of mind, and persons superficially instructed, will grow more numerous; or vacancies must be supplied from Scotland, and how they are supplied from that quarter let the state of the Dissenting interest in the north of England testify."\*

In a note he intimates that "by persons of an enthusiastic turn of mind" he means "those who define faith not as a rational assent of the understanding to truths which are established by indisputable authority, but as a violent persuasion of mind that they are instantaneously become the children of God, and who believe that the whole score of their sins is for ever blotted out without the shedding of one tear of repentance." There are in these days preachers who ignore the doctrine of repentance towards God, whilst they preach faith in our Lord Jesus Christ. Of such ill-instructed teachers we must beware.

\* Mr. Fletcher's MSS.

Also in the year 1773, he wrote a letter, a few months before his death, to the Rev. John Carter of Mattishall, in which he says :

“Your remarks upon the times are too just ; conformity to the world has done us *unspeakable* injury : and it is for a lamentation, that *Christian professors* run so much with the multitude ; and do little else but dress, and comb, and dance the round of luxury, and form their lives according to the unwarrantable customs of the age ; not considering that Christianity calls for seriousness, self-denial, and sincere circumspection. They will be *fashionably religious*, which in my opinion, is nothing less than to be *irreligious* in the sight of God. Another thing, which has done a great deal of mischief, is, our resting too much on speculation, or on empty notions ; not making a due distinction betwixt notions and principles ; form and power ; vanishing impressions, and a settled frame of divine grace. Oh ! my dear Sir, I must freely tell you what I think, viz., that no principles, not even the most orthodox, if believed only speculatively, without our seeing and feeling something of their importance by the aid of supernatural agency, will ever influence the mind, so far as to alter the conduct ; and also, that the doctrines of free grace furnish the strongest motives to hope and action. But I check myself ; I am perhaps too open : exercise candour.”\*

Mr. Edwards, of Ipswich, felt more in sympathy with the Methodist movement than many of his brethren. He corresponded with Lady Huntingdon in 1765,† and wrote on the controversy between the Calvinistic and Arminian Methodists about the year 1775‡. He preached in the open air at executions, and published a volume of sermons to condemned criminals, as will be more particularly related afterwards.§

In 1776, Lady Huntingdon wrote : “I have one congregation at Norwich, 4,000 hearers and 600 communicants.” In August she purchased Mr. Wheatley's share in the Tabernacle, and the Rev. Mark Wilks was appointed to preach : but in the spring of 1778 he married ; “and as it had been an established and inviolate custom in the connexion of the Countess to dismiss the students belonging to it on their marriage, this event caused his removal.” Several of the Tabernacle Society then separated themselves from the connexion, and having purchased a chapel

\* Evangelical Magazine, 1819, p. 58.

† Life and Times I., 365.

‡ Ibid, II., 248.

§ See Ipswich. See also his letters in the Congregational Magazine, 1829 and 1832.



built by the Rev. Thomas Bowman,\* they invited Mr. Wilks to preach. He returned to Norwich January 1st, 1780. The congregation was at first Calvinistic Methodist; under Mr. Wilks it became Baptist.†

The Tabernacle was supplied by a succession of ministers till 1792, when the Rev. D. Phillips was appointed resident minister, which position he maintained till 1816.‡

The following copy of an autograph letter of Lady Huntingdon, in a private collection, will be read with interest.

“TO THE COMMITTEE AT NORWICH.

“I have waited to see Mr. Green before I could enough thank you for your chearful relish of him, whom I was truly glad to see, and not without praying I had many such sons in the Gospel. I hope a remarkable Providence had a hand in his present change of place. His disposition to spitting blood alarmed me, and I have an opportunity of making his stay at Bristol, which may be the probable means of his perfectly recovering his breast from that most dangerous symptom, as those waters from all parts of these kingdoms are sought universally as the most effectual remedy. He makes my heart glad with its warm praise to the Lord on behalf of my dear Norwich friends. Your faithfulness in the gospel must make you precious to all those who love the Lord Jesus in sincerity. May we all be found His witnesses for that grace, peace, and unreserved sacrifice of our whole selves for His glory on earth. A dying hour will best prove what a kind Friend we have trusted. We shall have but one sorrow then that we had not trusted and loved Him more. We [shall] have daily more enemies arising if the Lord is tender and gracious to continue to bless and prosper our unworthy labours—‘the spirit must lust to envy,’ but let us arise, my faithful friends, by faith also, and with this shield obtain that victory which is given by the Saviour to nothing else; this honours Him, and such as have it He will honour to spread the savor of His blessed name. Let us dread nothing like the too sad, lukewarm professors of this day; they are my grief and continual affliction. O! let each day of our lives prove that we have not received the grace of God in vain, but [let us]

\* The Rev. Thomas Bowman was Vicar of Martham, Norfolk. He wrote “A Review of the Doctrines of the Reformation,” Norwich, J. Crouse, 1768, in the preface to which he speaks of the solemnity of subscription to articles of religion, declares his conviction that thousands of the clergy in his day had subscribed whilst they knew nothing about the matter of their subscription, and confesses that this was his own case. He built the chapel above mentioned for evangelical ministrations.

† See Norwich Baptists.

‡ In March, 1819, another secession from the Tabernacle erected a chapel in Prince’s Street, in which the Rev. John Alexander so long ministered. And again in 1836 a fourth secession, under the Rev. John Dryden, established themselves for a time in St. Andrew’s Chapel.

by faith stir up the pure minds to zeal, faithfulness, and watchfulness for those thousands of poor lost and ruined creatures. [Say] all that is kind to my student, Parsons,\* and tell him I want nothing for him or myself but faithfulness unto death. Age, infirmity, and a portion of the gospel afflictions hasten my tardy steps to that New Jerusalem, the blessed mother of us all. Till I arrive there my dear Norwich friends must lie pra[ying for me], and when I am ceasing to breathe, they will have a portion in my last breath for the glory of Jesus Christ's gospel evermore to abide with them. Dear, honest Green has preached once with us, and was highly approved : you must give him time in order that I may give him rest, to send him back in health of body, and increase of blessings to you all.

"As ever, your truly faithful and devoted friend in the gospel,

"S. HUNTINGDON.

"*Bath, September 2nd, 1783.*"

#### § iv. METHODISM IN YARMOUTH.

Mr. Howel Harris, an officer in the army, was quartered at Yarmouth with his regiment in the summer of 1760, and he preached every night. Mr. Wesley was invited to go over there in 1761, and shortly there were 400 members in his society.†

In a few years Mr. Benjamin Worship and Mr. John Simpson, who had preached to the people in the absence of other supplies, embraced Calvinistic opinions, and with the great proportion of the people left Mr. Wesley's society. A chapel in Lady Huntingdon's connexion was erected here some years after, and in 1777 the Countess writes :

"Success has crowned our labours at that wicked place, Yarmouth. Dear Mr. Shirley was well received, and had a numerous congregation. There have been many divisions amongst them ; but I hope good has been done, and some souls brought from darkness to light."‡

The Mr. Simpson, above mentioned, being Calvinistic in his opinions, felt great sympathy with the Congregational Dissenters under Mr. Howe's ministry, and made application for admission

\* The Rev. Edward Parsons, afterwards of Leeds, father of the Rev. James Parsons, late of York, was at this date her ladyship's minister in Norwich.

† The Congregational Church was in a very unsettled state, 1762—7, in consequence of their having unwittingly invited a minister of Arian sentiments—it was during this period the Methodists effected an entrance into the town.

‡ The chapel was considerably enlarged and re-opened in 1818. The Rev. J. Meffen was for many years the minister of this congregation. He resigned in 1856 ; an obituary is given in *Congregational Year Book*, 1875. He was succeeded by the present minister, Rev. R. Nicholson, from Nottingham.

into his church. The account which is preserved of the negotiations on that occasion shews us so vividly the difficulties Congregational Churches had to contend with in connexion with the Methodist movement, and shews too how tenderly the Congregationalists here dealt with the application, that we give it in full.

“September, 1767. Mr. Simpson, the preacher of the Methodists of Mr. Wesley’s denomination in this town, and his brother Richard Simpson, applied to Mr. Howe desiring to be proposed to the communion of this church. They had for a considerable time attended pretty constantly the public ministry with us, and expressed great satisfaction therein. They are men of unblameable life; could not be satisfied with the communion of the Church of England, though strongly recommended to them by Mr. Wesley; and not easy with the neglect of church fellowship and the ordinance of the Lord’s table, desired communion with us.

“But at the same time Mr. Simpson did not propose separating from the Methodists, but still to continue preaching to them, as he apprehended he had been useful to them.

“Mr. Howe and the brethren resolved to treat this case with peculiar tenderness and caution, and the rather as Mr. Simpson appeared to be a very modest and amiable christian. Mr. Howe therefore wrote to Dr. Wood of Norwich, and to Mr. Harmer of Wattisfield, to desire their opinion of the case.

“Mr. Harmer, in his answer, thinks in general that the spirit of Methodists is hurtful to the peace and order of settled churches, and gives an instance of his own experience,\* but advises that, if we should think it proper to refuse Mr. Simpson, that yet it should be done with a declaration that we refused him, not as unfit for the communion of the church of Christ, but because we apprehended it disorderly and dangerous to the peace and edification of our church in particular, to receive him into our communion while he continued a preacher among the Methodists. But on the whole rather advises receiving him, without approving his preaching, but declaring it an irregularity we wished to have reformed.

“Dr. Wood, who had large experience of the Methodists, was very clear in his answer that very few of that people could walk comfortably and usefully in communion with our churches. He had received very many into his church, after long attendance upon their worship, after they had been kept waiting many months from their application to be admitted, and have appeared very steady and pious Christians, and yet they generally afterwards became either vicious, unsteady, or walked so disorderly, that they were forced to set them aside.

“Upon the receipt of these letters the church was called together, and

\* This is doubtless the case given in full in his “Miscellaneous Works,” pp. 10—14.

the contents laid before them. As most of the brethren were already acquainted with the case, it was unanimously agreed that if Mr. Simpson could think it his duty to lay aside his character of preacher among the Methodists, and would be so subject to the discipline and order of Christ in our church, as to hold no other meetings than what the church should approve, as tending to their honour and edification, that we should be willing to receive him, otherwise we apprehended it our duty to decline his proposal for the following reasons :

“i. That it would be an inconsistent, irregular thing to be received into full communion of the church, and yet not at all subject to the judgment and discipline of the church in what so nearly concerned the order and edification of the church.

“ii. That we should be understood hereby as expressing our approbation of such kind of preaching which we could not do, as it tended to great irregularity in gathering separate societies out of formed churches, who do not form themselves into any church order.

“iii. As it would have a probable tendency to unsettle the weaker members of our own church.

“iv. As it would connect us with the Methodists as a body of people, who are at best disorderly Churchmen, and whose unsteady conduct in general would wound the reputation of the Protestant Dissenters.

“But as it appeared that Mr. Richard Simpson was desirous of becoming a full member and entirely subject to the discipline of the church, it was agreed to desire his further attendance for some time among us for trial of his steadiness, and that the church upon such trial would be willing to receive him. The two brothers were accordingly informed of these resolutions, and the preacher, thinking it his duty to hold his station amongst the Methodists, withdrew his proposal, and Mr. Richard Simpson still attends upon trial.”\*

## § v. REVIVAL.

In 1777, Mr. Harmer published his “Remarks on the Ancient and Present State of the Congregational Churches of Norfolk and Suffolk;” but the book is rather an exposition of their peculiar principles, and an exhibition of their usual practices, than an historical account of their proceedings; and its great design seems to have been to shew how exactly most of the churches in this region adhered to the “Heads of Agreement assented to by the united ministers formerly called Presbyterian and Congregational, 1691.”

\* We are not surprised at these resolutions after what we have read of the character of the early Methodists in Norwich, as given by Mr. Wesley himself. Ante, p. 191.

From scattered notices we have been able to gather that about this time a revival began in the churches of Suffolk and Norfolk; and that they became more interested in questions affecting the social, moral, and religious welfare of their own localities, and of the world at large.

In May, 1779, the Association met at Wrentham and "requested an interview with the Essex and Herts Association, about the line of conduct to be observed concerning the Bill for the relief of Dissenters from subscription to the Articles" of the Church of England.

In September, 1783, again at Wrentham, the Rev. T. Bocking was instructed to prepare a letter to the Rev. Mr. Towle, in which it was set forth that "the state and condition of the Slave Trade" had engaged the particular attention of the ministers present, and that they were impressed with the conviction that it was very "desirable that the same should come under some regulation, and be even abolished." Mr. Towle was requested to "make application to the Dissenting ministers in London, to know their sentiments upon this head;" and was further instructed to inform them that the associated ministers of Suffolk "would very readily join with their brethren at London, and in the kingdom in general, in such a petition to parliament."

All honour to the men who could at this date contemplate *even the abolition* of the Slave Trade, when they did not know the sentiments of the London ministers "upon this head!" Their names were Thomas Harmer, Wattisfield; John Hurron, Southwold; R. Shufflebottom, Bungay; Thomas Bocking, Denton; Wm. Meyler, Wymondham; Richard Wearing, Rendham; Wm. Swetland, Wrentham; Jos. Heptinstall, Beccles; Jacob Brettell, Harleston; Saml. Say Toms, Framlingham.

In the year 1786, a meeting was held at Bungay to form an Association for Norfolk alone, and from this time it appears as if the two counties acted separately.

On December 1st, 1789, at Stowmarket, Deputies from the several Protestant Dissenting congregations in Suffolk met to deliberate on measures for the Repeal of the Test and Corporation Acts. The Rev. J. M. Ray, of Sudbury, preached a sermon on Christian Liberty; and at a public meeting, presided over by

John Cumberland, Gentleman, a string of fourteen resolutions was passed, beginning with this: "That Liberty, Civil and Religious, is the unalienable right of every good citizen." It is not necessary to say more, the rest may easily be inferred.

On the 26th October, 1790, the Suffolk Benevolent Society was formed. Its object was to relieve the necessitous widows and orphans of ministers of the Baptist and Congregational denominations, and the ministers themselves when aged and infirm. The annual meeting in June, at Stowmarket, has from the first been the occasion on which questions affecting the civil and religious liberties of Englishmen have been boldly and fully discussed. It used to be the one great gathering to which Congregationalists and Baptists equally repaired to exercise their benevolence, and to sharpen their swords. There they met and ventilated their grievances, and thence they returned resolved to vanquish them. The fathers have departed, their sons are growing old, and their sons' sons have yet a work to do, and may yet adopt the resolution of 1789:

"That we are determined on our parts, and recommend it to all our brethren, to shew a decided preference at the ensuing general election, to the interest of such candidates as are approved friends to the cause of civil and religious liberty."

And that such determination was needed will be evident from the following extract from the life of Mr. Charles Farmery, pastor of the Baptist Church at Diss. On the 26th of January, 1800, Mr. Farmery went to Wetheringsett, in the adjoining county of Suffolk, and preached in the house of one of the members of his church there. He had not taken the precaution to have the house registered under the Toleration Act, for preaching, and it was not thought necessary to do so in order that he might hold an occasional service without interruption.

"Suddenly a neighbouring clergyman, who was also a magistrate, appeared, and took him into custody 'under the provisions of the *Conventicle Act*;' and then, with other magistrates, proceeded to exact the full sum of twenty pounds from Mr. F.; twenty pounds more from the *poor* man at whose house he preached; and five shillings each, from eight of the hearers, chiefly very poor persons; in all, forty guineas, for the supposed crime of preaching and hearing the word of God."

A friend lent him the money to pay the fines, and he went to Norwich and Yarmouth to collect it among his friends.

A yet more flagrant case of persecution will afterwards be presented in connexion with the formation of the church at Wickham Market.

In 1794, the distinctively Suffolk\* Association of Independent Churches was formed, which apparently continued in existence till 1816, in which year the Rev. I. Sloper, of Beccles, preached a discourse before it at Needham Market. It then enlarged its sphere of action, and became "The Suffolk Association of Dissenting ministers and churches of the Independent denomination for the promotion of the cause of Christ." It took under its care "the business relative to village preaching," and appointed a committee to form plans for a County Missionary Society, which was established the following year. Henceforth the Association had three objects, at least, which were kept distinct in the minutes of the meetings:

- i. "The extension of religious knowledge in the county.
- ii. "Village preaching.
- iii. "Missions in foreign parts, Ireland, and the Highlands and Islands of Scotland."

Those minutes extend only to 1831, but the Association still continued.

In 1847 the society changed its name, and became the Suffolk Congregational Union. It restricted its labours to "the promotion of spiritual religion in the county in connexion with the principles of Independency," and left the foreign missionary work to a distinct society. But the Union as at present constituted dates only from 1858, when its rules were adopted at a general meeting held at Stowmarket. The Association became a Home Missionary Society first in 1798, when the following resolution was passed at a meeting at Wrentham:

"That it appears to this meeting that to preach the gospel in villages

\* But whilst there were separate associations in Norfolk and Suffolk respectively, there also was an association which issued addresses in 1809 and 1811, to "The Dissenting congregations of the Independent denomination in the counties of Norfolk and Suffolk;" one was signed by J. B. Taiter, of Woodbridge, as Chairman; another by W. Youngman, at Yarmouth, as Secretary.

and other places where there is an opportunity of conveying religious instruction, is an object desirable and important ;”

and it has maintained this character ever since.

The Norfolk Benevolent Society, similar to that of Suffolk, was established in Norwich, October 31st, 1800, P. M. Martineau, Esq., presiding on the occasion, and it speedily became a success.

The Norfolk Congregational Association was formed in 1814 ; and continues till this time under the name of the Norfolk Congregational Union.

During the eighteenth century, only three new churches were originated in Suffolk, viz., Stowmarket, Woodbridge (Beaumont Chapel), and Halesworth ; and one of these more properly belongs to the seventeenth. In several of the Suffolk churches, which had called themselves Presbyterian, Arian and Socinian sentiments obtained a temporary lodgment, whence followed confusion, dissatisfaction, secession, and decay. Needham Market became Socinian under the preaching of Mr., afterwards Dr. Priestly, and soon died out. A church at Framlingham, now called Presbyterian, but originally associated with the Congregationalists, became a Unitarian church under the Rev. Samuel Say Toms, and still continues so. Lowestoft, which had a series of ministers holding Unitarian sentiments, recovered from their influence after the retirement of the Rev. Michael Maurice, the father of the late Rev. F. D. Maurice of London. The Presbyterian Churches at Ipswich and Bury St. Edmund's are avowedly Unitarian.

Reports were obtained in 1774\* respecting the condition of the Congregational and Presbyterian Churches in Suffolk. Twenty-five churches were included in the returns, and, making full allowance for those cases in which definite members are not given, we are compelled to conclude that the aggregate number of attendants at the chapels was then under 5,000.

In Norfolk only four churches were formed during the eighteenth century—Harleston, Oulton, Dereham, and Wortwell ; and Oulton was the lineal successor of Armingland Hall Church, which originated much earlier.

\* Harmer's MSS.



In this county also the following Presbyterian churches adopted Unitarian views—Norwich, Lynn, Hapton, and Filby ; and the old Congregational Church at Tunstead became extinct.

#### NOTE ON THE EIGHTEENTH CENTURY.

THE SOCIAL LIFE of Dissenters in these two counties in the last century must have been somewhat monotonous. There were few of the amusements which the young people of this generation enjoy ; there were no societies to claim their interest, or to engage their services ; and we have sometimes wondered what they, and especially the ladies, did with themselves.

Of course they had their domestic engagements, and visited the homes of the members of the congregation ; but what were their amusements or alternative employments ? We have found three things which may throw some light on this subject.

i. Some wrote diaries in which they entered minutely into the workings of their minds and hearts,—to a certain extent a very useful employment ; but dangerous, inasmuch as it was likely to encourage morbid feelings, and no doubt often did so.

Many traces of this evil exist in the written “experiences” of the time, which still survive.

ii. Others wrote poetry and sent it about among their friends. Miss Scott, of Norwich ; Miss Swetland, of Wrentham ; and Miss Fletcher, of N. Walsham, were personal friends. Some of the poetry of the two former is found amongst the papers of the latter ; and this fancy was indulged to a considerable extent.

iii. Very long personal “experiences” of a religious character were prepared and written out ; texts and sermons almost every Sabbath were recorded and written ; events happening in the religious world were noticed, and long extracts from books were made ; all occupied time and relieved somewhat the sameness of existence.

Thus, though they lived a life far removed from dissipation, and generally free from strong excitement, they had their quiet pleasures and daily calm enjoyments ; and on the whole were not worse christians, or more thoughtless mothers, than those who occupy a similar position in our own altered circumstances.

## CHAPTER XII.

### THE NINETEENTH CENTURY.

IN the early years of this century the fruits of revival began to appear. New churches sprang up in various directions ; some were offshoots from older churches, and others were established in neighbourhoods until then utterly destitute of the means of grace.

In Suffolk, within thirty years, twenty-one churches were established,\* and since then five others have been formed.† Of these, fifteen have been more or less aided, especially in their infancy, by the County Union ; and some of them have been assisted during the whole period of their existence. Since the beginning of this century, almost all the chapels in our large towns and villages have been either rebuilt or considerably enlarged and improved, at a vast expense for so poor a county. Seventy chapels at least, larger and smaller, have thus been either originated or restored.

In Norfolk, during the first twenty years of the present century, five congregations were raised and churches formed ;‡ and since then ten others have been established.§ And in this county also, chapel building has proportionately extended.

### THE PRESENT POSITION OF THE DENOMINATION.

We are able to avail ourselves of some valuable statistics procured for the Suffolk Congregational Union in 1863, from which

\* In Ipswich two, Cratfield, Gorleston, Wickham Market, Cowlinge, Framlingham, Boxford, Bury, Brandeston, Stansfield, Cockfield, Falkenham, Thurlow, Alderton, Sudbury, Haverhill, Cavendish, Stonham, Haughley, and Mendlesham.

† Saxmundham, Hundon, Leiston, Hartest, and St. Clement's, Ipswich.

‡ At Burnham, Wells, Thetford, Watton, and Prince's Street, Norwich.

§ At Fakenham, Elmham, Heacham, Hingham, Diss, Creak, Long Stratton, King Street, Yarmouth ; Chapel-in-the-Field, Norwich ; and Hemsby.

we learn that the whole population of Suffolk was less than that of the single city of Manchester, being then only 337,070, and that this population was scattered over an area of fifteen hundred square miles; that there were only fifteen towns having each above 2,000 inhabitants, and that nineteen of our churches were established in them; that thirteen of our churches were in towns or villages, having between 1,000 and 2,000 inhabitants, and thirteen others in villages having less than 1,000 inhabitants.

Now when it is considered that the population, especially of the smaller towns and villages, is almost entirely agricultural, and to a great extent proverbially poor and illiterate, and on every side diminishing in numbers; that the influence of the clergy and aristocracy is almost universally adverse, and that systematically farms are refused by some landowners to tenants who are known to be Nonconformists; it may excite astonishment, and call for great thankfulness, that during the last hundred years, the churches of this denomination alone have more than doubled in number, and that the *communicants* now are more numerous than the *hearers* previously.

There were in 1863, in connexion with the Congregationalists in Suffolk, forty-five churches; 5,018 members; 100 preachers besides the pastors; 750 Sunday School Teachers, and 6,623 Sunday School Children; and sittings provided for 24,560 persons; and in addition these churches had forty-two village chapels and thirty-four rooms providing seats for 7,380 persons.

Thus it will be seen that at that date Congregationalists alone provided accommodation for nearly one-tenth of the population; whilst the Baptists, and various branches of the Methodist bodies, which have all entered upon the work in Suffolk since 1757,\* have not been behindhand in their efforts.

No similar statistics are at hand respecting Norfolk.

Having thus brought our general review of the past to a conclusion, we proceed, in the Second Part, to give the histories of individual churches so far as they have been preserved in church books and other authentic records.

\* And most of them since the beginning of this century.

## PART II.

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### MEMORIALS.

#### *I. Churches formed in the County of Norfolk.*

##### NORWICH AND YARMOUTH.

We have seen\* that Bishop Wren's measures caused not only ministers, but the people also, to expatriate themselves; and many of them sought a refuge in Holland. When they left their native land they were hardly more than Puritans, but in the land of their temporary sojourn they embraced the principles of Congregationalism.

Messrs. Bridge and Ward went from Norwich to Rotterdam, and united with the church of which Hugh Peters had been pastor. "They went with their wives, children, estates, friends; knights, gentlemen, and citizens."† They have themselves recorded the reasons for their departure,‡ the course they pursued whilst in Rotterdam, the circumstances which encouraged their return, the purpose they desired to effect on their return, and the preliminary steps they took to accomplish it. They say:

"The urging of Popish ceremonies, and divers innovated injunctions in the worship and service of God by Bishop Wren and his instruments; the suspending and silencing of divers godly ministers; and the persecuting of godly men and women, caused divers of the godly in Norwich, Yar-

\* Page 101.

† Edwards, in his *Antapologia*, pp. 2 and 68, also says that "Mr. Bridge brought with him and after him, wealthy citizens and clothiers, by which the magistrates at Rotterdam, knowing well their advantage, no wonder though they permitted that church their 'public place,' and gave to their ministers 'a full and liberal maintenance,' yea and 'wine' for their communions, and yet should gain well by it." See also *Apologetical Narration*, pp. 7, 8.

‡ In both the church books of Norwich and Yarmouth.

mouth, and other places to remove, and to pass over into Holland, to enjoy the liberty of their conscience in God's worship, and to free themselves from human inventions.

"After they came into Holland, divers joined themselves to the church in Rotterdam, and abode members of that church five or six years; among whom were Mr. William Bridge and Mr. John Ward, who also were chosen officers of the church there. But after the glad tidings of a hopeful Parliament called and convened in England, was reported to the church aforesaid in Rotterdam, divers of the church, (whose hearts God stirred up to further the light they now saw, by all lawful means, in their own country,—not without hope of enjoying liberty there—after much advising with the church and seeking God for direction,) returned with the assent, approbation, and prayers of the church into England, with resolution to gather into a church with all convenient speed, where God should please to direct them; the church also promising to give their assent, under handwriting, for their in-churching, whensoever notice should be given of the present probability of the same to the said church.

"Upon the return of divers at several times, and sitting down in divers places among their former acquaintances, where some of them had formerly inhabited, as at Norwich, Yarmouth, &c., they found many lets and impediments which hindered their present gathering. In the meantime, Mr. John Ward being called to Colchester, did there with others gather into church fellowship, and there continued.

"After very many meetings of the brethren to seek God, and advise together about in-churching themselves (though they were not yet dwelling in one place), at last seeing some hope of effecting it, divers that they might be in readiness for it, and more comfortably to do it, sent over to the church at Rotterdam for their assent, and in answer thereunto, the church sent over this answer following, with the names thereunder specified, viz. :—

"Whereas, several members of our English church in Rotterdam, whose names are hereunder written, have desired dismissal, that they may incorporate themselves into a church in Norwich or elsewhere. These are to certify whom it may concern, that in a church meeting there is granted liberty and leave unto them to join together into a body in church-fellowship, trusting upon their faithfulness that they will join and walk according to the order which Jesus Christ hath left to be observed in the churches; wherein likewise they have walked in their fellowship with us. Commending them to the sweet guidance of the Spirit of Christ, with earnest desires and prayers that truth and peace may be their portion. Amen.

"(Signed) By me,

"ROBERT PARKE\* (in the name of the church)."

\* Mr. Parke afterwards returned to England; he became minister of Bolton in Lancashire in 1644, and was ejected in 1662.—See *Noncon. Memorial*, II., p. 85.

Here follows a list of thirty names, which was afterwards enlarged.

They were some time undecided whether the seat of the church should be at Yarmouth or Norwich, for some of them belonged to one of these places and some to the other; but all were agreed that "where most liberty for the church and hope of increase should appear, there the church should settle." Whilst this question was in abeyance they resolved to "gather into a body," and concluded that Norwich was the place best adapted for carrying out their purpose. They met therefore in that city November 23rd, 1642, and "after seeking God, they considered of the manner of beginning the work of in-churching, and concluded that some of the brethren, whose hearts God stirred up to that work, should begin; and they judged ten or twelve to be a competent number."

#### "THE INCORPORATION BEGUN.

"Hereupon, having first jointly offered themselves, CHRISTOPHER STYGOLD freely offered himself to the work of the Lord in building a house to His name, and made a motion to JOHN EYRE to agree and to join with him in that service, who gladly embraced it, and agreed with him. And they two moved [eight other brethren] who all agreed in the same matter. Then it was moved to the rest of the brethren present by MR. BRIDGE, whether they were all satisfied in what had been done; and they answered, they were satisfied. Then it was further moved to the sisters to come in and help in the work, who all agreed to do so; and after blessing God for success, they concluded the meeting for that time."

On the 27th February, 1642-3, it is recorded that "some of the brethren scrupled the gathering into a body unless MR. BRIDGE (upon whom their eyes were for an officer), did also join with them." He thereupon sent for the assent of the church in Rotterdam, and the work was deferred. Having obtained this assent,\* he proceeded on the 28th June, 1643, in Norwich, "with those other ten that had formerly freely given up themselves to the work of building God a house, solemnly, after seeking God for direction" to enter into covenant as follows:

\* This assent arrived "about mid-April;" but now "other scruples arose about the safety of the place"—Norwich. The civil war had actually commenced, and "Yarmouth was accounted a more safe place in those dangerous times," and it was determined that "ye church should reside there" for the present.

## THE COVENANT.

"First : That we will for ever acknowledge and avouch God to be our God in Jesus Christ.

"Secondly : That we will always endeavour, through the grace of God assisting us, to walk in His ways and ordinances according to His written word, which is the only sufficient rule of good life for every man.

"Thirdly : Neither will we suffer ourselves to be polluted by any sinful ways, either public or private, but will abstain from the very appearance of evil, giving no offence to the Jew, or to the Gentile, or to the churches of Christ.

"Fourthly : That we will, in all love, improve our communion as brethren, by watching over one another, and as need shall be, to counsel, admonish, reprove, comfort, relieve, assist, and bear with one another, humbly submitting ourselves to the government of Christ in His churches.

"Lastly : We do not promise these things in our own, but Christ his strength, neither do we confine ourselves to the word of this covenant ; but shall account it our duty at all times to embrace any further light or truth that shall be revealed to us out of God's word."

In Norwich, also, on September 9th, 1643, Mr. Bridge was called to the Pastor's office, and the next day "he was by the church ordained unto it, and in the latter part of the day, being the Lord's day, the church did comfortably partake in both the sacraments."

Thus the church was formed, the covenant entered into, and the Pastor chosen at Norwich.

In the following month the church book states that

"The church now being part of yt members at Yarmouth part at Norwich divers moneths, and ye Pastor being called up to London to ye Synod,\* whereof he was a member, it pleased God in ye mean time to order Mr. John Oxenbridge to come to Yarmouth, who did expresse his desire of joyning to ye church. After a few days, being well approved of by ye brethren, ye Pastor having recommended him unto ye church by letter, they were willing to receive him."

He "was admitted into church fellowship November 5th, 1643, and was assistant thereunto, improveing his gifts and abilityes for ye edification of ye same."†

\* The Assembly of Divines.

† "A request was made [to the corporation] to allow Mr. Oxenbridge, a minister, then residing in Yarmouth, to preach voluntarily every Sunday morning, before the ordinary time of service. This was permitted, provided he made his 'exercise' by half-past eight o'clock in the morning : and in this manner he preached for six months, without receiving any reward, except a present of £15 from the corporation at his departure."—*Palmer's Manship II.*, p. 168.

*John Oxenbridge, M.A.*, was born at Daventry in 1608. He was of Magdalen College, Oxford, where he was a tutor; he was also a Fellow of Eton College, near Windsor.

He came to Yarmouth under the circumstances described above, and continued here till August 23rd, 1644, when we are informed that "John Oxenbridge and Jeane Oxenbridge his wife were dismissed to ye furtherance of ye worke of God in Yorkshire." In all probability he went hence to Beverley, and we find that in 1648 he was nominated "by the committee of Plundered ministers," and preached in St. Mary's Church, Beverley, from March 20th in that year. On his ejection from Eton College and Beverley in 1660, he went to Berwick-upon-Tweed, where he held on his ministry till he was silenced by the Bartholomew Act. He then went to Surinam in America, and from thence, in 1667, to Barbadoes; and in 1669 to Boston in New England, where he succeeded the excellent Mr. Davenport. He was seized with apoplexy whilst preaching, and died shortly after, on December 28th, 1674.

He went to Surinam to explore the country, and on his return he published "A Proposition of Propagating the Gospel by Christian Colonies in the Continent of Guiana; being Gleanings of a larger Discourse:" the manuscript of which is yet preserved in New England.\* Mr. Pearce, of Birmingham, refers to this scheme and says: "but the time was not come—both wise and foolish virgins then slumbered and slept."

His first wife, Jane, mentioned above, was a remarkable woman, she was the eldest daughter of a Mr. Butler, and "was another Sarochia; few divines equalling her skill in textual divinity."† And Anthony Wood, in his usual vein says, that "whilst her husband was preaching abroad she preacht at home among her gossips."

Wood says of Mr. Oxenbridge, that he "was composed of a hotch-potch of opinions, not easy to be described; that he removed from place to place; and that though he was a great pretender to saintship, and had vowed an eternal love to his first wife, Jane Butler, yet, after her death he married, before the

\* Noncon. Memorial, I., 236. Evan., 1815, 477.

† Life of Alderman Barnes, of Newcastle upon Tyne.—*Evan.*, 1816, p. 165.



year was out, the only daughter of Hezekiah Woodward, the schismatical Vicar of Bray, who dying also in the first year of her marriage in the 25th year of her age, he took soon after a third wife, according to the custom of the saints in those days," and we suppose in other days as well. The writer in the *Evangelical Magazine*\* says of Wood "he could find no holy women to abuse but two; the one is Joseph Alleine's wife, the other is Mrs. Oxenbridge."

Mr. Oxenbridge had a son, Dr. Daniel Oxenbridge, who died young. Other notices of his family are found in the places quoted, and in Dr. Mather's *History of New England*.

Palmer says he was of both universities, and gives a list of his works.†

Whilst Mr. Bridge was in London,‡ from October 1643 to April 1644,

"Divers godly in Norwich expressed their earnest desires of joyning in church fellowship with ye members of ye church living in Norwich; onely they judged it convenient, and much desired yt a church might be settled in Norwich yt so they might inioy church meetings every Lord's day together, and did further give in many reasons to move ye said members in Norwich to advise with ye church about some way for ye comfortable effecting thereof, manifesting wth-all their earnest desires of enjoying such of ye members in Yarmouth as could remove to Norwich. Upon their importunity ye brethren of Norwich wrote to their Pastor for his advise (hee being at ye Synode), and also they wrote unto ye church at Yarmouth to consider their afflictive condition in not injoying their church meetings upon ye Lord's dayes; and, being in expectation of their Pastor visiting them, they resolved more fully to discusse and advise about ye effecting thereof at his being among them."

Mr. Bridge came down from London to Yarmouth April 23rd, 1644, and then there was "a full debate whether Norwich or Yarmouth did hold forth most liberty and opportunity yt so ye

\* 1816, p. 166.

† *Noncon. Memorial*, I., 236. After the outbreak of Venner's Fifth-Monarchy insurrection, his name appears among the signatures to "A Renunciation and Declaration of the Ministers of Congregational Churches, and Public Preachers of the same Judgment, living in and about the City of London: Against the late Horrid Insurrection and Rebellion acted in the said city, 1661."—*Hanbury III.*, 595.

‡ "In 1643, Mr. Bridge was allowed £50 a year by the town during his absence; and Mr. Rayner, 'a Lincolnshire minister, was appointed to supply his place.'—*Palmer's Manxship II.*, p. 167. A Mr. John Rayner was admitted to the Congregational Church at Yarmouth in 1645, but it is doubtful whether he was the same person as the Lincolnshire minister.—*See Rollesby.*

place for ye church's settling might be fully determined." The Yarmouth brethren alleged that the church was already in fact settled at Yarmouth; the Norwich brethren thought that there was most liberty and opportunity in Norwich, as they had the meeting place free. The debate was adjourned, and resumed in Norwich, and it was finally resolved

"Yt it was ye duty of the Brethren at Norwich to gather into church fellowshippe, seeing it would make much for ye honour of Christ, ye increase of ye Church, and procure a comfortable opportunitie of church meetings every Lord's day,—wch advise they tooke."

The letters are still preserved which passed on the occasion.

#### LETTERS OF SEPARATION BETWEEN THE NORWICH AND YARMOUTH CHURCHES.

"The brethren of Norwich considering the importance of the work, and for their more clear and comfortable proceeding therein, craved the presence and assistance of Mr. Oxenbridge, and some of the brethren of Yarmouth, who willingly promised the same, and thereupon they directed this letter following to the brethren at Yarmouth.

"Dear brethren, and companions in suffering, both in our own and a strange land, (for especially to you is our speech directed, though with all tender care and respect, and without the least prejudice to any brother,) you cannot we suppose but have in your eye, those sweet embraces which our souls enjoyed in the bosoms of one another, whereof strangers could not partake. You cannot forget our travels, and many thoughtful meetings and advisings from time to time, what to do, and where to settle, and how joyfully we did embrace a conclusion of settling the church as a sojourner with you, upon a joint agreement of after resolving, by librating and poizing where the most liberty and opportunity should be tendered by God, for a more full settling of the church, that we might (if possible,) be all together in one place, and in the mean time we were to enjoy equal means of trial to find out the mind of God therein, and ourselves to abide in our several stations for that end. We suppose it will easily be granted that as yet we had not had church meetings together here, nor enjoyment of ordinances equal with you, so as there might be an equal experience of place, which because we could no ways obtain, after daily expectation of an issue, longed to be eased of our present condition of living without ordinances in church fellowship, and thirsting after communion with you, whether by our coming to you, or your coming to us, (as God shall please to direct us,) we obtained a meeting at Yarmouth with you, by sending some of our brethren in the name of the rest, for a full resolution what to do. You the brethren there, (having in this tract of time enlarged your-

selves by a comfortable addition of many godly saints, whereof many not acquainted with all our loving days, living together in our prosperity and adversity, nor as they supposed so engaged in this equilibrium and poizing of liberty and opportunity, as should appear most for a conclusion,) declared that you conceived the church so settled by God's providence, ordering the increase of it by residing at Yarmouth, as you and they could not admit of any thoughts of removing, neither could see enough to cause you to remove to us (though liberty and opportunity should appear most with us;) and we on the other side, being all engaged in the former agreement, of weighing liberty and opportunity, before we resolved where to be, and finding God's providence to give, and so long time to keep open for us a greater liberty and opportunity here than could then be made to appear to be at Yarmouth, declared it to be our duty to proceed according to our former agreement to a resolution, and therefore could not remove to Yarmouth, until you the brethren at Yarmouth could satisfy our consciences therein, and while the case standeth thus we apprehend these two things to appear considerable. You (our brethren of Yarmouth,) conceive yourselves cast into a settled condition by God's providence, and we the brethren of Norwich are stayed here by the liberty and opportunity presented to us by God's providence, and concurring with our former engagements, and principles mutually laid by yourselves, and us. From which two, ariseth a necessitated (yet most afflictive) condition of separating us from you, whose presence and communion, under God, was even the comfort of our lives; and what throbbings of heart such a separation maketh with us, we leave to yourselves to judge, who (it may be) have as deep, if not a deeper affectionate share in it than ourselves. But we desire to learn to submit to the will of God with you. And now, brethren, seeing you (by the brethren on your behalf) at another meeting here at Norwich, have so lovingly afforded us both your advice to, and full liberty of embodying here, that so an improvement of the apprehended liberty and opportunity may be made, the way of God may be holden forth to the world, and the borders of the church may be enlarged; our humble and brotherly request unto you is, (with your earnest prayers for our direction,) you would confirm the same unto us under your hands, giving your consent and permission in writing to us, to gather into a church.

“Signed by nine brethren.

“*May 24, 1644.*”

YARMOUTH REPLY.

“The church at Yarmouth having received this letter, returned this letter following by way of answer, to the brethren at Norwich, viz.—

“Dear brethren, in the Lord; we have here declared our willingness to fall down at the dispose of the God whome we serve, that he may be glorified and his will obeyed, though it be very hard to part with you, after

so many sweet embraces in the way of God enjoyed together. Had Providence struck in with us for our cohabitation, we should have counted ourselves happy in the enjoyment of your communion. We confess the many engagements to you, both in respect of the enjoyments we have had, and the diverse conditions we have been in together. We cannot count it a small affliction, after so long while communion, now to be severed one from another. We could lament over the loss we have, when we consider the parting with your actual communion, for it was sweet unto us. But yet we dare not so much respect ourselves, as to forget the glory of God. But, seeing the Lord hath need of you to do his work in this respect, we give you up that Jesus Christ may have the more of you. We desire with you to learn to submit to the will of God, and to say with the disciples, when Paul had his revelation to go up to Jerusalem, 'the will of the Lord be done.' Dear brethren; we further testify that our judgments and hearts are with you in the work, and we shall account ourselves engaged to further you (so far as lieth in our powers) and we hope we may expect the same from you, and though we give you up in regard of our near relation, yet we are confident we shall still enjoy you in regard of mutual affection and soul conjunction. We cannot part with you therein, but shall remain yours, both in life and death. Our dear brethren, encourage yourselves in the Lord, knowing that your 'labour shall not be in vain in the Lord.' We trust that God which hath begun, and stirred you up, will assist and prosper you, in that great and weighty work you are about. We hope we shall not need to incite you to carefulness, knowing your own faithfulness herein. We say no more, but only in the words of the Lord, by the prophet Haggai, ii. 4—Be ye strong, all you our brethren, &c., 'for I am with you, saith the Lord of Hosts.' God's work bringeth strength and wages with it, and a blessing upon it. Thus desiring to strive with God for you, and to join with you in your strong cries unto heaven, that the God of blessing would shower down the abundance of the 'blessing of the gospel of peace,' and truth, to whom be glory in the churches for ever! We rest

"Your dear brethren for ever, in the order of the gospel.

"May 29, 1644."

The church now divides into two branches; and we must first relate the history of that at Yarmouth.

#### YARMOUTH.

In the month of August, 1644, after the separation of the Norwich brethren, Mr. Oxenbridge removed from Yarmouth; and as Mr. Bridge's presence was required at the Assembly, "some brethren were appointed to prepare things before they came to

ye church, *pro tempore* in ye want of elders." At the same time *Mr. Robert Cocke*\* was admitted to the church, and on June 17th, "the church gave him a call unto office," in which he continued till his death, July 22nd, 1650, when the church book says "Mr. Robert Cocke fel asleep."

Shortly after Mr. Cocke's appointment, the church directed that six brethren should "exercise their gifts" at the week-day meetings, so that they might not be absolutely dependent on the officers of the church.

The brethren now thought themselves provided for, but their satisfaction was soon disturbed, for in August, 1645, Mr. Bridge had a "call to Norwich from ye Maiestrate" to be a Lecturer in the city; he submitted it to the consideration of the church, but they made short work of it, and "waived as being none of ye ordinance of God, and drew up an answer to that purpose."

Scarcely had they settled this matter before trouble arose from another quarter. The Presbyterians in the town became alarmed at the progress of Independency, and took vigorous means to check it.

"The corporation would permit of no public exercise of religion in private houses, nor of any 'particular churches,' and the bailiffs and justices were required to suppress the same; and when a petition to Parliament was carried about the town for signatures—which prayed for the admission of 'Congregational Assemblies in a church way,' although not yet established by law,—the corporation would not suffer it 'to go abroad, but had it called in.'†

A committee was appointed to settle the differences in the town, which had been occasioned by some persons having taken upon themselves to erect "particular churches in a congregational way contrary to the Presbyterian government without authority," and they thought the simplest way to settle the question was to require the Independents to forbear to receive any into church fellowship.

\* "Mr. Robert Cocke, minister in Yarmouth, was son of Francis Cocke, Alderman of Norwich, and Sarah Monro, daughter of Robert Monro of Shropshire; he was brother of George Cocke, Esq., Councillor at Law, and one of the judges of the Admiralty, and for the arches for probates of wills in the time of Oliver Cromwell."—*Candler's MSS.*, p. 403. He died leaving no children. "Mrs. Cocke was drowned going over to Holland, November 19th, 1661."—*Ch. Bk.*

† *Palmer's Manship*, II., p. 168.

"Mr. Owner and Mr. Whitfield came to Mr. Bridge, February 2nd, 1645-6, being grieved and sore displeased that he should gather a church here in Yarmouth, and they appointed a meeting for Mr. Bridge to confer with them concerning that particular, on Wednesday next, being the fourth day: and on that day forenoon the brethren met together for to commit themselves and the issue of that day's conference unto God. And having met with the town, it was agreed upon that for a time we should forbear to receive any into church fellowship, until we gave notice to the town that we could forbear no longer. Now this restraint," they say, "was a burden to us and others who were to be admitted."

They bore it till April 16th, when

"The church gave the town notice that they would no longer forbear the duty of admitting into fellowship; and that they looked upon that injunction as a burden."\*

Whereupon a majority of the corporation voted the act to be "a disturbance of the peace and government of the town," and the parties were admonished "to forbear erecting a church and taking in members."†

The affairs of the church were, after this, conducted in an orderly manner till after the establishment of the Commonwealth, and then we find that, on November 19th, 1649, a letter was read in the church, to the effect that the Council of State had unanimously chosen Mr. Bridge to preach among them. The matter was debated, and it was feared that if Mr. Bridge accepted the invitation, it would necessitate his resignation of the pastorate; "most of the brethren were against a total resignation [whilst] some desired that the churches should be advised withal; others [suggested] that trial might be made of the opportunity there, and [wished to know] whether they would fall into the way of church fellowship."‡

\* This is a different case from that mentioned p. 160, where the church forbore to receive members for a time in deference to a request from the elders in London.

† Mr. Owner at this time represented the town in parliament, and may be considered as the leader of the Presbyterian party. Mr. Whitfield, see p. 132.

Mr. Bridge, as we have seen, had been invited to Yarmouth as Town preacher, and received a salary from the corporation. It was no doubt partly on this account that Mr. Owner and Mr. Whitfield interposed, thinking it an inconsistent thing that he should occupy this public position, and at the same time be the pastor of a Congregational Church. There was, however, no inconsistency in the matter, and though the Presbyterians did not approve of his course, eventually he was "continued preacher to the town, without maintaining the Independent way," i.e. in his more public ministrations as town preacher: his liberty of speech when among his own people could not be thus restrained.

‡ It was intimated that his "salary would be £200 per annum, and his work to preach once a week upon the Lord's days."

The letter was from the Council to the church, and the church met three times to discuss it. They were evidently not disinclined that Mr. Bridge should accept the honourable position offered to him, if he could do so without wholly severing his connexion with them; but some, as in the case of the similar application from "ye Maiestrate at Norwich," were inclined to think that if he was not called to be a pastor of a constituted church, it would not be right for him to accept the offer, "as being none of ye ordinance of God." "Some of the brethren were for, and some against his going." Mr. Bridge on the 28th November, read to them a letter he had prepared to send to the Council to this effect: "That he would wait upon them the next week, and that if his deferring did any ways offend them they might proceed unto a new choice, and that he was engaged to a congregation." "At last the brethren yielded that Mr. Bridge would be pleased to go himself in person, which accordingly he did."

The result is not stated, only that he, on the 25th December, "reported to the church his answer to the Council of State," which we must conclude was in effect a relinquishment of the honour and of the emolument also.

Mr. Cocke died July 22nd, 1650, and on the 26th of September following there is this curious entry :

"A case was propounded concerning ye hearing of Mr. Cushin preach, not being a member of any church as yet, but [who] desires to come and to propound himself unto this our church in order unto admission."

It appears from what follows that Mr. Cushing had been a minister of the Establishment, and having disconnected himself from that church, had shewn an inclination to join the Independents. In the interval he had occasionally preached, and now that Mr. Bridge needed help, had been asked to assist him. The old Brownists and some very rigid Congregationalists would object to hear a person in such a position, hence the question was mooted in the Yarmouth church,

"Our Pastor in answer hereunto said, that it was strange that any should scruple it, seeing the ways of God are in his heart, and he intends to join with us. Secondly [he shewed that] it would give occasion of rent in the church if any should absent from church meetings upon this account.



Thirdly [he observed] that we hear men at a church meeting make confession of their faith, &c., before they be members, in order thereto; and why not him? Further, seeing he hath left off from others, and renounced his false unction, and hath preached twice in the church at Norwich, [he asked] whether they would not be grieved if we refuse him? yea, whether we should not stumble him? These things being weighed, the church was willing to hear such."

Mr. Peter Cushing was admitted December 13th following.\*

Immediately after the discussion above noticed, on the 31st October, 1650, "the church sought the Lord, by fasting and prayer, for a man to be a meet help with Mr. Bridge in the ministry;" and as this is the first case on record involving the removal of a minister from another charge, and as it is given with great minuteness, shewing the principles on which they acted as well as the course they pursued, we shall give it at some length.

Two persons were proposed, Mr. Brewster† and Mr. Habergham; "reasons on both sides were seriously weighed; the voice went for Mr. Habergham; and two messengers were appointed to go with a letter from the church to invite him over and [to request him] to accept of the call." On the 4th November they went "and imparted unto him the solemn call of the church unto the Teacher's office."

"His answer was that at present he could not return his thoughts concerning it. He looked upon it as a great call, and acknowledged his own inabilities to so great a work; [and said] if he did see it to be a call from God, that then he would come though a hundred impediments and blocks should lie in his way, and promised to be with us the next week in person and give us an answer."

"A letter was likewise sent to the church at Walpole‡ concerning this business."

November 15th, "Mr. Habergham came not according to our expectation, but two brethren from the church at Walpole brought two letters,

\* Peter Cushing. In Mr. Bridge's "List of Independent Teachers who are Pastors of Churches in the County of Norfolk," in 1655, we find: "Church at Lessingham, Pastor, Mr. Cushin. The living about £100." In the North Walsham parish register we find the records of two marriages performed by Peter Cushing, one on December 25th, 1657, the other on the 11th May following. On the 17th and 18th September, 1661, we find in the Bishop's Registry that Incumbents were instituted to the livings of *Eccles juxta mare* and Hempstead vacant, *per liberā et spontaneā resignacoem Petri Cushing, ult. incumb. ibm.* He probably gave place to a sequestered clergyman here. But Blomefield informs us that he conformed in 1662, and was Rector of Lessingham, where he had been a Congregational Pastor, from 1662 to 1672.—*Norfolk IX.*, p. 329.

† See Alby.

‡ Heveningham, Cookley, and Walpole, are adjoining parishes, and small; in all probability there was but one Congregational Church there at this time, and hence it appears that these three names are used indiscriminately in this narrative for one church with which Mr. Habergham was connected; or he might possibly have the oversight of a separate company of Christians in each place.



one from the church and the other from Mr. Habergham." The letter from the church expressed some reasons why Mr. Habergham could not come, nor accept of the call. In his own letter he expressed "great sense of his own insufficiency to such a work, and [said] that he could not accept of the call, being called to preach where he is, [and he further said] that the church had some reasons which presented his way to us as altogether dark and not clear unto him."

After Mr. Bridge, and the church, had considered these things, "he gave the messengers an answer by word of mouth, but deferred a more full answer till the following week."

On the 20th November, "the letters were read again and considered, and answers prepared, which gave the church great satisfaction, and they were ordered to be sent against their church meeting at Walpole."

On the 4th December "Mr. Habergham, with three brethren, came over unto us; and Mr. Bridge having opened the meeting, declared that the church had called him to the Teacher's office, and desired his answer. The debate held long. Mr. Habergham and the rest of the messengers first laid down grounds and reasons why he could not come, as [e.g.] that he was at Hinningham and had promised them; that many were converted there by his ministry, and at present under strong workings; that God had given him there a seal to his ministry:" which being by the church and Mr. Bridge answered, and their reasons not satisfactory to the church, they brought in another reason concerning Syleham and Wingfield, which we did not dispute, because if he were not removable from Hinningham, how could he go to Syleham? and if he were removable, they should send us word, and then we would send our messengers that would bring more reasons for Yarmouth than they had for Syleham."

January 14th, "Mr. Habergham and two brethren from Syleham met with the church and debated concerning his call to us. The saints at Syleham having embodied, and Mr. Tillinghast with them, do call Mr. Habergham to them; and now it was in debate whether he should attend that call or come hither. In the end it was concluded that the 16th instant he should send in his answer," on which day "a paper from him was sent to the church to this effect: that as yet he was not clear in this business; and that for the satisfaction of both interests he thought it were more acceptable to pitch upon another man, &c." "Some could not look upon such a doubtful paper as an answer; some said that he at his parting should say that if yet we were not satisfied with his answer, but did adhere unto our first call, that then he thought himself bound to come; whereupon some of the brethren would have messengers sent unto him to know the truth of this business; others took his paper for an answer and so would not send."

January 22nd, "The church met solemnly to seek the Lord when Mr. Bridge rehearsed the whole carriage of the business between us and

Mr. Habergham; and concerning his last answer [we] voted the same a negative.\*

Thus ended the negotiation; and from it we learn that churches as well as ministers were consulted when a removal was contemplated, and that large and powerful churches did not take away pastors from weaker ones without at any rate hearing first what they had to say against such removals. It was considered on all hands that the union between pastor and people was a mutual engagement not to be broken except with the concurrence of both parties.

At the same meeting, January 22nd, 165 $\frac{1}{2}$ , at which the church voted Mr. Habergham's letter a negative to their call, "they pitched upon *Mr. Tillinghast* with one consent, and appointed two brethren to go over unto him to acquaint him with the call of the church in order unto office, and [directed] a letter to be drawn up to the same purpose;" and on February 4th, the church being met did first own their call, and then he likewise expressed his acceptance of the same."

The church at Syleham had only been recently formed, in the month of December or January preceding, and Mr. Tillinghast had "embodied with them." It is now recorded, February 25th, that "the brethren who were sent to fetch Mr. Tillinghast and his family to town, in the name of the church, gave the church at Syleham the right hand of fellowship, after we had heard their faith and seen their order."

On the 15th April, 1651, "Mr. John Tillinghast and M<sup>stris</sup>. Mary Tillinghast were admitted by dismissal from the church at Syleham."

Though Mr. Tillinghast had come to Yarmouth, he did not appear to be settled there. A church at Fresingfield having heard by report "of a possibility of his remove, gave him a call, June 25th, to come over unto them." The church at Yarmouth resolved to "stand still upon their former ground where they were, viz., their call, and not to remove, but wait upon God therein."

But on the 13th January following, 165 $\frac{1}{2}$ , so great was the

\* He after a time accepted the call to Syleham, and was thence ejected in 1662.—*Palmer II.*, 436.

demand for pastors in excess of the supply, that messengers from three churches came in one day to the church at Yarmouth with invitations to Mr. Tillinghast to Fresingfield, Trunch, and Cookley.

On the 27th, "The call of the several towns for Mr. Tillinghast to come over and help them, held the church in long debate whether we should give him up and release him of that call that is upon him in order to office with us. At last we came to this close, that he and the church should express a mutual willingness [i.e. to annul the call given and accepted] . . . that so guilt might not be contracted upon him nor upon the church."\*

"On the 6th February, 1651-2, the church met to seek the Lord for a fit help in the room of Mr. Tillinghast, and after consideration they pitched upon *Mr. Tookie* to give him a call, and accordingly a letter was sent to Mr. Bridge, who was then at London;" and on the 22nd March following, it was resolved that he should be "called to come over to us, we having had some taste of his gifts and abilities; which is to be done with all convenient speed."

"On the 2nd November. Mr. Job Tookie and Mrs. Ann Tookie were admitted by communion of churches."

He was only called as an help, but on April 13th, 1654, he "was unanimously called by the church to the office of Teacher." He did not fully accept the call till November 6th, 1655, and on the 13th he "was ordained to the office of Teaching Elder." He continued in this relation to the church till his death, though after the restoration he was obliged to leave the town.

In this year the peace of the church was disturbed by the Quaker doctrines. Two females, members of the church, had embraced them, whereupon messengers were sent to them to come and give account.

"The messenger appointed to visit Mary Rouse brought in an account of her disowning and despising the church, as such as she would not come at unless she had a message from the Spirit moving her. She came, however, a week after, December 11th, 'but by reason of the cold weather was

\* Mr. Tillinghast accepted the invitation to Trunch. John, son of John and Mary Tillinghast, was baptized at Yarmouth, June 24th, 1651. We have no means of ascertaining whether John Tillinghast was related to the Rev. Pardon Tillinghast, who was born at Sevencliffe, near Beachey Head, about 1622, and who was afterwards pastor of the Baptist Church at Providence in Rhode Island; but it is not improbable, and if so we have a clue to the place of his birth.—*See Baptist Register*, 1802, p. 833.

desired to come again the next Tuesday.' She did so and gave in these two reasons why she forsook the church.

1. Because the doctrine of the Gospel of faith was not holden forth.
2. Because there wanted the right administration of Baptism."

After these events, the principal entries in the church book have reference to the formation of new Congregational Churches, and the advice given to them in response to questions proposed, all which will appear in the memorials of those churches; and to meetings appointed for fasting and prayer for the churches, the nation, and the town.

The death of Cromwell was a cause of deep sorrow to the churches; the following notice of the fact, and of the subsequent proceedings of the church here, is recorded:

"September 7th, 1658. The Lord having caused a great change of providence to pass upon this nation in taking away the late Lord Protector, the church appointed the 9th instant in the afternoon to be spent in seeking the Lord for the settlement of the nation, and for humbling our souls before the Lord for our sins, as they had a hand in the same,—to begin at two of the clock."

The appointment was kept on the day mentioned, and at the same time Mr. Bridge was deputed "as a messenger to that general meeting of the churches at London the 29th of this instant [Sep.], 1658:"\* and then on the 28th the church ordered,

"Both in regard of the great meeting of the messengers of the churches at London, as also in consideration of the hand of God by sickness in this nation and also among us, that Thursday the 30th instant in the afternoon be improved in seeking the Lord and humbling ourselves for the nation."

On February 1st, 1659—60, a most interesting event is recorded, to which allusion has already been made.† "The church in Yarmouth, called the old Separatists, made a motion of uniting themselves unto us." The officers of the church, and the brethren who wished to do so, were desired to take an opportunity of speaking more fully with them; and the following week, the officers reported "that they were all satisfied with us in the matter and manner of our worship;" and on the 15th it was ordered "that at the next meeting, or when they did see it most convenient, they might come and tender themselves, and should be accepted."

\* See p. 166.

† See p. 77.

1659. The state of the nation was now becoming alarming, and the churches, feeling that their dearest interests were in danger, met together for prayer and consultation.

In the latter part of November, Dr. Owen wrote to Mr. Bridge from London respecting a meeting of messengers there; and Mr. Allen wrote from Norwich respecting a meeting of the churches in Norfolk, to be held at Norwich, November 30th; Mr. Bridge and Mr. Bendish were appointed by the church at Yarmouth to go as messengers to the county meeting, and Mr. Bridge was deputed by that meeting to attend the meeting in the metropolis. On the 28th December Mr. Bridge made a report to the church at Yarmouth of what was done in London, and "these four things were offered as the result of their own thoughts," [i.e. the thoughts of the Yarmouth church.]

1. "We judge a parliament to be the expedient for the preservation of the peace of these nations; and withal we do desire that all due care be taken that the parliament be such as may preserve the interest of Christ and his people in these nations.

2. "As touching the magistrate's power in matters of faith and worship, we have declared our judgments in our late confession;\* and though we greatly prize our christian liberties, yet we profess our utter dislike and abhorrence of a Universal Toleration, as being contrary to the mind of God in his word.

3. "We judge that the taking away of Tithes for the maintenance of ministers, until as full a maintenance be equally secured and as legally settled, tends very much to the destruction of the ministry and the preaching of the gospel in these nations.

4. "It is our desire that countenance be not given unto, nor trust reposed in the hand of Quakers, they being persons of such principles as are destructive to the gospel, and inconsistent with the peace of civil societies."

James Naylor, reputed to be the most extraordinary fanatic of the time, made the following pertinent remarks on these declarations:

"What your judgment in your late confession was, I know not, but you might do well to shew your judgment in plainness, what this universal toleration is which you dislike and abhor. Whether it be that you abhor that any should be tolerated but your own sect, or such as are against your errors. If this be it, as like it is, then it is too selfish to be sound judgment or safe counsel to be followed, being against the rule of Christ, to do unto all men as you would be done unto.

\* The Savoy Confession.

"This is your judgment, that taking away tithes tends to the destruction of the ministry, may be believed herein, being now upon the mark you aim at; and the prize of your calling and preaching in these nations; and you do but declare in words what all seeing people in these nations did fore-know was in your hearts; but the word gospel you cannot bring in with this carnal stuff—that is taken from you, and must no longer cover you. What, will the gospel be destroyed for lack of tithes or a maintenance secured from a forcible law? Blush for shame! It was never known that forced hire or agreement beforehand had ever the least place in the free gospel ministry. This cannot stand, not with a spiritual call or free gift: nay, it exceeds the legal priesthood and false prophets, and goes beyond Balaam in error. What, either tithes, or as full as tithes so secured, and by the same law, must Papists' laws up still, or else the gospel falls? This is none of Christ's gospel that thus depends; nor is this the hire of his servants, whose reward it is to make the gospel without charge. Was it ever known that any of his seed came to the earthly powers to beg their bread, or to take it by force? Doth He thus maintain His family? Search the Scriptures, and be ashamed, and stop your mouth from ever pretending to be ministers of the letter who are gone out from both."\*

From these thoughts of theirs it is very evident that, though they had learned much, they were not already perfect; and if such thoughts generally existed in the minds of professed Congregationalists, it was necessary that they should again go into the school of affliction in order that "their faith, which was a much more precious thing than gold which perisheth though it be tried with fire, might be found to praise and honour and glory."

They had not long to wait. The parliament they desired brought Charles II. to the throne, May 29th, 1660; and in less than eighteen months, on November 18th, 1661, "the keys of the meeting house were sent for to the bailiffs, and delivered to the Dean and Sir Thomas Meadows, and the vestry door nailed up."

Here it will be desirable to give our readers an idea of the internal arrangements of the churches of the Congregational order during the Commonwealth and Protectorate. The following analysis of the proceedings of the Yarmouth church will present the most perfect picture now obtainable.

\* See Waddington II., pp. 560-1.

1. Being already members of the church at Rotterdam, the original founders of this church did not incorporate in 1642, until they had obtained the consent of the church with which they were connected; and Mr. Bridge, having been one of the elders of that church, did not join with the newly-formed society, or undertake the office of the pastorate, till he had obtained a like permission. In the view of all parties, church relationship was a union which could not rightly be dissolved but by mutual consent, except by way of punishment.

2. Having incorporated and chosen a pastor, they proceeded to admit others to their fellowship.

(a.) Those who had been dismissed from other Congregational churches in Rotterdam and New England were received "by virtue of communion of churches."

(b.) Those who had not belonged to such churches were received on the profession of their faith, and on the declaration of their agreement with the church on the question of government;

and in this latter case they used every precaution to ensure that the persons received should be genuine christians.

3. The church had a Pastor from the beginning; and in addition to him they had a Teacher or Teaching Elder; this office was successively filled by Mr. Tillinghast and Mr. Tookie; but before these were called to office Mr. Oxenbridge and Mr. Cocke appear to have been invited as "Helps" or assistants to Mr. Bridge.

4. The first appointment of Deacons was in February, 164 $\frac{4}{5}$ . They were called to office shortly after the separation of the Norwich church, and the departure of Mr. Oxenbridge.\* The church felt also the desirableness of having "Deaconesses" or "Widows," and on June 11th, 1650, they chose "our sister Alice Burgesse, and for a second, sister Jhoanne Ames." Mr. Bridge had proposed this election on the 12th March previously, when he "did abundantly prove their helpfulness and needfulness from 1 *Tim.* v., and *Rom.* xvi." And at the same time, "Mr. Bridge said that then we were in our beauty when the brethren prophecy according to the proportion of faith, and

\* At the next appointment it is recorded that, November 26th, 1646, "John Cartwright, Christopher Stygold, and Richard Garrit, by imposition of hands and prayer, were set apart and sanctified for to wayt upon ye worke of ye deacons' office."



that one by one; and when we have *Ruling Elders*." Accordingly they endeavoured after this beauty, or perfection of organization, and on the 21st January, 165 $\frac{1}{2}$ , they appointed four brethren to this office, but it does not appear that any were elected to it after November, 1655.

5. Of course the church had its Sabbath day public assemblies; but in addition to them it had its week-day services generally at four o'clock.

*Monday* meetings "for brethren to give a taste of their gifts."

On the first *Tuesday* in the month they met for church business, when they discussed questions of interest and importance to the church. These meetings were held at two o'clock in the afternoon. The ordinary *Tuesday* meetings were so conducted "that brethren might exercise by propounding a question, and by opening a piece of scripture or a particular text, so as other brethren might have time also to speak." These meetings were held at three o'clock in the afternoon.

*Thursday* meetings were held ordinarily at four o'clock; "but many of the brethren are very slow to meeting, especially to the *Thursday* meeting, therefore we should be more watchful to stir up one another, because it is our duty not to forsake the assembling of ourselves together." There seems to have been a falling off here, and subsequent improvement, for in December, 1645, there was "a great concourse and throng of people," and it was therefore a question "whether *Thursday* meetings should be taken up in the exercise of prophecy, or by way of answering to some question given;" i.e. whether there should be preaching or a debate.\* Seven years later it appears that a change was effected, and that Mr. Bridge gave an exposition of scripture once in fourteen days upon the *Thursday* at ten o'clock. This will give an idea of the manifested religious life of the church.

6. But the question arises, where did they meet? At first it appears in some hired house; for one of the reasons the *Norwich* brethren adduced for the settlement of the church there was, "that they had the meeting place free, and therefore that trial should be made there." And in those early times there is no

\* These meetings seem to have been arranged for the instruction of those who were not members of the Congregational Society, as great numbers of strangers attended them.



question but that they met somewhat privately: for the Presbyterians, who were powerful in the town, were greatly opposed to their meeting at all.

As the Independents grew stronger, and as public opinion increasingly favoured them, they acted more openly, and there were "church meetings" at the Priory as well as at the parochial church. In 1650, a proposition was made that the great north aisle of the church should be fitted up "for another meeting place," but in the end it was determined that the chancel should be "closed in with main walls where needful and fitted up for a church house;" and here Mr. Bridge and his congregation were "suitably accommodated," and here they worshipped till November 18th, 1661, when "the keys of the meeting house" were demanded and they were ejected.\*

7. This seems the proper place to notice the special occasions on which the church met to seek God. These entries give us a vivid idea of the deep interest they took in public affairs, whether local or general, ecclesiastical or civil.

- |                                 |             |  |
|---------------------------------|-------------|--|
| 1651.                           | April 22nd. | "For the army in Scotland." This was some time before the battle of Worcester.   |
| 1652.                           | Dec. 7th.   | "For the navy at sea." After the victory of Van Tromp.   |
| 1653.                           | July 27th.  | "For the public." The Little Parliament met July 4th this year.  |
| "                               | Oct. 2nd.   | "On account of the plague."  |
| "                               | Nov. 13th.  | "For the nation, the town, and church."  |
| 1656.                           | June 15th.  | "On account of divisions in churches and dangers of the seas."   |
| "                               | Oct. 14th.  | "For the church, and safety of the nation and town."   |
| 165 <sup>6</sup> <sub>7</sub> . | Mar. 3rd.   | "On account of changes in the nation, &c."   |
| 165 <sup>7</sup> <sub>8</sub> . | Feb. 3rd.   | At Fleetwood's request, "for assistance from God in carrying on the work of God in the nation."                                      |
| 1658.                           | Sept. 7th.  | "On Cromwell's death."   |
| "                               | Sept. 30th. | "For the Assembly at the Savoy."   |
| "                               | Nov. 10th.  | To render praise for God's mercies "both for the increase and alsoe for the union of the churches," &c., as manifested at the Savoy. |
| 165 <sup>8</sup> <sub>9</sub> . | Feb. 22nd.  | "For the Parliament, that they may be as instruments for the settling of the nation."  |

\* See p. 226.

1659. May 11th. To give "thanks for delivering mercy."  
 „ July 13th. At the request of the church at Wallingford house,  
 "for direction and assistance for the carrying on  
 the Lord's work in the nation."  
 „ Dec. 22nd. "For the sad estate of the nation."  
 1660. Jan. 24th. And on three other occasions this year, for the nation.  
 „ April 24th. "For the settling of the nation and the preservation  
 of this people."  
 1661. Aug. 26th. "For humiliation before the Lord for the sins of the  
 nation, and alsoe for our own sins."

8. Of their conduct towards various persons and characters to whom they were related, the following notices appear.

- i. Some members lived at a distance and came to Yarmouth to attend the meetings of the church. They recognized the duty of lodging them.
- ii. Messengers also came from other churches, and these were to be courteously received.
- iii. They carefully considered the special claims of the children of members.
- iv. And also their duty to industrious *poor* members.

9. Various notices relating to church discipline are recorded.

- i. They had their doubts as to written subscriptions.
- ii. They discussed and decided several questions in which Brownist notions were involved, as whether they should admit "those who are of contrary judgment in the point of hearing in churches not rightly constituted and ministers that have no lawful call."
- iii. They considered their conduct with regard to persons at a distance who desired to become members.
- iv. They discussed the nature of church relationship, and whether members might "rend themselves off from the church."
- v. They considered the course to be pursued in case of non-attendance at church meetings.
- vi. They decided on their conduct towards those who went off into Quakerism.
- vii. They determined that business transactions were not to be considered church matters.
- viii. They decided how as a church they should treat political matters.
- ix. They determined to reject a town rate for the support of their ministers.

"December 15th, 1657, Mr. Bridge acquainted the church that some of the magistrates were about to put the Act in execution in rating for the maintenance of four ministers, which both himself, and also Mr. Tookie disowned, as being against the way of the gospel, and also as destructive

to the church ; whereupon the church desired that none of the brethren might have any hand in the acting of the same."

10. The church on various occasions sent messengers to meetings of messengers from the churches.

- 165 $\frac{1}{2}$ . Jan. 28th. To Hapton to discuss the question whether Mr. Woodal should become Teacher there or Pastor at Wood-bridge.
1653. May 3rd. To Norwich, May 4th, about public affairs.
- 165 $\frac{1}{2}$ . March. To Norwich to consider "what is to be holden concerning the personal appearing of Christ, and also how we ought to carry ourselves towards the power of civil government at this present time."\*
1657. May. To Norwich concerning "those that had not only forsaken the churches for want of the ordinance of baptism as they say, but also judged all the churches no churches that were not of their mind, or came not up to their practice."
1659. May. To Norwich, when the business was postponed till June 1st on account of the sickness of some, but they agreed to recommend that Wednesday, May 11th, should be set apart to seek the Lord on the behalf of the nation.
- „ June 1st. To Norwich. No report is recorded.
- „ June 21st. To Tunstead.
- „ July 27th. To Trunch.
- „ Sep. 21st. To Edgefield to advise whether it were best for them to continue still as a church, &c.
- „ Nov. 30th. To Norwich "in order of Mr. Bridge's going to London if the churches so ordered it."

11. But the counsels and instructions given to other churches then springing into existence are of the greatest interest ; these will be given in connexion with the churches themselves.

The church at Yarmouth had several members of distinction during the Commonwealth period, to whom brief allusion should be made.

THOMAS BENDISH, of Yarmouth, "and afterwards of Gray's Inn, London, was descended from the very ancient family of Sir Thomas Bendish, of Essex, Bart., who was Ambassador from King Charles I. to the Grand Seignior." He was admitted to this church April 18th, 1644, and was a useful member of it ; he was appointed, July 31st, 1645, to exercise his gifts with others at the weekly meetings of the church, and he

\* See p. 165.

accompanied Mr. Bridge to Norwich in 1659, to consult with others on the state of the nation. By his first wife, Rachel —, he had four children, whose baptisms are recorded in the church book between the years 1645 and 1651, Thomas, Mary, Mary, and Rachel.

He married, as his second wife, "Bridget, the daughter of Henry Ireton of Ireton, in the county of Derby, Esq., sometime Lord Lieutenant of Ireland." This remarkable woman was grand-daughter of Oliver Cromwell, but was not a member of this church. Her name stands among the members of the church in London, of which Caryl was pastor, and over which Dr. Isaac Watts afterwards presided. An appreciative memoir of her is found in "*The Congregationalist*" for October, 1875. Thomas Bendish died April 27th, 1707, æt. 61. His wife, Bridget, died in 1726; the extraordinary age of 116 years, assigned to her in *Palmer's Manship*, must be fabulous. Two children of Thomas and Bridget Bendish were baptized at Yarmouth in the years 1678 and 1684, Charles and John. Another son, "Henry Bendish, Esq., of Tempsford, Bedfordshire, died June 16th, 1753, in the 49th year of his age." Dr. Watts wrote and dedicated to him "*The Indian Philosopher*," on his marriage. Their daughter Bridget died in 1735, and was buried with her father and mother and brother Henry in Yarmouth Church.\*

NATHANIEL CARTER of Yarmouth, who died in 1722, aged 88, married another daughter of General Ireton. He gave by will £50 to a school attached to the Old Meeting House. He was son of JOHN CARTER, of Yarmouth, who was commander-in-chief of the militia of the town in 1644, and who subscribed the Solemn League and Covenant, being then one of the elders of the Independent Congregation, in 1648. It is said that the death of Charles I. was resolved upon at his house, No. 4, South Quay. He died in 1667, aged 73.†

CAPTAIN JOSEPH AMES, admitted February 21st, 1649. He was grandfather of the author of "*Typographical Antiquities*." He enjoyed the confidence of the Lord Protector, and was by him appointed to the *Samuel*, in which vessel he joined Admiral Blake, and assisted in the defeat of the Dutch fleet under Van Tromp: for which service he received a medal.‡

THOMAS DUNNE was admitted October 15th, 1650, and chosen one of the Ruling Elders January 23rd, 1651-2. He was member of parliament for the town in 1654.§

WILLIAM BURTON, admitted July 1st, 1652, married a daughter of General Desborough, Cromwell's brother-in-law. He was "an excepted person" at the Restoration, when his name was ordered to be erased in all records and public places. He died April 8th, 1673, aged 65, and is buried in Yarmouth Church.||

\* See *Swinden*, p. 879. *Palmer's Manship I.*, p. 392. *Milner's "Watts,"* p. 296.

† *Swinden*, p. 878. *Palmer's Manship I.*, pp. 235 and 391.

‡ *Palmer's Manship I.*, p. 396. § *Id. I.*, p. 400. || *Swinden*, pp. 866, 895.

Though the business of this church had been recorded with great regularity for twenty years, there is no entry in the church book from November, 1661, to November, 1667, but this short and sad one respecting Miles Corbet:—

“1662. Miles Corbet suffered at London.”

He had been Recorder of Yarmouth, and was one of those magistrates who committed Mr. Brooks to prison for his conduct towards Mr. Brinsley. During some period of his life he resided at Wrentham, and we find the record of the baptism of one of his children there. He became a member of the church at Yarmouth, was one of the judges who sat on the trial of King Charles I., and his name stands last on the list of those who signed the warrant for that monarch's execution. It was for this he suffered.\*

Though the pastor and teacher were compelled to retire from the town, the church still kept up a communication with them, and in 1667, November 7th, at a meeting at Mr. Preston's† house, they “resolved to call Mr. Bridge down to be amongst them;” but it is not likely that he was able to come.

In 1669, the circumstances of the church appear to have somewhat improved, for they say,

“After a long silence respecting church meetings and acts, by reason of the sickness, and want of our officers, and our restraints of liberty, it was now resolved by the church that their acts and meetings should be recorded from this day, April 12th.”

From this it is evident that they had not intermitted all their services, though for the reasons assigned no records had been kept.

\* Mary, daughter of Miles Corbet, Esq., and Mary his wife, baptised December 15th, 1639. Corbet fled into Holland at the Restoration, with Cols. Okey and Barkstead; George Downing, son of Calibute Downing, had been Col. Okey's chaplain; he became a Royalist at the Restoration, and was despatched as envoy extraordinary into Holland, where, under the promise of safety, he trepanned the three persons above named into his power, and sent them over to England to suffer death for having been members of the commission for trying King Charles I.; for this service he was created a baronet, July, 1663.—*Army Lists by E. Peacock. Chatto, 1874.* The wives of the three prisoners petitioned the King “for permission to visit or be with their husbands, who having been abroad two years are this week committed to the Tower.”—*R. O. Dom. Ser. LII., No. 96.* The King sent an order to the Sheriffs of London on 21st April, 1662, that Okey's head and quarters should have christian burial, as he had manifested some signs of contrition; but Barkstead's head was directed to be placed “on the Traitor's gate in the Tower, and Corbet's head on ye Bridge, and their two quarters on ye citty gates *ad libitum*, &c.”—*Entry Book, 7, p. 10.*

† Isaac Preston, Bailiff in 1653, accepted the office of Ruling Elder of the church, November 27th, 1655, “and was ordained.”

They met and "did all agree to desire Mr. Laurence\* to come down and give us a taste of the gifts and grace of the Lord given to him for the work of the Lord in this [qu. place], in order to his being amongst us;" and two days afterwards, April 14th, "the brethren met at Mr. Albertson's,† and agreed that Mr. Bridge should go to London for six weeks to see if he might attain his liberty to be among us as our officer, and that a letter be sent to him for that end."

It is more than probable that any efforts he employed on this occasion were of no avail, for on December 29th in that year, "the brethren met and agreed that night to write to Mr. Bridge and Mr. Tookie for their advice about a third person to help in the work of the ministry." They thought "Mr. Sheldrick a fit man for them," and wished for an answer from their old ministers by the first means of communication. They also unanimously desired "that both of them, or either, would come down with the first conveniency that their health and safety would permit."

About a month after they received a reply from their "officers," and on the 4th February, 1669-70, they considered "the letter of advice from our pastor and teacher respecting a third person, and at a meeting at Mr. Albertson's agreed to waive the calling of a third person for the present; and also, that in place of calling several persons to help them, they would desire Mr. Sheldrick to give them his constant help for some time." On the same day they chose two brethren to be deacons; but immediately after these signs of reanimation they were called to suffer a double bereavement, for on May 12th, 1670, they say, "Mr. William Bridge our pastor died at London.‡ Mr. Job Tookie§ died there three months before."

\* Mr. Richard Laurence ejected from Trunch.

† John Albertson, admitted 1652; Bailiff in 1655; accepted the office of Ruling Elder November 27th, 1655, "and was ordained;" died October 28th, 1693, aged 71, and is buried in Yarmouth Church.

‡ Not March 12th as stated p. 110. There is a difficulty in ascertaining the exact date of his death. The *Noncon. Memorial* states that Mr. Tookie died November 20th, 1670. If Mr. Bridge died three months after him, this event must have happened in February or March, 1670-1; but this hardly agrees with the above record in the church book. In the latter years of his life he published "A Word to the Aged," and "Seasonable Truths in Evil Times," see Vols. III, and V. of his Works, London, 1845. In the latter work he warned, encouraged, comforted, and strengthened the sufferers for righteousness' sake, and especially "Mourners for the loss of solemn assemblies."

§ Mr. Job Tookie, of Emmanuel Coll., Camb., was born at St. Ives, Hunts, December 11th, 1616. His father, of the same name, was minister there, and was ejected for not read-

The arrangement above made with Mr. Sheldrick ripened into a still closer relationship. On the 13th June, 1671, at a meeting at Mr. Albertson's, it was "ordered that Mr. Sheldrick should have liberty to join with us, and that in order to office." He was accordingly admitted a member of the church on the 30th of August. In December, the elder and deacons were requested to speak with him in order to his taking the office of pastor; he accepted the invitation; and on the 24th January, 1671-2, the church met, "and with joint consent did renew or rather confirm their covenant, and also did ordain or set apart MR. WILLIAM SHELDRIK to the office of pastor over them."\* They had previously written "to some officers of other churches to assist them in the work," but no particulars of the service are given. Mr. Sheldrick had been minister at Reepham, and at the Restoration the sequestered minister, Mr. Gardener, resumed his position there; Mr. Sheldrick, finding no ministerial employment, entered into the wool and yarn trade, and was afterwards called to this church.†

When King Charles granted his Indulgence in 1672, the church re-established their regular meetings; ordered that they should break bread every second Lord's day of the month, and that September 8th they should begin; and that every Tuesday fourteen days the church should meet in private about church concerns; and in 1674, on September 8th, they sent Mr. John Bartlett‡ a call, "desiring him to preach in order to the settling him to the office of a teaching elder;" and at the same

ing the Book of Sports; he also was the son of a minister. Job Tookie, of Yarmouth, was first, chaplain to Lady Westmoreland, and afterwards minister of St. Martin's Vintry in London. Thence he went to St. Alban's, where he was preacher at the Abbey and gathered and settled a Congregational Church. Thence he came to Yarmouth. He continued here some time after his ejection and preached as he had opportunity. He was once imprisoned, but was bailed out the next day. At length he was excommunicated for absenting from the Established Church, and a writ *de excommunicato capiendo* was taken out against him, whereupon he went to London, in 1665, and lived in Bunhill-fields. He was meek in spirit, bold in heart, very diligent, and very holy. He died November 20th, 1670, aged 54. Greatly abridged from *Noncon. Memorial II.*, pp. 209, &c.

\* Early ordinations. See an article in *Christian Witness*, 1870, pp. 348-54.

† The latter part of the statement in *Noncon. Memorial II.*, 202, respecting the building of the meeting house for Mr. Sheldrick and also respecting the time of his death, is incorrect, as will appear from the above facts. Mr. Sheldrick was a man of much sagacity, "capable of managing the greatest business, or of being a considerable statesman."

‡ Mr. William Bartlet, of New Inn Hall, Oxford, was brother to Mr. John Bartlet, of Exeter. William was ejected from Biddeford. He was congregational in his judgment, but loved peace with his brethren, and it was he, and not John, who was invited to Yarmouth. See *Noncon. Memorial I.*, pp. 339 and 368.

time they directed that "a letter should be sent to the church at Biddeford to desire their willing dismissal of him to that end." In every case involving the removal of a minister, we find that this church in these early times was careful to consult with the other society which would be affected by the transfer, and to recognize the right of that society to be considered in the change. It does not appear that Mr. Bartlett came; probably because the church at Biddeford was not willing.

An entry in the year 1676\* is at first sight obscure, but when understood is full of interest.

"September 20. Agreed at a church meeting at Mr. Albertson's—

- i. That at what church meeting convicted, what should be paid for the house and minister should be allowed by the church and friends.
- ii. Whatsoever charge should be spent for the benefit of the church should be allowed by the church and friends.
- iii. That whatever fine should be on any poor indeed should be allowed."

This resolution evidently refers to the working of the Conventicle Act: if a meeting was surprised by the officers of the law, a fine was imposed on the master of the house, and on the officiating minister; and the church resolves always to pay these fines out of their common fund. They would not be deterred from meeting by the fear of the infliction,—they would meet and risk the consequences; and what personal fines were imposed on those who were convicted of being present at the meetings, they would each pay for themselves, except in the case of "the poor indeed," whose burden the church would take upon itself.

In January, 1678-9, the church sought the Lord about an assistant minister; and in the October following, Mr. Hannot was admitted to the church, and he in all probability discharged the duties of this office.

No very important notices are given during the remainder of the reign of Charles II., which came to a close February 6th, 1685; but during the short and inglorious career of his successor several interesting particulars are preserved. Some time during this period Mr. Sheldrick must have died.

\* See p. 179.



"1687, March 30th. Ordered by the church that the meeting house should be made clean, which was accordingly done by many of our maid-servants freely on the 30th and 31st March, and 1st and 2nd April; also that 'shutters for the upper windows' should be supplied."

Four days' cleaning by a bevy of willing serving maids in those days implies a work of no small magnitude, and this was neither more nor less than the thorough cleansing, not of an old and neglected building, but of the new meeting house which had been just erected on the west side of Gaol, or Middlegate Street.

"On the 10th April," the chapel was opened—being the Lord's day—"Mr. James Hannot preached both parts of the day, and there was a great auditory. We then were permitted [to meet] by the King [James II.] by a declaration from him dated April 4th, 1687."\*

The church had already given Mr. Hannot a call to the pastorate; hitherto he had declined to accept it; but now on the 20th May, they agreed "to renew their call again to MR. JAMES HANNOT to be a pastor" to them, and if he should still refuse it, they desired him and Mr. Albertson to go to London to enquire for one there; and on the same day "an address to his Majesty was read, which has been already referred to.†

On the 1st of August following, Mr. Hannot still refusing to accept the pastorate, Mr. James Frazer, a Scotchman, came down with his wife, and was requested to stay through the winter as an assistant to Mr. Hannot; but he, being "of Presbyterian principles, supposed that the church would not choose him as a pastor, and desired them to consider well of the matter; as to staying or going he was willing." They left him to decide whether he should go or stay, and informed him that "they thought they should not choose him for a pastor, which he took very well, and replied that he hoped that there was nothing they differed in but in his and our principles of church discipline, &c." He was assured that this only was the cause. He determined to leave, and on the 28th September "had satisfaction given him by the deacons," and on the 3rd October "he and his wife went away by coach towards London."

Negotiations were then entered into with "Mr. Laurence, at

\* See also Macaulay's History of England, Vol. II., 218—20.

† Page 173.

Stepney, London, to come and take the office of a pastor" here, but they failed. However, on the 31st March, 1688, Mr. King came from London to assist Mr. Hannot in the ministry, and under these circumstances,

"On the 26th of April, at the public meeting place, Mr. Hannot was pleased to declare that he did accept of the church's call to the pastoral office, and had the unanimous consent of the church herein. Blessed be God for this mercy! And the same day the church called *Mr. King* to assist Mr. Hannot, and he accepted the call."

On the 10th May, at a church meeting, where only the men were present, arrangements were made "for the setting apart of Mr. Hannot on the 5th June following;" and it was agreed that Mr. Finch of Norwich, and Mr. Ottee of Beccles, should be consulted with, about having some pastors of the Presbyterian persuasion present at the same time." It was also a serious question with them whether the service should be "in the public meeting house or in some private house," as such an act publicly performed might give offence, and they might incur danger; they resolved however "to meet in the meeting house," and as the ordination was one of the earliest of which we have a particular description, we give the account of it in full.

"June 12th, 1688. Tuesday. At the church meeting, with many other friends, our Elder, Mr. John Albertson, stood up and declared the cause of our meeting, which was to set Mr. James Hannot in the pastoral office. He then desired Mr. Finch, who was pastor of the church at Norwich, to carry on the work, and then Mr. Finch went to prayer. After prayer, he desired the church would declare their unanimous consent, which they did by holding up their hands; he then desired Mr. Hannot to declare his acceptance, which he did in a few words. And then he, [i.e. Mr. Hannot,] spake at large out of that place, *John* xvii. 18, 'As thou hast sent me into the world, so have I also sent them into the world.' Then Mr. Finch again confirmed Mr. Hannot's discourse by speaking from that text *Acts* iv. 23; and after this he prayed again, and he with Mr. Bidbank, Mr. Say, and Mr. Albertson, laid their hands on Mr. Hannot's head. After this, Mr. Finch went up into the pulpit and prayed, and preached out of those words, *Jer.* iii. 15, 'Yea, and I will give you pastors according to my heart, which shall feed you with knowledge and understanding;' and then concluded with prayer. After this, Mr. Bidbank of Denton prayed; then Mr. Say, who was pastor of the church at Guestwick, prayed; then Mr. Lucas, of Norwich, prayed; then Mr. Hannot made a short speech and prayed; and then [the assembly] sang the 23rd Psalm; and

[Mr. Hannot] dismissed the congregation with a blessing. Thus was the day spent."

This ordination, it will be seen, took place shortly before the Revolution.

Mr. Hannot had been a member of this church and an assistant minister more than eight years before he was ordained to the pastoral office. He "had been educated at an academy at Newington Green, under the care of that polite and profound scholar, the Reverend Charles Morton, where he had great advantages for learning, and very agreeable society. Among his schoolfellows were Mr. Timothy Cruso, Nathaniel Taylor, Mr. Owen, Samuel Wesley, and Daniel Defoe."\*

The following quotation informs us that he found the duties of his pastorate too great for his strength.

March 19th, 1689—90. "Our pastor, Mr. James Hannot, desired the church would think of choosing a teacher, forasmuch as himself is weak and infirm."

There were at this time two "young men daily preaching among us, Mr. John King and Mr. Samuel Wright; but they were not named by him to be chosen, so the church was left to consider of it."

May 8th, 1690. "The brethren met at Mr. Albertson's; some were for Mr. King, and some for Mr. Wright, and some for neither of them; and nothing was concluded on."

"In July, Mr. King was discharged from preaching among us by consent of the brethren," and shortly after "Mr. Samuel Wright was desired to assist among us till God should direct him and the church further in this matter," as they were still undecided on the question in hand, and they say "the inquiring after a teacher is before us."

Mr. Hannot suggests, on the 23rd October, that "if Mr. Milway, pastor of the church of Bury, should be freely discharged from the church there, whether or no we might not call him to be a teacher with us here in Yarmouth, but the brethren did not come to any conclusion about it."

On the 8th of October in the following year, 1691, the officers were directed to make enquiries about Dr. Singleton.† They met him, and gave him a call, and he promised to come to Yarmouth; but there is no record of his having done so. It appears

\* *Defoe's Life and Times*, Vol. I., pp. 21-3, as quoted in *Stoughton's Spiritual Heroes*, p. 383.

† Dr. John Singleton ejected from Oxford University, afterwards studied medicine in Holland, Licensed in 1672 to preach in the house of Mr. Thomas Cowdrey, in Queenhithe, London. An account of him is given in *Noncon. Memorial I.*, p. 170. He was, after the revolution, minister successively at Stretton near Coventry, at Coventry, and in London.

that no further steps were taken in the matter of providing a teacher, and Mr. Wright still continued to assist.

Shortly before this, July 22nd, 1691, three brethren were appointed to assist the deacons in regulating the seats in the meeting house for men and women: the practice then prevailing, as in many places still, of separating the sexes at public worship, especially in that part of the congregation which had not family seats.\*

During the period of persecution, when the churches had to worship by stealth, and to meet in secret, it would have been impolitic for them to sing, and some even might have prejudices against the exercise. This church had not an objection to the service of song, for we find they sang a psalm at Mr. Hannot's ordination, but hitherto it had not formed a part of their ordinary public worship. We find, however, that May 17th, 1693, "It was agreed to sing a psalm or an hymn after sermon, but which was not fully concluded."

In 1693-4, (February 7th) Mr. Hannot also desired so far to depart from the practice of the church as to "baptize children whose parents were not of the church, if their conversations were such as did become the gospel, although they were not joined to any church." "Little was replied to it, and he was left to his liberty; and after this he did baptize several children at their particular houses."

Another instance is given of the practice of this church in the appointment of Deacons.

On September 9th, 1696, "The church met at two o'clock in the afternoon, and after some time spent in prayer by Mr. Hannot and Mr. Wright, the church unanimously renewed their call [of two brethren], and they declared their acceptance [of the office]. Then Mr. Hannot spake from 1 *Tim.* iii. 10, after which he invested them, by the laying on of hands, and then exhorted them and the church to their respective duties; and concluded the meeting with prayer."

Mr. Hannot had been pastor here twenty-one years, and then on April 24th, 1700,

"A letter was read from the church at Stepney, inviting him to London

\* The writer remembers the arrangements of the old meeting at Bradfield, where the occupants of the men's gallery, and those of the women's gallery, sat *vis a vis* at opposite ends of the old building.

to preach three or four sermons, in order to be called by that church to leave us and seat among them; which this church opposed and denied with full consent, by standing up and speaking to our reverend pastor in a mild, respective [respectful] and positive way and manner.

"On the 8th May, our reverend pastor read a letter to the church from eighteen brethren in the name of the church of Stepney, desiring we might consent that our pastor, Mr. Hannot, might go to London to preach some sermons among them in order to be called to office there; which this church unanimously opposed.

"Our pastor then desired this church to consent to his going to London, so as that he might discourse that people in order to settle them in peace, promising he would not do anything further than he should see his way clear, and the will of God with the consent of this church." But they, naturally fearing the result, "still denied his going to London at this time for several weighty reasons," and the design was laid aside.

Indisposed as the church was to lose their pastor, the day was not far distant when he must die.

"On May 14th, 1704, being Lord's day, Mr. Hannot, our reverend pastor, was taken very ill in the meeting about eleven o'clock; he was blooded in the vestry, and afterwards carried home in a cart; he continued till the 7th of June, then departed this life about six in the evening, and was buried on the 10th. His funeral sermon was preached next day by Mr. Wright from 2 *Peter* i. 13, 14. The Lord help, preserve, and bless his poor flock now in sorrow and distress!"

He was buried in Yarmouth church, where there is a monument to himself and several members of his family.\*

Mr. Samuel Say† was then in the town, and it was resolved (July 6th) "that he should remain on the spot till the church's further orders, if not to his prejudice; that our ministers should read and expound for half an hour every Lord's day, and that they should seek a third person," i.e. as their minister. They invited Mr. Goodchild‡ in order to office, but "he was neither fit

\* James, the son of James Hannot, died the 5th October, 1754, aged 65 years. M.S. Here lyeth the body of Mary, late wife of James Hannot, who departed this life Jvne the thirteenth, anno dom. 1696, ætat. xxxvii: waiting for the resvrrrection of the jvst. Also the body of the above-mentioned Mr. James Hannot, who departed this life ye 7 day of Jvne, 1704, aged 50 years. Also ye body of Ann, ye loving wife of Cha. Lovell, daughter of ye above said Mr. James Hannot, who departed this life ye 27 of April, 1706, aged 21 years. And Sarah, his daughter, wife of Mr. Isaac Spilman, obiit. 12 September, 1742, ætat. 50 years.

† Samuel Say, afterwards of Lowestoft, Ipswich, and Westminster, son of Giles Say, of Guestwick.

‡ Mr. Goodchild. The Ipswich church book informs us that "the Rev. Mr. John Goodchild, Mrs. Clark. Mrs. Cole and Mrs. Boyden, his sisters, and his wife, sit down with and are under the pastoral care of" Mr. Glandie'd in 1704. He died before March, 1711, as his widow was then admitted to the church at Ipswich.

nor willing for this people ;” and on September 18th, they sent letters to the famous “Thomas Bradbury in order to co-partner with Mr. Wright in the pastoral office in this church.”

This application seems to have troubled the Stepney brethren, as their application to Mr. Hannot had previously disturbed the Yarmouth friends, and in deference to their representations, the Yarmouth brethren “fully agreed to desist from any further proceedings in that matter, only they resolved that the letter from the elders [of Stepney] should be answered in our defence.” Mr. Bradbury in the end declined the invitation, and the church then applied to the Rev. Mr. Hunt to come, that they “might taste of his gifts.” He came, but was not invited to remain. The church then (February 7th, 1704-5,) chose six persons “as a committee for the whole, to prepare business for the church, in writing to and fro for intelligence about a pastor.”

Owing to unhappy differences in the church at Newcastle, it was thought that the minister there, Mr. Bennett, might come to Yarmouth, and the committee was directed to send a letter to him, informing him “of our freedom to accept him if he were free and clear from his people ; and if he found his way clear, to come amongst us in God’s name.”

“A letter from him in reply was read to the church, May 2nd, 1705, advising that he could not come from thence, ‘it being the opinion of our council of ministers that it was his duty to remain there, lest by his going from thence he might make their condition worse than at the present.’”

In June the church sent to London, in vain, to endeavour to find a suitable pastor. At length, on November 7th, they opened communications with Mr. Birch, a minister in Lancashire, and on the 24th June, 1706, they sent a letter to him, inviting him “for the sole pastoral office if he thought good to come to us.” Mr. Birch’s church sent “a full denial to us about their reverend pastor ; they, finding what we had done to be to their great sorrow, did most christian like desire us to forbear any further procedure in this matter.” This church replied to the letter “with all tenderness, love, and charity, endeavouring by all possible arguments to prevail with them to give up their reverend pastor to us here.” Private information was given to the church

at Yarmouth that Mr. Birch was willing to give them a meeting ; he came and preached, and as the result, on September 12th, the church "renewed the call to Mr. Birch to the pastoral office." They handsomely defrayed the expences of himself and a companion who came with him, and gave them a present besides. After he had left the town, "to our great joy he resolved to come ; and a house was provided for him near the chapel." They waited for him six months, and on the 30th April, 1707, they "sent from Yarmouth a coach and six horses, for Nottingham, to meet Mr. Birch and family, who arrived here May 8th, in good health. Thanks be to God !"

Next day they had "some conference with him in the vestry about the affairs of the church, and the order of things" in it ; and on the 29th May, at a meeting at Mr. Cooper's with all the church, Mr. Birch's dismissal from his church was read to [our] content. Mr. Wright having been deputed as speaker for this day's work, he took on Mr. Birch as a brother of this church [i.e. received him into the church] ; we then renewed our call to him to the pastoral office, which, after some words of advice, he accepted freely." Then it was agreed for his settlement on the 25th of June, and the deacons were directed to send for the elders of other churches.

Not satisfied with what they had done in this matter, on the 18th June,

"We, the brethren, renewed our call again in writing, subscribing to it ; the sisters consenting with silence as was desired." "We presented this our call to the Rev. MR. ELIEZER BIRCH to the full pastoral office and oversight of this church, under God, we promising to submit to his care and government in the Lord : [the business] ended with his kind acceptance with affectionate words, and the blessing."

June 25th. The services connected with his settlement were as follows :—

"After some time spent in the vestry with the elders and messengers, Mr. Wright went into the pulpit and prayed ; then he opened the meeting with words concerning Mr. Birch, a brother with us called to the pastoral office ; the call was read and owned by our holding up our hands ; then applied the same to Mr. Birch [i.e. he was asked if he accepted it]. He then entered the pulpit with words suitable to the occasion, . . . and so accepted the call in the name of God, promising to spend his time and



strength for God and this church ; and then we sung an hymn ; and then Mr. Green, elder of the church at Tunstead, entered the pulpit and preached from these words, 1 *Peter* v. 2, 'Feed the flock of Christ which is among you ;' then Mr. Nokes\* entered into the pulpit and prayed, and after him Mr. Mills ; then we sung part of 132 psalm, the 13th verse to the end ; then Mr. Birch prayed and dismissed the people with a blessing." Twelve ministers were present on the occasion.

In the August following, some modification of the custom of requiring verbal statements of experience before admission into the church was agreed to, and it was decided that "if any be free to declare their experience in words or in writing, it should be thankfully accepted : if any shall declare themselves to our reverend pastor, he giving an account to the church and they assenting, [this] shall be full satisfaction to the church."†

On June 1st, 1709, "Rev. Samuel Wright was dismissed from this church to that at Wrentham," after he had been assistant here more than nineteen years ; and on the 12th October following, "Reverend Mr. Daniel Smith was admitted by his dismissal from another church." This change was the occasion of great trouble ; Mr. Birch and Mr. Smith did not long agree, and Mr. Birch resolved that if Mr. Smith were not removed he must leave. He insisted upon this, but the church thought it "was beyond their power, and would greatly endanger the peace of the church ; so we were forced to deny his request, endeavouring to make him sensible of our danger of separation, and to persuade him to stay with us in love." Various attempts for a reconciliation were made, but with no effect, and then the church resolved that if Mr. Birch removed, Mr. Smith also must go,—“the better to unite us in love,” and that we might “agree together as one people, and provide for ourselves in the name of God.” On the 31st August, 1710, Mr. Birch had his dismissal

\* Mr. Nokes. See Beccles.

† In November, 1812, during Mr. Walford's ministry, it is stated that "an alteration was resolved upon in the plan of admission of members ; that now to be pursued in ordinary cases is, that upon an application for membership, the minister will converse with the applicant ; if the minister is satisfied with the applicant's knowledge and disposition, he will propose him at a meeting of the church ; at a subsequent meeting he will be again proposed, and admitted or rejected by a vote of the church. This plan is not intended to set aside the giving an account of christian experience, in writing or otherwise, in cases where such mode may seem desirable, nor to prevent any members from making any inquiries they may think fit. Its sole object is to remove the objection that we exercise an inquisitorial authority over christians, to which, by the laws of the great head of the church, we have no claim."



given to him when he returned to Lancashire, and some of his descendants became eminent manufacturers in Manchester. In September Mr. Smith's connexion with them ceased, and it is said that he died of a broken heart upon his journey homeward.\*

Under these circumstances they agreed to hold a fast day on the 26th October, "to keep that day with several elders of other churches to seek the Lord for this people;" and they sent letters to Mr. Mills, Mr. Hurron, Mr. Ward, and Mr. Beart, desiring their company on the occasion; and the church further agreed to appoint a committee "to manage all affairs about a pastor, and to advise the church in all their proceedings."

On January 10th, 1710-1, the attention of the church was directed to the REV. JOHN BROOK, a minister in Yorkshire, who paid them a visit, as the result of which, on the 21st March, they gave him this call.

"We, the members of the Church in Great Yarmouth, in a church meeting this day, do in the presence of God give a call to the pastoral office to our beloved brother, Mr. John Brook, to have the oversight of this church, and to whose oversight we promise to submit ourselves in the Lord."

"To which call we the brethren do subscribe our names, and the sisters signify their concurrence by silence."

"On the 6th of June, 1711, the coach went away for Mr. Brook and his family, and on the 14th they arrived safely at Mr. Cooper's house. Thanks be to God!"

"On the 22nd of August, a fast was carried on, in order for our humiliation and preparation for our settlement, from ten till four, by the Rev. Mr. Brook, Mr. Tookie, and the four deacons."

Here first we have mention of Mr. Tookie's name.

On the 5th of September, the Rev. Mr. John Brook was admitted by recommendation, and the 3rd October was appointed for his settlement, and the deacons sent to the elders of seven other churches "to come and behold their order in the gospel."

On the day appointed he "was settled in the pastoral office and charge over this church of Christ in Yarmouth with great solemnity." Shortly after which the church "proceeded to the renewing of their covenant with God and one with another," which covenant they ordered "to be transcribed for time to come." And on the 14th November following, "*Reverend Mr. Tookie* was unanimously called to assist our reverend

\* Records of "Old Meeting," Yarmouth.

pastor in the vineyard work amongst us, which he freely accepted, desiring our constant prayers."

A break here occurs in the continuity of the record. There is no entry respecting the removal of Mr. Brook, nor of Mr. Tookie's death, nor of Mr. Goodwin's call, nor of his departure from the town; but from other sources we learn that Mr. Brook removed, in 1719, to Norwich, and afterwards to York, where he died;\* and in the same year MR. PETER GOODWIN, from Romford, accepted the pastoral office.†

Mr. Tookie died July 6th, 1724, at the age of 44.‡ He was the son of Mr. Job Tookie, teacher of this church in the time of Mr. Bridge. *Mr. Oasland* succeeded Mr. Tookie as assistant; but he, being of a weakly and sick constitution, lived but a few years, and died of consumption. He was succeeded by Mr. Richard Frost,§ who was born at Norwich, studied at Leyden, and was left here by Mr. Goodwin.

On Mr. Goodwin's removal to London in 1730,|| the REV. RALPH MILLNER was recommended to the church, and they invited him; but shortly after he had accepted the call, it was found that his doctrinal views were so much out of harmony with

\* Evans' List.

† Id.

‡ "The remains of the Reverend Mr. Thomas Tookie, who died July 6th, 1724, aged 44 years.—*Monument in Yarmouth Church.*"

§ The Rev. Richard Frost of Yarmouth, was grandfather of the late Rev. Richard Frost of Dunmow, in Essex. He was born September the 10th, 1700, at Norwich where his father, Mr. Richard Frost, was a respectable manufacturer. Educated under the Rev. Mr. Pate, master of the Free School in Norwich. In the latter part of the reign of Queen Anne, which was very unfavourable to religious liberty, he applied himself to trade; but on the accession of George I. he joyfully resolved to pursue his studies for the ministry. He spent three years with Dr. Ridgley of London; thence he went to Utrecht and Leyden, whence he returned in 1726, and preached for some time at Bradfield; and about the year 1729 or 1730 was called to Yarmouth. He was twice married. His first wife was Miss Rebekah Martyn, the daughter of Richard Martyn, Esq., merchant; by whom he had three children, Robert Martyn, Richard and Rebekah. Mrs. Frost died at Yarmouth September 22nd, 1739, in the 37th year of her age. After living a widower about four years, he married Miss Mary Marsh, a niece of Justice Marsh of Norwich. By his intense application he brought upon himself such an universal relaxation of the nerves, and such a consequent dejection of mind, that he was not only incapable of farther public service, but even of enjoying the society of his friends. For nearly twenty years previous to his death he remained in this distressing state, and died January 3rd, 1778. His successor, the Rev. Thos. Howe, preached a funeral sermon for him from *Ps. xcvi. 2*, "Clouds and darkness are round about him, &c." From this sermon these facts are principally gathered. The church contributed £30 annually for his support. He resigned his pastorate shortly after his seizure. He was particularly intimate with Dr. Doddridge, and published a sermon on his death, entitled "The Stars in Christ's right hand." He published also "The Seaman's Manual, or Prayers adapted to a Seafaring Life;" and a discourse at the ordination of the Rev. Abraham Tozer at Norwich. See *Congregational Mag.*, 1821, p. 697; and 1825, pp. 505-9.

|| Mr. Goodwin took the pastorate of the church then meeting in Rope-maker's Alley, London.

those of the majority of the church that they could not continue to hear him, and a separation was speedily effected. An arrangement was made by which the minority of the church but the majority of the congregation retained possession of the old building, in which Mr. Millner continued to preach. The rest gave MR. RICHARD FROST an invitation to be their pastor on the 9th May, 1732, which he accepted, and was set apart to the office at the Filby meeting house on the 27th July following. The Rev. Mr. Ford opened the proceedings, stating the occasion of the meeting, and offering prayer. Mr. Scott preached the sermon; Mr. Steward gave the charge; Mr. Hebden and Mr. Saunders joined in prayer for a blessing upon the occasion; and Mr. Frost concluded.

Whilst the new chapel in Middlegate Street was being built, Mr. Luson\* obtained a licence for worship to be performed in his house, and there the Lord's Supper was administered "to the great comfort of the church." Mr. Frost continued his ministry here for twenty-eight years, and then, whilst staying at Justice Marsh's house in Norwich, he was taken ill on March 2nd, 1758, his malady being a distraction, in consequence of which he, some time after, resigned his office.

His successor was MR. RICHARD AMNER, who was ordained pastor to this church July 21st, 1762. He was an Arian in sentiment, which the church did not discover till he had been with them some time. This was the cause of his removal, and he preached his last sermon March 25th, 1764. The church then sent "a unanimous invitation to REV. SAMUEL ANDREWS, at Dr. Conder's, Mile End; but disagreeing with the church about the administration of baptism, and shewing other symptoms of a want of harmony with the people, they determined to part, April 9th, 1767."

In the following month the church invited the REV. THOMAS

\* Hewling Luson of Gunton Hall, and his brother Robert who lived at Yarmouth, were the sons of Elizabeth Luson, whose maiden name was Hewling. Her sister Hannah married Major Henry Cromwell, son of Henry, the second son of the Protector. Her two brothers, Benjamin and William Hewling, were executed in 1685 for participating in Monmouth's rebellion. An affecting account of their execution is given in *Macaulay I.*, 649-50. Their mother was daughter of William Kiffin, the noted Baptist minister. Robert Luson left three daughters, Maria, married George Nicholls, Esq., of Connington, Cambs.; Hephzibah, married Nathaniel Rix, Esq., of Blundeston; Elizabeth, married Cammant Money, Esq., of Somerleyton.—*Palmer's Manship II.*, p. 218.

HOWE, the pastor of the church at Walpole, and he accepted their call.

"August 27th was the day set apart for the renewing of our call and his acceptance, which was done in a solemn manner. The Rev. Mr. Palmer, of Woodbridge, began with prayer, and required the renewal of the call; the Rev. Mr. Edwards, of Ipswich, prayed; the Rev. Dr. Wood preached from 2 *Tim.* iv. 2, 'Preach the word;' the Rev. Mr. Harmer prayed, and the Rev. Mr. Towle, of London, concluded. All was conducted with great seriousness and solemnity, love and harmony."

There are no entries in the church book for thirty years, 1768—1798. The Rev. W. Walford, some time afterwards, inserted this note.

"Mr. Howe\* was succeeded by *Mr. Mc Neely*,† in whose time a separation took place, not from difference in religious sentiment, but from the prevalence of dispositions contrary to the gospel of Christ, which gave birth to the church which met for a time at a house in the market place."‡

MR. PHENE was the next minister. He thought proper to relinquish the ministerial office, and was succeeded by *Mr. Nash*, who was never ordained to the pastoral office, his health not permitting him to continue in Yarmouth.

The REV. WILLIAM WALFORD having received an unanimous invitation from the church and congregation, after having

\* Mr. Howe published a volume entitled "Episcopacy" in 1765, a Farewell Address to the church at Walpole in 1767, and two sermons on the death of John Eldridge and Mrs. Persis Eldridge at Yarmouth in 1770 and 1773. Respecting Mr. Eldridge, Dr. Doddridge, in a letter to Rev. Richard Frost of Yarmouth, says, "My hearty service to that good Nathaniel, Mr. Eldridge, and all other Yarmouth friends."—*Congregational Mag.*, 1821, p. 699.

† Mr. Mc Neely published a sermon in September, 1790, on "The Ocean: Displays of the Divine Perfections in it, and the Moral Instructions to be derived from it;" in the advertisement to which he says, "He has been accustomed to deliver an Annual Discourse on the commencement of the Herring-fishery, in which his flock and neighbours are very considerably engaged." He published Proposals for printing two volumes of Sermons on Practical Subjects, but it is not known that they appeared. It is noticeable that he printed his name on the above sermon as simply Samuel Neely.

‡ The Watisfield Church Book relates that the Rev. T. Harmer, "the week preceding his death [Nov., 1788,] made a visit to the Independent Church at Yarmouth to accommodate some matters which have since been the occasion of a division and separation in that religious society," when he preached from 2 *Cor.* xiii. 11, "Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." Mr. Walford, in his "Autobiography," says that during his ministry this congregation was united with his own. "This congregation which spontaneously joined us had, some years before I came to Yarmouth, separated itself from that to which they now voluntarily returned, in consequence of an unhappy contention, which thus issued in a measure that cannot be sufficiently deprecated whenever it takes place. The separatists procured a distinct building for worship, and two or three ministers had successively been chosen to the pastoral office over them; with the last of which so much dissatisfaction was felt, as to occasion his removal; and the union of the two congregations was very amicably and agreeably effected." One of these ministers, the Rev. John Barton, formerly of Newmarket, was set apart November 19th, 1799.—*Evan. Mag.*, 1800, p. 84.

preached amongst them nearly six months, was ordained to the pastoral office June 19th, 1800. Mr. Newton, of Norwich, gave the charge from *1 Tim.* iii. 1; Mr. Ray, of Sudbury, preached to the people from *Heb.* xiii. 22; Mr. Carter, of Mattishall, delivered the introductory discourse; Mr. Johns, of Bury, engaged in the ordination prayer, and Mr. Gardiner, of Southwold, in the general prayer.

There were but thirty-four members when Mr. Walford was ordained. During his pastorate, Sarah Martin\* was admitted to the church. Mr. Walford resigned in 1813, and in November of that year the church applied to the REV. ALEXANDER CREAK, pastor of the Independent Church at Burnham Westgate, who came to Yarmouth, and subsequently received an unanimous invitation to take upon him the pastoral office, which he accepted February 5th, 1814†

These transactions were recognized April 20th following, when the Revs. Messrs. Ritchie of Wrentham, Shufflebottom of Bungay, and Crisp of Lowestoft, prayed. The Rev. J. Carter, of Mattishall, preached on "The dominion of Jesus Christ in his church, and on the qualifications of church members," from *Eph.* i. 23; and the Rev. I. Sloper, of Beccles, addressed the members on their duties from *1 Thes.* ii. 19, 20.

\* Sarah Martin, admitted in September, 1811, born at Caister, was a sempstress, devout, sensible, full of tenderness, yet essentially practical. From her nineteenth year she devoted her only day of rest, the Sabbath, to the task of teaching in a Sunday School; she likewise visited the inmates of the workhouse, and read the scriptures to the aged and the sick. But the gaol was the scene of her greatest labours: in 1819, not without difficulty, she obtained admission into it, and soon acquired an extraordinary influence over the minds of the prisoners. She then gave up one day in the week to instruct them in reading and writing. At length she attended the prison daily, and kept an exact record of her proceedings, and their results, in a book which is now preserved in the Public Library of the town. As there was no chaplain she read and preached to the inmates herself, and devised means for procuring them employment. She continued in this good work till the end of her days. She died in 1843, in the 58th year of her age. She is buried in Caister churchyard. A handsome window of stained glass, costing upwards of £100, raised by subscription, has been placed in the west window of the north aisle of St. Nicholas' Church.—*Palmer's Manship* l. 255, 6.

A brief sketch of the life of this remarkable woman, with extracts from the parliamentary reports on prisons, was published in Yarmouth in 1844; and an interesting resumé of it is found in the *The Edinburgh Review*, April, 1847.

† Mr. Walford says, "My resignation of my pastoral charge was from causes entirely personal." [The development of that severe mental disease which to so great an extent clouded his life.] And speaking of his successor he says: "My friend was a few years younger than myself; he had been a student at Homerton, and was now the minister of the Congregational Church at Burnham in Norfolk. . . . Before I left Yarmouth I had the satisfaction of witnessing him settled as my successor. He discharged the duties of the office for about thirty years with acceptance and usefulness, but was then finally rendered incapable of continuing his ministry by a disease, which brought on an incurable debility of both mind and body, and in the course of a few years put an end to his life."—*Autobiography*.

In consequence of an apoplectic seizure, Mr. Creak resigned his charge August 16th, 1842; and, after having been laid aside from all active service for nearly six years, he died in September, 1848. The Rev. J. Alexander, of Norwich, preached his funeral sermon in the evening of the day of his funeral, September 12th.\*

On December 13th, 1842, MR. JAS. STUART RUSSELL, M.A., from Cheshunt College, was introduced to the church, and ultimately accepted the pastorate on the 18th of May, 1843. He was ordained October 9th, when there was held a prayer meeting in the morning at seven o'clock. The public services commenced at half-past ten o'clock. The Rev. A. Reed, of Norwich, read and prayed; the Rev. W. Brock (Norwich, Baptist,) gave an address on "The opinions of Nonconformists respecting the National Establishment;" the Rev. J. Alexander, of Norwich, asked the questions and offered the ordination prayer, with laying on of hands; the Rev. Dr. Leifchild, of London, delivered the charge from *Mal.* ii. 6, 7; and the Rev. James Davis, of Denton, concluded with prayer and benediction.

In the evening the Rev. James Browne, of North Walsham, read and prayed; the Rev. Samuel Thodey, of Cambridge, preached from *Rev.* ii. 23, 9; and the Rev. J. S. Russell concluded with prayer.

In 1853, there was a consultation respecting the formation of a second congregation, the members of both to constitute one and the same undivided church.

The REV. STEPHEN ST. N. DOBSON, from York, was invited May 17th, 1855, to be co-pastor with Mr. Russell; and on the 28th June in that year, the New Chapel in King Street was opened.† Dr. Harris preached in the morning from 2 *Chron.* vi. 18; the Hon. and Rev. Baptist W. Noel in the evening, from *Acts* ii. 47.

Messrs. Russell and Dobson resigned in 1858; Mr. Russell removed to Tottenham; Mr. Dobson to Pendleton; when the REV. W. TRITTON, from Cambridge, accepted the pastorate, and the REV. W. GRIFFITHS, from Lancashire College, became his co-pastor in the following year.

A new chapel, on the site of that which was built in 1732

\* Obituary, Year Book, 1848.

† Year Book, 1856, 255.

in Middlegate Street, was opened July 12th, 1870, by the Revs. J. C. Harrison of London, and Dr. Mellor of Halifax.\*

### YARMOUTH OLD MEETING.

When the separation was effected in 1732, the REV. RALPH MILLNER and his friends retained possession of the Old Meeting House. He was born at Ravenstondale in Westmoreland, in 1702, educated at Dr. Dixon's Academy in Lancashire, settled first at Wantage in Berkshire, whence he came to Yarmouth about Michaelmas, 1731. He died in July, 1761. His first assistant was Mr. Robert Emms, who came in 1735, and continued in office till 1749.

The REV. JOHN WHITESIDE, born at Lancaster, educated at Rotherham's Academy at Kendal, first preached five years at Great Sackeld in Cumberland, then came to Yarmouth as assistant to Mr. Millner in May, 1743, and was chosen pastor on Mr. Millner's death. He continued in this office till his death, in 1784.

*Mr. George Walker*, born at Newcastle, educated at Kendal and Glasgow, preached some years at Durham, settled at Yarmouth as assistant to Mr. Whiteside early in 1762. He removed at Midsummer, 1772, to be Tutor at Warrington, whence he removed to Nottingham.

*Mr. John Matthews Beynon*, born in Glamorganshire, educated at Carmarthen and Warrington, preached some time at Knowsley in Lancashire, whence he came to assist Mr. Whiteside at Midsummer, 1772.

The REV. GEORGE CADOGAN MORGAN came in 1785, and removed to Norwich in 1787. His successor was the REV. MICHAEL MAURICE, who came in 1787, and removed to the neighbourhood of Lowestoft in 1792. He was succeeded by the REV. THOS. MARTIN, who resigned in 1797, and wrote a letter on the occasion, which was published.

Succeeding ministers have been the Revs. R. M. Beynon, Henry Bowles, Henry Squire, Samuel Robinson, P. H. M. Scott, Richard Shelley, and Arthur Peaton the present minister.

\* See Year Book, 1871, p. 415.



## NORWICH.

The Churches at Yarmouth and Norwich have a common history from the period of the return of the exiles from Rotterdam, till June 10th, 1644,\* when those of the brethren who resided in Norwich, with the advice of "Mr. John Phillip,† of Wrentham, a Godly minister," and the full approbation and consent of those who lived in Yarmouth, were constituted a distinct Congregational Church. The permission to incorporate was as follows :

"Whereas severall brethren of our Church in Yarmouth, whose names are underwritten, have desired dismissions that they may incorporate into a church at Norwich. These are to certify whome it concerneth, That at a Church Meeting, there is graunted liberty and leave unto them to joyne together in a body in Church fellowship, trusting upon their faithfulness that they will joyne and walke according to that order which Jesus Christ hath left to be observed and holden forth in his churches, wherein likewise they have walked in their fellowship with us ; commending them to the sweete guidance of the Spirit of Christ, with our earnest prayers and desires to the God of all grace, trueth, and peace.

*May 29th, 1644.*

*(Signed)* JOHN OXENBRIDGE, &c.

JOHN LEVERINGTON.	DANIEL BRADFORD.	DANIEL WESTALL.
JOHN BALDERSTON.	SAMUEL CLARKE.	HENRY CLARKE.
JAMES GOODINGE.	THOMAS THURSTON.	JOHN EYRE."‡

On the occasion of their contemplated "inchurching" on the day above named, they "gave notice thereof to Mr. John Phillip, of Wrentham, and to Mr. Oxenbridge, and the rest of the church at Yarmouth, whose advice and assistance was also much desired. Mr. Phillip declared, under his hand, his assent with them, and also his willingness to assist by his personal presence, but only he was detained through infirmity of body."

Then : "Being met upon the day appointed, in the presence of Mr. Oxenbridge, with divers of the Church at Yarmouth, and also divers other godly friends in Norwich, they spent the former part of the day in prayer, and

\* The excesses of the populace of which Bishop Hall complained, and justly, in his "Hard Measure," took place before the Congregational Church was formed in the city. The Independents therefore are not to be charged with them. See page 120.

† The only Congregational minister then in this district, except Messrs. Bridge and Oxenbridge.

‡ The Yarmouth Church Book says, these were "Dismissed to set upon ye work of building a Church in Norwich." On the 18th of June following, thirteen female members of the Yarmouth Church, the wives, &c., of those who had been dismissed to form the church at Norwich, were "dismissed unto ye Church in Norwich."



then one, in the name of the rest, made a profession of faith, whereunto all the rest gave their assent. Then one of them read the covenant, to which they all subscribed their names."

The covenant was almost identical with that entered into by the united church.\*

For some time after they had organized as a church† they were without officers, and the first step they took to provide them was to choose deacons; but being in doubt as to the propriety of this course they wrote to the church at Yarmouth, September 7th, 1645, to ask "Whether they might choose a deacon before any other officer or no? To which the church gave an affirmative answer, and appointed Mr. Cocke to draw up ye reasons thereof to be conveyed to them."

MR. TIMOTHY ARMITAGE was chosen to the pastoral office July 26th, 1647. Of his antecedents we only know that he had been appointed Wednesday Lecturer at St. Michael of Coslany about the beginning of November, 1643,‡ and that he continued to officiate there till 1648.

On the 14th September, 1647, a letter was read in the church at Yarmouth from that at Norwich to the following effect:—

"That whereas Mr. Armitage had, upon deliberation, accepted of the church's call to ye pastor's office, they desired advice concerning ye manner of ordination, how they should proceed in it, whether by imposition of hands or other ways.

"The question being great, our pastor at this time at London, ye present advise of ye church being required,—ye Lord Christ having given power to his church to give forth their thoughts in cases of like nature:—these things considered an answer was made to this purpose. That calling to mind the like case among us, concerning ye ordination of Deacons, whether or no imposition of hands were an ordinance to continue in the churches still? The church thus judged. That if laying on of hands was significative, as the ceremonies were, and for ye conferring of some im-

\* Page 111.

† This was not the first Congregational Church formed in Norwich. Hanbury, Vol. I., p. 164, mentions "Browne's book of the gathering and joining together of certain persons in Norfolk;" and Dr. Waddington mentions the fact that George Johnson, brother of Francis, published a rambling book, in which he said that "Bowman did not properly administer the fund left by Barrowe for the poor of the church, and the interests of the elder sister church at Norwich were overlooked." *Congregational History*, 1507-1700, p. 191. But this church must have been small and obscure, as no other records concerning it have come to light.

‡ 1644. "Mr. Thymothy Armitage preacher for his Wednesdaiy Lecture at St. Michael of Coslany for half a year ended at Maye day last, £6 13s. 4d." Similar annual entries occur till 1648.—*Corporation Records*.

mediate gift, it was not to be done. But if meerly demonstrative before ye church, noting ye man set apart for ye worke and office unto wch hee is set apart then it might well be done ; onely wth this caution [explanation] yt such as were against it would [might qu.] not be offended wth ye thing done."

And we may suppose that the ordination took place accordingly, care being taken to guard the ceremony from misconception.

Many of the citizens now united themselves with the church, and it greatly increased ;\* but its influence was not confined to the city alone ; Christians in some of the towns and villages in the district desired to establish Congregational Churches in them, and to this end sought the advice and assistance of the brethren at Yarmouth and Norwich. The records of both churches inform us of their readiness to render the aid desired ; and we find that, during the period between the first incorporation of this church and the Restoration, fifteen such churches were founded in the neighbourhood which had applied to Yarmouth and Norwich for direction. The particulars of these applications will appear in the accounts that follow of the churches themselves.

On the 12th of March, 1649—50, this church gave Mr. Money a call to the Teacher's office, and consulted the Church at Yarmouth on the subject. The questions submitted to the Yarmouth Church involved an interesting point of church polity ; but as Mr. Money was then preaching at Wymondham, and the whole matter in debate affected the church there, the account of the deliberations in the case is reserved for the history of that church.

This church recognized the duty of what is called lay-preach-

\* On "November 2nd, 1645, the congregation consisted here of one hundred and fourteen persons, viz., thirty-one brethren, eighty-three sisters." This increase of numbers was displeasing to the Presbyterian party, and a controversy arose of an acrimonious kind between them and the Independents ; each party had its organ, that of the Presbyterians was "*Vox Norwici*," that of the Independents, "*Vox populi*."—*Stoughton's Church of the Commonwealth I.*, p. 506. When the controversy had somewhat exhausted itself, a tract was published in Norwich entitled "A Peace-making Jury ; or Twelve Moderate Propositions, tending to the Reconciling of the Present Differences about Church-Combinations, betwixt the Presbyterian and Independent. *Jer.* xxxii. 39. By Philalethirenxæus, Jun. 1650." The object it had in view is thus stated : "Upon these concessions, how fairly may this unhappy difference be compromised, . . . those of the Congregational Way, their just privilege of Church-Independency ; and those of the Classical Way, their useful and necessary support of a Presbyterian polity."—*Hanbury III.*, p. 407.

ing under regulations, as is evident from the following resolutions:  
July 31st, 1651—

“That it is not convenient for any members of the church to exercise their gifts in a publicke way (though but occasionally) without the approbation of the Church first declared. And thereupon the Church approved of these eight brethren to be fitt to exercise occasionally as they shal be desired, and can conveniently doe it.” [Names given.]

No other facts are recorded connected with the remainder of Mr. Armitage's ministry; but during his life he published one book, entitled “*Enoch's Walk with God.*” He laboured in connexion with this church eight years, and died in December, 1655, much regretted by his people.\* Mr. Allen, his successor, says:

“That gracious and sweet-spirited man, Mr. Timothy Armitage, the late Pastor to a congregation gathered in the city of Norwich, is now gone to his blessed rest: of whose death it cannot be said, as 'twas of that King Jehoram, that he departed without being desired; for his absence is still very much lamented, and not without cause, unto this day.”†

After his death, a small volume, containing nine sermons, was published by his successor, Thomas Allen, entitled

“The Son of God walking in the fire with the Servants of God.” By that Precious and Holy man Mr. Timothy Armitage, late Pastor of a Congregation gathered in the City of Norwich. London, 1656.‡

In this work he gives some of his own experiences, and there are forebodings of days of persecution. His ideas of the duty of the magistrate in reference to religion are thus expressed:

“My brethren, to suppress error, 'tis a good work, 'tis a blessed work; but men must be careful to do it in God's way. Error in judgment will a great deal sooner be suppressed by the sword of the spirit than by any sword of man. I tell you God hath appointed a means for the suppressing of error, and men that stray in their judgments; and that is to be convinced by the word of God. In matters of faith men must be convinced by God's word: *Our weapons saith Paul are not carnal, but they are mighty*

\* In the Yarmouth Church Book there is the entry of a baptism, October 7th, 1656, of Benoni, son of Timo. and Eliz. Armitage. The significant name, taken in connexion with the date of Mr. Armitage's death, suggests that this “child of sorrow” was born after his father's decease.

† Pref. to “Son of God walking in the fire,” &c.

‡ At the end of this work is “A Sermon preached in Norwich, upon the day of the Mayor's entering into his Office,” from *Eccles.* ix. 10; but there is no intimation of the name of the Mayor, or the year of his mayoralty.

*through God, to cast down strongholds and sinful imaginations:* Paul did not use carnal weapons to bring down sinful imaginations in the hearts of men; he had used those weapons before he was brought home to God, you know he went for power from the High Priests to persecute all those who believed in Christ; he went to authority to silence them, to stop their mouths, and all that he could do, because they pleaded error contrary to the law of Moses; but you do not read that Paul after his conversion did use such weapons, he does not call the help of men, No, says he, the Lord, he hath given us weapons: *Our weapons they are not carnal but spiritual, and so they are mighty through God.* Brethren, I am persuaded it glads the Devil much when he sees men so violent against error, by drawing the sword against them: I say it glads the Devil to see men seek this way to suppress them; not that the Devil hates error, or that he loves the truth, for he hates the truth and loves error; but he knows God will hardly bless that way of men, when his own way is neglected.

“Besides, Let men consider that 'tis possible that, while men go about to suppress error, they may suppress the truth for error; unless you will say any man hath an infallible spirit, or that any company of men hath an infallible spirit: if they have not an infallible spirit, then with what right can they force another's judgment, another's conscience? Men may, and do many times, suppress truth under the notion of error; we know in the times of Popery that truth was persecuted that we now see to be truth,—our great truth, our main truth of justification by the free grace of God and the blood of Jesus Christ, without works, without merits. I say how was this truth persecuted! and how did men seek to persecute this truth as error! Many things have been persecuted as error, which we now see to be truth; and why may it not be so now? Does all truth come into the world at once? and may not we persecute that which afterwards may appear to be a truth? Well, let it be an Item to men, and let them not suppress the truth of Christ; it is a vain imagination, and men shall not be able to bring it to pass; but the more it is suppress the more it shall shine; and the more the people of God are opposed the more they shall multiply.”\*

This was “strong meat” even for *men* in those days.

Mr. Allen was afraid “lest possibly any might seem to stumble or be offended at” this, “as if Mr. Armitage did absolutely deny the exercise of the Magistrate's Power in any such matters, or in any case whatsoever,” and says: “If his expressions be candidly taken, as they may, viz., that the Sword or Power of the Magistrate is not to be exercised against any person merely for the very holding of an error, if no more, without any manner of Civil disturbance or circumstances of that nature, (for he speaks not at all of any such holding and spreading of errors,) I know not any

that will or can affirm or maintain the contrary, and so take any just offence at the expression."

Mr. Allen seems here to imply that it was his opinion that the magistrates might prevent the publication and propagation of what they supposed to be error. So thought the Jewish rulers who commanded the disciples "not to speak at all nor teach in the name of Jesus." But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. We cannot but speak the things which we have seen and heard; *Acts* iv. 17—22. See the testimony of the Holy Ghost, ver. 31.

The following notice of Mr. Armitage's death is found in the church book.

"1655, 26th day 10 mo. The church met to seek the Lord by prayer, to find out the mind of God in that sad dispensation in removing the pastor whom God had made so great a mercy to the church; and to be humbled under the mighty hand of God."

It does not appear from the records of the church where they met for public worship. At first, perhaps, it was in a private way;\* and yet, so early as June, 1643, the Norwich brethren noticed "the great opportunity of liberty in Norwich in regard to the place;" and on the 7th January following they said "that they had the meeting place free." By this time perhaps they had obtained the use of one of the churches in the city; but, whether this were so or not, we find that at some period of their history they used the church of St. George's, Tombland, and altered its internal arrangements to suit their convenience. This was one of the churches at which Mr. Bridge had preached before his excommunication.

In 1680, we find the minister, churchwardens, and parishioners of St. Geo. in Tombland, petitioning Bishop Sparrow as follows:

"Whereas in the late time of Rebellion a sett of men called Independents got the church into their possession, and, contrary to the established law, demolished the ornaments in the chancell of the said church, and scandalously did erect a gallery with seats over the communion table, which is not onely indecent but alsoe a great hinderance to the light, and

\* "I find that they assembled in Mr. Ashwell's house in 1646, and have been unable to trace their removal thence till 1669."—*Rev. G. Gould, St. Mary's Chapel Case*, p. xix.

annoyance in the time of the celebration of the holy Sacramente, . . . wee your Lordship's petitioners humbly crave your Lordship's lycence may be granted to the churchwardens to take down the said gallery," &c.

Whereupon a commission was granted to five gentlemen, June 21st, 1680, and they reported as follows :

"Wee upon the three and twentyeth day of the said month of June, in the said yeare [1680], entered the parish church of St. George's of Tombland, in the Citie of Norwch, and, being then and there mett, did view the gallerie built at the east end of the chancell of the said church, which wee were crediblie informed was built and erected there in the times of the late Rebellion, before the happie restauration of the King's Matie that now is, for the more ample receiveing and conteineing a sort of people called Independents, whoe in those times flocked from all p<sup>ts</sup> of the citie to heare such preaching there as best suited the humors of that sort, which gallerie (being so built over the place where the co'ion table standeth and is to stand,) hindereth the light and sight to that table. And we doe conclude in or judgment that the said gallerie is scandalous and indecent and not fit to be continued, and therefore recommend its removal : which was ordered."\*

1655, December 26th. The same day that the church humbled itself on account of the death of Mr. Armitage, "messengers were sent to MR. THOMAS ALLEN," M.A. He was born in Norwich, and received his education at Caius Coll., Cambridge, and was afterwards Rector of St. Edmund's in Norwich, and silenced by Bishop Wren.†

On his return from exile‡ he became one of the city preachers

\* Episcopal Records A A, 87, 8, 9.

† See p. 115.

‡ In 1658, he published his "Chain of Scripture Chronology," with an engraved title page by W. Hollar. The same work was reissued in 1659 by a new publisher with a new title page, and an Address to the Reader by W. Greenhill, in which he says, "Had this author not been provoked to it, this work had layn in private, and never come under the Press. For, having had its conception in a remote quarter of the world, it was latent in his closet the greatest part of seven years, . . . and had still been suppressed had he not been pressed and charged with hiding of a talent in a napkin by . . . Mr. John Cotton . . . whose soul is now amongst the saints in heaven resting from its manifold labours ; and whose name both is, and ever will be, precious in all the gates of the daughters of Sion, through all ages.

"When Moses, Daniel, and John were in suffering conditions, they had much light from God, and gave forth much truth concerning the church and the times : and many of our reverend, learned, and godly brethren, being through the iniquity of the times driven into America, by looking up unto God, and by searching of the scriptures, received and found much light concerning the Church and Times ; and have made us, and ages to come, beholden unto them, by communicating the same ; amongst whom *now* is this learned and judicious author. . . .

"Thy loving Eriend,  
From my Study  
the 9th of the  
6th m., 1658.

"So far as thou lovest Truth,  
"W. GREENHILL."

A list of his other works is given in the *Noncon. Memorial*, *sub nomine*.

at Norwich ; and whilst he occupied this position, these messengers came to him "desiring him that he would leave his present work of preaching to the city upon the Lord's days, and be helpful to the [Congregational] church:" they also were instructed to say "that the church would take care to provide a competent maintenance for him:" they also sent a deputation to him, and as the result of these negotiations, about a year after Mr. Armistage's death, we find that on "the last day of the 10th month [December 31st], 1656, Mr. Thomas Allen was added to the church ; and on the 12th day of the 11th month [January] following, he was "unanimously chosen pastor."

He continued to fill this honourable position for seventeen years, during which he and the church with him experienced the vicissitudes occasioned by the death of the Protector, the restoration of Charles II., and the reactionary and oppressive measures of his disgraceful reign.

Almost immediately after the Restoration congregational ministers were removed from their positions, and it was a difficult thing for them to find places in which to preach.

"Hooke, in a letter to Davenport, dated 'the last March, 1662,' writes : None dare preach in any place not consecrated, which occasioneth Congregational men to crave leave of others of them who have yet temples to meet in. Mr. Caryl admits two companies into his place. This we think will not hold long. Mr. Bridge hath no place, and many others as well as he, in city and country. Mr. Allen, of Norwich, and his company, as yet meet in a consecrated place, formerly purchased by themselves."<sup>9</sup>

But after the ejection in 1662, they began to feel the full weight of Episcopal resentment ; and during the last eleven years of Mr. Allen's pastorate, it is not known that the church met together on more than four occasions.

Archbishop Sheldon issued letters in 1668 to all the bishops, requiring them to supply a full account of the conventicles in their several dioceses, and of the numbers that frequented them. In addition to this, they were to inform him whether they thought that these conventicles could be easily suppressed by the civil magistrate. Reynolds made his return for this diocese,

\* *Waddington Congregational History, 1567—1700*, p. 579. What this consecrated place, *purchased by themselves*, was we not know : it may have been a part of the old Black Friars' Convent.



and among others, notes that a meeting of Independents to the number of 300, most women, was held in St. Clement's, at the house of Mr. John Toft, grocer, every Sunday, and once in the weeke dayes; and sometimes the same persons meet at the houses of Mrs. Mors, widow, and Mr. John Davy, merchant, in St. Symon and Jude's parish. Mr. Thomas Allen, Mr. Enoch Woodyard, and Mr. Martin Fynch, are described as "heads and teachers."

An extract from the church book shews us to what devices the brethren at Norwich were obliged to have recourse in order to keep up their society.

"May 8th, 1670. It was agreed unto by the church that the pastor should, as he had opportunity, and as occasion offered, baptize the children of members of this church at one of those meetings resolved to be held by the church in small parcels during the time of restraint of the church meeting together; and that such as should be so baptized, should be registered in the church book as others were who had been baptized in public, and so accompted of by the church."

We can imagine them meeting "in small parcels," their pastor sometimes with one and sometimes with another of them, but ever in danger.

In 1672, when the "Indulgence" was issued, Mr. Allen was licensed to preach as a Congregationalist in the house of John Knights;\* but he did not long enjoy this liberty, for on the 21st of September, 1673, "This day, being the Lord's day, Mr. Allen, ye reverend pastor of this church, departed this life about 3 of the clocke in ye afternoon."

"It was about this time, it is believed, that a most interesting occurrence in the history of this Church transpired. A band of emigrants from this city and neighbourhood emigrated to America, most of whom were members of the Church and congregation, and formed a settlement in the neighbourhood of the Mohegan Indians, which was called Saybrook, from Lords Say and Brook, leaders of the colony. These settlers came to a

\* Three other Congregational ministers were licensed to preach in Norwich at this time, viz., Mr. Martin Fynch, at the house of Nicholas Withers, in St. Clement's; Mr. John Corrie, at the house of Richard Knight, in St. George's Colegate; and Mr. Enoch Woodward, at the house of John Toft, in St. Clement's: but it does not appear that they were formally connected as yet with this church. No doubt their hearers were mainly members of the church, and they most likely stood in some relation to it not indicated in the church book. Mr. Fynch afterwards became its pastor, and Mr. Woodward's name will presently appear in connexion with it. See a list of Licensed Preachers, &c., in Appendix.



peaceful and honourable arrangement with the aboriginal tribes, purchased the requisite territory from them, and at a later period had secured to them and their descendants a considerable tract of land. Our pious ancestors had not long dwelt at Saybrook before they began to instruct the Indian tribes in the doctrines of Christianity, who received the Gospel from them, and still inhabit the territory assigned them, having a neat place of worship, and the regular dispensation of the means of grace.

"Beyond these tribes was another race, called the Naragansett Indians, who were often at war with the Mohegans. The latter were frequently obliged to call in the help of their white allies. On one occasion, when hard pressed by their foes, a summons was sent to Saybrook, and thirty men were despatched, under a Mr. Seffingwell, in a canoe by night. About fourteen miles up the river, they encountered and vanquished the Naragansett warriors. The Mohegans, out of gratitude to their deliverers, voluntarily gave them, after this action, an allotment of ground ten miles square, at the junction of the two branches of the river, now called Thames, at the mouth of which is New London. A town soon arose on the territory given by the Mohegans, which the settlers called Norwich, in the records of which may still be seen the original deed of gift, signed by the Mohegan chief Uncas, with his royal mark, the tortoise.

"It is impossible to estimate the sufferings to which these godly men and women were exposed for righteousness' sake, first in the bitter persecution which, raging more and more fierce, at length forced them to leave their native country and all they deemed dear; next, in the perils of a voyage, when navigation was far less familiar—the vessels they procured being inferior in accommodation to the best which that age could furnish; then in the disembarkation on shores overgrown with thick forests down to the very beach, in the face of a subtle and cruel horde of savage Indians, and of every description of venomous and horrid animals; and then in the rough labours of clearing and cultivating the ground, and hewing out the first steps to the platform of civilization. But the God they worshipped smiled upon them, and now 'the little one has become a thousand.'"<sup>\*</sup>

At the time of Mr. Allen's death there were three Congregational ministers preaching in Norwich, but the church did not invite either of them to become its pastor.

In the diary of Mr. Robert Asty, we find that in the January [1672-3] preceding Mr. Allen's decease,

"The church at Norwich sent for me to preach among them, at which going over I spent three Lord's days with them. In the beginning of March following, being desired by the church to preach still among them, I brake up my school, which had been my employment about ten years.† . . The

<sup>\*</sup> Hallett's *History of the Old Meeting House*.

† At Dedham.

church then gave me a call to remove among them, which I accepted, and brought over my whole family. The church sent for me to Coggeshall, and I came among them upon June 5th, 1673. . . I sent for my dismission from the church at Coggeshall, and was taken into the church of Norwich, 30th September, 1673, at which admittance I gave in my christian experience."

On the 4th of March, "Brother John Davey, Brother Goodwin, Brother Leverington, and Brother Balderstone were desired to acquaint Mr. Asty that it is the mind and vote of the whole church, that he would be pleased to return to us again, with what speed he can, and stay some time with us, in order to his future settling amongst us." It appears from another entry in the church book, that he was invited "to remove his dwelling and settle amongst them, *to be an help to this church in the work of the ministry.*"\* Before these arrangements were completed, Mr. Allen died.

Mr. Asty was at this time about thirty years of age, having been born and baptized at Wrentham during the time his father was Rector there, whilst Mr. Phillip was an exile in America ;† and on the 10th February, 167 $\frac{1}{2}$ , "it was agreed that two persons should be chosen into office, viz., MR. JOHN CROMWELL and MR. ROBERT ASTY." They were so chosen unanimously, "the former to ye pastoral office, the latter to the office of teaching elder in the church."

"This was a solemn day of prayer, principally sett apart by the church to seek the Lord about this settlement. . . . Having received the call I sent to several Elders . . . for advice and counsell whether to accept or refuse : they generally advised me to accept, judging the call was of the Lord."

"After the old difference between Mr. Woodyard and the church was made up,‡ the church renewing their call and con-

\* The name of Brother Larrode is associated with others on March 18th, 1672, "to speak with Mr. Asty ;" this in all probability is the Mr. John Larwood mentioned in connexion with the Test and Corporation Act, p. 176.

† Robert Asty was admitted into the church at Coggeshall, January 17th, 1668 ; married February 23rd, 1668, Lydia, eldest daughter of the Rev. John Sammes, who was ejected from Coggeshall. His father, not he, was ejected from Stratford.

‡ The above remark will partly explain the reason why the ministers on the spot were not chosen to succeed Mr. Allen. Mr. Woodyard or Woodward had disagreed with the church, and disturbances had been the result. How far, if at all, the other ministers might be implicated, we do not know ; but probably the root of bitterness was not altogether removed, for we find that on April 30th, 1680, messengers were appointed by the church at Yarmouth "to be sent to the church at Norwich to see if we could help to the making

tinuing their earnest desires to us, upon August 18th, 1675, at a public church meeting, we both gave in our answer in the affirmative, closing with this call."

"John Cromwell, of Magdalen Coll., Camb., was a tall, comely person, of a healthful constitution, and in the college very studious and serious. B.A. in 1652. He first settled with a poor people at Royston, from whom he was unwilling to be separated. He was presented by his name's-sake, the Protector, to the living of Claworth in Nottinghamshire, in 1657, and was there ordained by his uncle, Mr. Fisher of Sheffield, and others. He frequently preached at court with great applause. He was ejected in 1662, and a few years after, he and many others were imprisoned at Newark, upon occasion of what was called the Yorkshire plot, there he continued some years, and his life was endangered by his confinement."\*

He lived in Nottinghamshire till 1675, when he was called to Norwich.

"On the 13th October, 1675, "the church renewed the covenant, after reading it, by lifting up their hands. This was preparatory to the ordination of the two brethren who had been chosen to office, and on the 9th day of 9th month [November], elders and messengers of divers churches met to their solemn setting apart."

On which occasion (i.) a brother was called to manage the meeting; (ii.) he declared the work thereof and began with prayer; (iii.) he propounded to the church whether they still owned the call given to the two brethren, and if so, they should manifest the same by lifting up the hand (which was done by the brethren only); (iv.) then the persons called declared their acceptance one by one; (v.) then one of the elders spoke out of a scripture, and another prayed; then Mr. Asty prayed; then the messengers of the churches withdrew, and when they came in again one of each church declared their satisfaction; and the last that spoke did, in the name of all the rest, give the two new officers the right hand of fellowship; and then Mr. Cromwell concluded the meeting with prayer."†

At this time the church consisted of 188 members, and a part of the Convent of the Black Friars, which had been converted into a granary, was used by permission of the city authorities at a small annual rent, as a meeting place for the congregation.

up of the differences among them." They "appointed that Mr. Sheldrick, Mr. Albertson, Mr. Clifton, and John Bird, should go thither, but not as sent for by them." The Yarmouth Church *volunteered* their aid.

• Noncon. Memorial.

† Mr. Asty says, "after we had desired the church to renew their covenant, which accordingly was done, upon the 10th of Novr. 1675, I was set apart, and entered into office amongst them, as also Mr. Cromwell; the elders of other churches being present, viz., Mr. Otlic, Mr. Bidbank, Mr. Green, Mr. Purt, and Mr. Amiraute, who came as a messenger from Guestwick Church."—*Diary*.

Mr. Asty died in 1681, as appears from the following extract from the diary of his widow.\*

"The Lord took my dear husband to Himself, October 14th, 1681, upon Friday, about twelve of the clock at noon, in the fortieth year of his age. He died of the small-pox, the family being then visited with that distemper. I myself had them first, when I lay in (July); then the young child; then my two sons; and last of all my dear husband, and he died of them."

His widow was left with six children, the eldest only ten years of age; she died in 1697.†

Calamy informs us that Mr. Cromwell died about April, 1685.‡ He retired to his native place, Barnby More in Nottinghamshire, where he had a good estate, but only lived a few months there. Whether he resigned or not before his departure we do not know, but as he exercised his pastorate in the later years of the reign of King Charles II., we can very well believe the statement of Calamy that

"He enjoyed but one peaceable Lord's day after his settlement; being on the second, forced out of his meeting-house, the licenses being called in; and then, for nine years together, he was never without trouble. Sometimes he was pursued with indictments at sessions and assizes, and then with citations out of the ecclesiastical courts; and at other times feigned letters, rhymes, or libels were dropped in the street or church and fathered upon him; so that he was forced to make his house his prison. At length that was broken open, and he absconded in the houses of his friends till he contracted his old disease a second time."

It is said that he was invited on one occasion to dine with Bishop Reynolds when several young clergy were present. When Mr. Cromwell retired, the Bishop rose and attended him, and then a general laugh ensued. On his return his Lordship rebuked his guests for their unmannerly conduct, and told them that Mr. Cromwell had more solid divinity in his little finger than all of them had in their bodies.§

\* Mr. Asty published "The ordinary Matter of Prayer, drawn into Questions and Answers," and "Two Treatises: The first, Of Rejoycing in the Lord Jesus in all Cases and Conditions. The second, Of a Christian's Hope in Heaven, and Freedom from Condemnation by Christ."

† See Asty Family. Appendix VII.

‡ Mr. Cromwell published "A Present for Youth, and an Example for the Aged: Two Discourses; one, Of Spiritual Blessings; the other, That God hath an high Account of the least Grace in the Saints."

§ *Noncon. Memorial II.*, 281-2.

Unhappily the records of this church from 1681 to 1768 are lost, and the narrative of events must be supplied from other sources.

The next pastor of the church was the REV. MARTIN FYNCH, who was chosen in 1685. It appears from the return of Bishop Reynolds to Sheldon that Mr. Fynch was in Norwich, and one of the "heads and teachers" in 1668: we may therefore conclude that he was connected with the church before he was chosen to the pastorate. He had been ejected from Totney in Lincolnshire. The main facts of his life, so far as they are known, are recorded on his tombstone, and as Mr. Harmer assures us that his contemporaries vouched for the truthfulness of the character there given, we can do no better than transcribe the record:

"Here lieth waiting for the resurrection of the just,  
 The body of the late Reverend  
 MR. MARTIN FYNCH,  
 who was a burning and a shining light,  
 a plain and spiritual  
 and powerful preacher of God's word.  
 He walking humbly and closely with his God,  
 Full of goodness and love,  
 Courteous and pitiful to all men,  
 Beloved and revered by all:  
 He, having feared the Lord from his youth,  
 and laboured abundantly,  
 In the ministry of the gospel 49 years,  
 and guided this church of Christ 12 years  
 with great wisdom and integrity,  
 diligence and faithfulness,  
 and many years desired to depart hence,  
 and to be with Christ;  
 Being worn out with the pains of the stone  
 His soul ascended to keep an everlasting Sabbath,  
 on the 13th February, 1697, in the 70th year of his age.  
 If we believe that Jesus died and rose again, even  
 so them also which sleep in Jesus  
 will God bring with him.  
 1 Thess. iv. 14."

In the early part of his ministry Mr. Fynch repaired a brew-house in St. Edmund's parish, and fitted it up as a chapel; but subsequently, on the passing of King William's Act of Tolerance,

tion, what is now known as "the Old Meeting-House" was built, which was finished in 1693. Blomefield in his *History of Norfolk* tells us that it is situated "in the parish of Fye-bridge, on part of the site of the Friars' great garden, the whole of which belongs to the girls' hospital," and says that "it is a large, handsome square building with a roof flat at top and covered with lead, and the hipped part of it with tiles. It hath a burial place on the north side and a dial, and a handsome brass branch in the middle, and hath galleries on all sides except the north, in the middle of which the pulpit stands."

The main features of the building remain the same after 184 years, but it is now freehold, and the handsome brass branch has been improved away.

Mr. Fynch was buried in the meeting yard at the back of the pulpit according to his own direction, for he wisely held that "the house is for the living." He was carried to his grave on the shoulders of the deacons themselves amidst a universal lamentation.\* Mr. Harmer says he was a man of most remarkable seriousness, meekness, prudence, and patience under that most calamitous distemper the stone (of which he died), mingled with the greatest zeal to do good to the souls of men; which qualities commanded the veneration of that great assembly, and kept matters at peace there; which congregation, after his death, became dreadfully broken and divided.†

Close to Mr. Fynch lies MR. JOHN STACKHOUSE, his colleague and successor. He became co-pastor with Mr. Fynch about 1690-1. His tombstone informs us that he laboured in the ministry thirty-nine years, and that he was pastor of this church seventeen years. He died September 14th, 1707, aged 59 years.

After Mr. Fynch's death the church proceeded to select a colleague for Mr. Stackhouse, and this was the occasion of contention which waxed so hot that a rupture followed. In its

\* Harmer's MSS.

† *Noncon. Memorial II.*, 162. He published a work "Of the Conversion of Sinners to God, in Christ; the Necessity, Nature, Means, and Signs of it: with a Concluding Speech to the Unconverted," and "An Answer to Mr. Thomas Grantham's Book, called a Dialogue between the Baptist and Presbyterian." Grantham's book was directed against Dr. Collinges; and because the Doctor was then dead, Mr. Fynch replied, 1691. He also printed a funeral sermon for Dr. Collinges, January 5th, 1690, on *Acts* xiii. 36, from which Palmer quotes in *Noncon. Memorial II.*, p. 198, "A Manual of Practical Divinity," and "Animadversions on Sir H. Vane's Retired Man's Meditations."

early stage, the matter in dispute was referred to a meeting of messengers from the churches; but it does not appear that their advice was followed.\* The question in dispute was whether Mr. Nokes or Mr. Smith† should be the co-pastor with Mr. Stackhouse. No accommodation would be listened to, and in the end the minor but more wealthy part of the congregation, with most of the trustees, adhered to Mr. Smith, and kept possession of the building; whilst Mr. Stackhouse, and the body of the church, were obliged to fit up another place of worship in the remains of the convent of Blackfriars. Mr. Stackhouse never returned to his pulpit, but notwithstanding this lies buried in the meeting yard.

The REV. THOMAS SCOTT, from Hitchin, succeeded Mr. Stackhouse. His settlement took place October 13th, 1709;‡ and it

\* According to the Yarmouth Church Book, this contention took place in 1699. On the 2nd August, "a letter was read from Mr. Stackhouse, pastor of the church at Norwich, desiring some assistance, as from other churches, in order to advise about the great difference among the brethren." Mr. Hannot, Mr. Wright, and Thomas Atkins were desired to go. They accordingly went on the 7th and returned on the 10th, and meanwhile the council of reference resolved to recommend "That the Church of Norwich should lay aside both Mr. Noakes and Mr. Smith and seek out for a third person, in whom they might better agree, in love and peace for the honour of God and the gospel:" and further, "That Mr. Smith being on the place, should help Mr. Stackhouse in the ministry till they could agree in a third person. And they "exhorted the church to set days apart for fasting and prayer, hoping that God would help them and heal their breaches."

† Mr. Nokes, *see Beccles*; Mr. Smith, *see Framlingham*.

‡ Among Mr. Fletcher's MSS. there is a copy of "Mr. T. Scott's Answer to the Call of the Church at Norwich to the Pastoral Office upon ye 13th of October, 1709," in which he gives arguments to prove that it is justifiable for ministers to remove, under certain circumstances, from one church to another. The fact that he did so, on such an occasion, shews that at that time the lawfulness of such removals was questioned. In the previous month the church in Norwich sent the following letter, dated Norwich, September 13th, 1709.

"To the Rev. Mr. George Bidbank and Mr. Henry Ward, and the Church of Christ in Woodbridge, over which the Holy Ghost hath made them overseers. The Congregational Church of Christ in Norwich, over wch ye late Rev. Mr. John Stackhouse was pastor, sendeth greeting in ye Lord Jesus Christ our common head.

"It is now about 2 years since it pleased Almighty God (the sovereign disposer of all things) to make a wide breach upon us by the death of our late worthy pastor, whose name and memory is precious not only to us, but in the churches of Christ. A loss so great that we feared it would have been irreparable; and the more aggravating and threatening because of the divisions wch ensued thereupon. But God (in whose hands are the hearts of all men) caused us to center in, and unanimously to call ye Rev. Mr. Tho. Scott to ye work and office of a pastor amongst us, and hath also inclined his heart to accept thereof in answer to our earnest desires; for which happy agreemt we render thanks to the God and Father of our Lord Jesus Christ who hath graciously answered our prayers by restoring concord amongst us, and providing one to go in and out before us, for whom we hope this honour is reserved that he shall be called a repairer of our breaches, and a restorer of our desolate paths

"Through the blessing of God upon this our settlement, we hope that the faith and order of ye gospel (professed in the Congregational Churches) wch we have been helped to maintain in ye midst of so much opposition, shall still be continued to us and promoted thereby.

"This our Rev. Brother is now joynted to us as a member, and the day appointed for his separation unto this great and solemn charge of the pastoral office is the 13th of October



was not till he had been in the city several years that the breach in the church was healed, and Mr. Scott and his people returned to their old place of worship. Mr. Harmer remembered the fact and approximately fixed it about 1717.

About eight or ten years after, Mr. Scott's eldest son, Joseph Nicol Scott\* became his father's assistant, but subsequently a serious difference of sentiment manifested itself between them, which threw the church again into confusion. The issue was that the son was dismissed from his assistantship in the year 1737 or 8, and many withdrew from the congregation in consequence.† This calamity produced a sad impression upon the father's health, and he never rallied: he lived till 1746, but his mind had become enfeebled, and his nervous system unstrung. He is buried in the meeting house, at the foot of the pulpit stairs. Dr. Doddridge says of him: "The death of Mr. Scott, of Norwich, touched me very nearly; I believe he was one of the holiest and most benevolent men upon the earth."‡

There is a monument to him in the meeting house which contains an estimate of his character in harmony with that given by Doddridge. It is as follows:

next. We therefore earnestly desire your Rev. Elders may be present with us and assisting in ye work of yt day, and yt you, by yor messengers, would manifest yor sisterly communion, and behold our order, giving us the right hand of fellowship, and in so doing you will greatly oblige

"Yor respectful Brethren and servants in Christ Jesus,

JEREMY TOMPSON.

TIMO. COPPING.

JOHN DAWSON.

WILLIAM IRELAND.

THO. BROWNE.

THOS. ALLEN.

JOHN LESINGHAM.

"Signed in the name and by ye appointment of the church."

\* The Rev. S. Palmer is mistaken in what he says about Dr. Joseph Nicol Scott in his Notes to Orton's Letters, Vol. II., p. 247. Gillingwater in his History of Lowestoft informs us that Thomas Scott, of Norwich, and Dr. Daniel Scott were sons of Mr. Scott, a merchant in London, by two mothers. Joseph Nicol Scott and Thomas Scott of Ipswich were sons of Thomas Scott of Norwich.

† "A Lord's day evening lecture was set up by the friends of the young gentleman, at the French Church, which was countenanced if not supported by many of different denominations, and in particular by several of the establishment." Two volumes of sermons preached there were afterwards printed. Mr. Scott was at length discouraged and gave up the lecture; went to Edinburgh and studied Physic, and obtained his doctor's degree; returned and practised medicine in Norwich for some years; a stranger left him "a very pretty estate and seat at Felstead," whither he retired and spent there the latter years of his life.—*Harmer's MSS.*

‡ Doddridge Correspondence IV., p. 515. Mr. Scott published Funeral Sermons for Mr. Jeremiah Tompson and Jane his wife in 1722. Mrs. Tompson was a daughter of Mr. Stackhouse. He also printed a Funeral Sermon for Mrs. Anna Baker, relict of Samuel Baker, Esq., of Wattisfield Hall; and a Sermon on the Deity of Christ, from *John* xx. 28.



To the memory of the  
 REV. MR. THOMAS SCOTT,  
 Pastor of this church 37 years,  
 Ob. 15 Novem., 1746, ætat. 66.

Wise without art, and learned without pride;  
 Not vain of knowledge, nor morose to hide;  
 He liv'd for others, and his godlike mind  
 Knew no ambition but to bless mankind;  
 His life was virtue, and his heart was zeal;  
 Sinners his patients, and his feast to heal;  
 Sweet as his nature, from his gentle tongue  
 Persuasion flow'd, and powerful was the song.  
 Much of his praise this temple can attest,  
 And heaven hereafter will proclaim the rest.

Mr. Scott remained without a stated assistant for some years after his son's dismissal, but the lecture was supplied by several county ministers, who preached in rotation till MR. ABRAHAM TOZER, from Dr. Doddridge's Academy, was chosen assistant and afterwards co-pastor. He was ordained June 20th, 1745, on which occasion the Rev. Richard Frost, of Yarmouth, delivered a discourse on "The importance of the ministerial office, and the difficulty of rightly discharging it," which was published, and to it was added "a Charge by P. Doddridge, D.D."\*

The REV. SAMUEL WOOD, of Sweffling,† in Suffolk, on Mr. Scott's death, was chosen to be co-pastor with Mr. Tozer, and came to Norwich about Michaelmas, 1747. Mr. Tozer removed to Exeter, his native city, about 1754, and Mr. Wood became sole pastor. He was complimented with a Degree of Doctor in Divinity by one of the Scotch universities some time after his removal to Norwich. He died November 2nd, 1767, aged 57 years, and was buried in the meeting house, not far from Mr. Scott. He was twenty years pastor of this church, and the only one of the pastors hitherto who was not an author: but he was a popular preacher, a gentleman of great benevolence and extensive influence amongst the congregations in these two counties.

The following character of him, apparently from one of the

\* See advertisement at end of Frost's Funeral Sermon for Dr. Doddridge.

† See Rendham.

papers of the day, is endorsed by one who knew him well, the Rev. John Fletcher of Bradfield,—he says: “All who knew him will acknowledge this account is no flattering compliment to his memory.”

“Monday, November 2nd, 1767, died Samuel Wood, D.D., in the 57th year of his age, who was for about twenty years minister of the Congregational Church in the city of Norwich. His widow and family have lost the dearest and most tender relative; his people a serious, sensible, and truly worthy pastor, whose preaching, life, and conversation they will ever venerate as much as they now deplore his death; all his extensive acquaintance, a faithful and compassionate friend; the poor, a generous benefactor; and the world in general, a truly good and respectable man.”\*

The readers of Dr. Doddridge's correspondence will not fail to have noticed how frequently, and how cordially, he refers to the pastors whose names have just been before us—Mr. Scott, Mr. Tozer, and Dr. Wood. A more elaborate sketch of the history of this church could not fail to be enriched by quotations from that correspondence.

Dr. Wood was succeeded by his son-in-law, the REV. SAMUEL NEWTON who was a native of Milbourn Port, in Somersetshire, and was educated for the ministry at Mile End, (afterwards Homerton,) and came to Norwich in 1757 as assistant to Dr. Wood. Shortly after the death of the Doctor, Mr. Newton was elected to be his successor, and ordained to the pastoral office February 16th, 1768. During his long connexion with this church he had five assistants.

1. *Mr. Watson*, who afterwards retired from the ministry and died a Judge in India.

2. *Mr. Robert Forsaith*, who came in 1770, but after about twelve years' service, on October 31st, 1782, was dismissed from being assistant to our pastor by a great majority of the church; and on the 13th November that year, was “separated from the church for being the cause or instrument of the schism which had now taken place among us.” It is not necessary at this distance of time to enter into all the particulars of this painful disturbance which alienated chief friends. It is enough to say that Mr. Harmer, and many of the ministers in the two counties, endeavoured to allay the heat of the controversy, and

\* Fletcher's MSS.

to reconcile the estranged parties, but with no good result. In the end those who were excluded formed a society, and built a meeting house for themselves in Bridge Street. Mr. Hart\* was ordained here October 18th, 1785, and there were present the Rev. T. Harmer, Wattisfield; T. Bocking, Denton; W. Swetland, Wrentham; Evans, Debenham; Carter, Mattishall; Sykes, Guestwick; Colborne, Oulton; Reynolds, North Walsham; Jennings, David, and Dr. Enfield, Norwich; but the cause did not flourish long, and the building was pulled down.†

3. The third assistant was *Mr. Jennings*, who came in the year 1783-4, and retired in 1789 to Thaxted in Essex, with reference to whom Mr. Newton wrote in the church book: "Had it been agreeable to the church that he should have been co-pastor, it would have been conformable to the design of the writer of this record."

4. The fourth was *Mr. Isaac Perry*, who was introduced by Mr. Newton in 1802-3, but not with the good-will of the church: he withdrew in 1808 with a considerable number of separatists, who constituted themselves a church and appointed him to be their pastor. They first assembled in the French church, and subsequently purchased the Cherry Lane Meeting; but early in 1812 Mr. Perry publicly renounced evangelical doctrines and connected himself with the Unitarians, whereupon his followers divided, some returning to the Old Meeting, and some connecting themselves with the Octagon Chapel. The congregation finally dispersed in 1814, and Mr. Perry removed to the Old St. Nicholas Chapel at Ipswich.

5. The fifth assistant was *Mr. William Hull*, of Wymondley College, who was set apart to the pastoral office over the church here, in connexion with Mr. Newton, on Thursday, June 29th, 1809. Mr. Dennant read the scriptures and prayed; Mr. Price, of Woodbridge, delivered the introductory discourse; Mr. Newton, the aged and venerable minister of the church, offered the ordination prayer; Mr. Parry, tutor at Wymondley, received the confession of faith and delivered the charge; Mr. S. Newton, of

\* Benjamin Hart, from Homerton, son of Rev. Joseph Hart of London, the author of a volume of well-known Hymns: he afterwards became a Chancery Pleader. The Rev. William Severn succeeded Mr. Hart.

† Wattisfield Church Book, and Mr. Harmer's letter to the church at the Old Meeting.

Witham, preached to the people; and Mr. Carter, of Mattishall, concluded with prayer. Mr. Palmer, of Hackney, preached in the evening.

Notwithstanding the secessions during Mr. Newton's pastorate, the church still continued strong; and though, in the earlier part of his ministry, Mr. Newton had been a keen controversialist, in the decline of life he appeared comparatively indifferent to his favourite dogmas, and insisted principally, and with great earnestness, on the plainest and most important doctrines of the gospel. As a preacher his manner was peculiarly easy and simple; and when in the latter years of his life he preached, sitting in a large chair elevated for that purpose in the pulpit, his appearance was singularly interesting and affecting.

Mr. Newton died October 12th, 1810, in the 78th year of his age. He wrote several pamphlets, one of which has been specially referred to.\*

Mr. Hull seceded from the ranks of the Dissenters in 1823, joined the Established Church, and became perpetual curate of St. Gregory's in Norwich.

MR. STEPHEN MORELL succeeded to the pastorate. The Rev. T. Binney wrote a memoir of him, and his summary of his life must be the memorial of him here.

"Stephen Morell was born at Little Baddow, in Essex, on the 23rd of December, 1800. He entered the Academy, in Homerton, in October, 1818. He was ordained at Norwich on the 17th of June, 1824: and on the 21st day of October, in the same year, at Little Baddow, he died."

THE REV. JOHN BOUTET INNES, from Weymouth, was recognized as the next pastor, November 17th, 1825, when there were services conducted by the Rev. Messrs. Alexander, Sloper, Browne, Butteaux, March, and Atkins; the Rev. Joseph Fletcher, of Stepney, preaching on the occasion.

Mr. Innes died April 6th, 1837, in his 54th year.†

\* Pp. 192—4. He published a Book on the Principles of the Quakers; A Syllabus of Christian Doctrines and Duties; A Tract containing an Account of the Terms and Manner of admission into the Congregational Church at Norwich; and A Dialogue between Candor and Orthodoxy, on the Unitarian System. See *Evangelical Mag.*, 1810, p. 478, and *Congregational Mag.*, 1822, p. 617.

† See *Congregational Mag.*, 1837, p. 340. Mr. Innes removed from Trowbridge to Camberwell Green in 1812, and thence to Weymouth in March, 1824. In 1834 he published a work, entitled "Ecclesiastical Establishments Indefensible," &c., in reply to a pamphlet by his predecessor, Mr. Hull; and in 1836, "Cursory Observations on a book entitled 'Baptismal Regeneration, &c.,' by the Rev. Wm. Hull."

The REV. J. H. GODWIN was appointed to the pastoral office December 6th, 1837, when the Rev. J. Stoughton delivered an introductory discourse on "The Principles of Dissent in their Authority and Influence." Mr. Godwin's connection was not of long continuance, as he was, in about two years, called to fulfil the duties of a Professor, which he has done successively at Highbury and New College.

The REV. ANDREW REED, B.A., of Coward College, was ordained March 2nd, 1841, after which he published a pamphlet containing a sketch of the history of the church; the introductory discourse at the ordination by Rev. J. Alexander; answers to the usual questions by Mr. Reed; the charge by his father, Dr. A. Reed, of London; and the sermon to the people by the Rev. J. H. Godwin.

The next year was the second centenary of the foundation of the church, on which occasion public meetings were held in Yarmouth and Norwich; Mr. Reed delivered two discourses, entitled "Congregationalism in Norwich Two Hundred Years Ago," which were published: this pamphlet, in addition to the general history of the church, contains a series of interesting letters—those which passed between Norwich and Yarmouth on their separation,\* and those which were sent from the Norwich church two hundred years after, to Yarmouth, Rotterdam, the Norfolk Association, and to the Congregational Union of England and Wales. The church erected spacious school rooms as memorials of the Bicentenary of its formation.

Mr. Reed's pastorate terminated on Sunday, July 15th, 1855, when he preached a sermon entitled "The Pastor's Benediction," which was published. He removed to Hendon, and thence to St. Leonard's.

In April, 1856, the REV. JOHN HALLETT succeeded Mr. Reed, and he still continues to sustain the pastoral relation to this church. He also has had a Bicentenary celebration, in commemoration of the ejection in 1662. As the chapel and yard were leasehold, and the lease nearly expired, the church and congregation determined to signalize this celebration by purchasing the fee simple of the property. This was accordingly

\* See p. 214, &c.

done, and after considerable repairs the whole was put in trust for the denomination.

#### PRINCE'S STREET CHAPEL.

The REV. JOHN ALEXANDER came to Norwich on Good Friday, April 4th, 1817; he had been invited to preach a few Sabbaths at the Tabernacle. After fulfilling his engagement he returned to Hoxton, at which institution he was studying for the ministry, promising his friends in Norwich that he would spend the coming Midsummer vacation with them.

He resumed his labours at the Tabernacle on Sunday, July 6th, and so great was the mutual satisfaction that he agreed to remain till the legal opinion was given, which would determine whether the pulpit and the place of worship were under the control of the church or of the trustees. That opinion arrived on Sunday, December 14th; it was in favour of the trustees; and as Mr. Alexander had been invited, not by them, but by the church and congregation, he had no legal right to continue to occupy the pulpit. He retired at the close of the services that day. The congregation desired to retain him as their pastor, and four hundred persons gave him an invitation to remain among them. He accepted the invitation, returned to Norwich in January, 1818, and preached for some time in the Lancasterian School.

On March 16th, 1819, the foundation stone of the chapel in Prince's Street was laid; the building was completed before the close of the year, and opened December 1st, on which occasion Dr. Raffles, of Liverpool, preached in the morning; and Dr. Leifchild, of London, in the evening.

A Congregational Church was formed March 8th, 1820, consisting of fourteen persons, in the presence, and with the assistance, of Rev. W. Hull of the Old Meeting, and Rev. A. Creak of Yarmouth.

Mr. Alexander was then invited to become its pastor, and was ordained May 31st in the same year. The Rev. I. Sloper, of Beccles, read the scriptures and prayed; the Rev. T. Craig, of Bocking, delivered the introductory discourse, which contained

a statement of the reasons of dissent, and of the principles of a christian church; Mr. Gurney, one of the members of the church, gave a brief account of the circumstances which led to Mr. Alexander's residence with the people; after which all the members testified, by holding up the right hand, that they had unanimously invited him to the pastoral office.

Mr. Craig asked the usual questions and received Mr. Alexander's replies; the Rev. G. Collison, of Hackney, offered the ordination prayer, connected with the imposition of hands, after which each of the ministers present gave to Mr. Alexander the right hand of fellowship; the Rev. P. S. Charrier, of Liverpool, Mr. Alexander's late pastor, gave the charge; the Rev. E. Hickman, of Denton, preached to the church and congregation; the Rev. R. Fairbrother, of Dereham, gave out the hymns; and the Rev. J. Dennant, of Halesworth, concluded the services.

The church prospered from its commencement; it had its difficulties in starting, but after thirty years the beloved pastor could tell of the addition of nearly seven hundred members, and of an expenditure, additional to the stipend of the minister, of £22,500 in various works of Christian philanthropy. Mr. Alexander enjoyed the confidence of the county, and the love of all men. After this he yet continued his labours, and on the 3rd of June, 1856, at a great meeting in St. Andrew's Hall, his own congregation, the ministers of various denominations in the city, the mayor, and ministers and friends in Norfolk and Suffolk, united to do him honour. A memorial was presented to him on the commencement of his fortieth year of service, a skeleton clock and a purse of 500 guineas.

Mr. Alexander's pastoral connexion with the church ceased in 1866, when he retired enfeebled by the labours of a long and active ministry, during which eleven hundred members had been added to the church.

He died July 31st, 1868, and, on the 4th August, was buried in the Rosary; a large company of ministers and friends attended his remains to their last resting-place; and in the evening the Rev. J. Stoughton preached to a great congregation in St. Andrew's Hall.\*

\* See Obituary, Year Book, 1869, pp. 234—6.



During Mr. Alexander's later years he was assisted by the Rev. H. Howard, afterwards of Thirsk; and then by the Rev. F. S. Turner, B.A., who came in 1857, and accepted an invitation to labour in China in 1859. The Rev. E. S. Prout, M.A., then became co-pastor with Mr. Alexander. Mr. Prout resigned in 1863, in consequence of impaired health; he removed to Doncaster, and was succeeded by the Rev. J. W. Blore, from New College, who resigned in 1866 and removed to Poyle. Mr. Alexander then retired,

The REV. G. S. BARRETT, B.A., from Lancashire Independent College, was invited to take the pastorate in 1866, and entered on his stated ministry on the first Sunday in 1867. Alterations and enlargements were several times made in the old place of worship, which, with these, had cost altogether a sum of about £5,480. In the year 1868 the old building, having become too small for the congregation, was completely taken down, and was rebuilt and considerably enlarged at a cost of £3,250. At the opening services, March 11th, 1869, the Rev. Dr. Allon preached in the morning, and the Rev. Newman Hall, LL.B., in the evening.

The Thorpe Mission was begun in 1829 by Mr. Alexander, and a chapel was built there in 1839.

A Sunday School at Trowse was commenced in 1821. Mr. Alexander began to preach there about seven years after. A new chapel was built in 1872 at a cost of more than £1,100, and, since then, schools at an additional cost of £680.

### THE CHAPEL-IN-THE-FIELD.

In the year 1857, the Revs. J. Alexander and J. Hallett, the pastors of the then existing Congregational Churches, with two of the deacons of each church, issued a circular in which they said that

“For many years past the city of Norwich had been extending itself beyond the original gates, and thousands of houses had been built as residences for those who formerly lived in the city, as well as for the increasing population. This important change had been for a long time the subject of serious consideration to several of the friends of evangelical



religion, and various efforts had been made to obtain a suitable site on which to erect a Congregational Chapel, where the Gospel of Christ would be preached, and where a church would be formed in accordance with those scriptural principles which have been handed down to us by our Nonconformist forefathers."

They reported that a site had been secured, and a subscription list opened.

In process of time the building was erected, and opened for public worship on September 30th, 1858, on which occasion the Rev. Newman Hall, LL.B., preached in the morning, and the Rev. William Brock in the evening.

A church was formed November 4th, 1858, and the REV. PHILIP COLBORNE, from Western College, was invited to accept the pastorate. He was ordained February 17th, 1859, and still continues in the office.

#### NORWICH PRESBYTERIAN.

JOHN COLLINGES, D.D., of Emmanuel College, Oxford, was born at Boxted in Essex, about 1613. His father, the Rev. Edward Collinges, M.A., was a faithful minister both in Old and New England. He came to Norwich about 1646, and was at that time "Master of Arts and preacher of God's word to Saviour's parish."\* He says:

"It was in September, 1646, that I was invited by Sir John Hobart (at that time alive) to take my chamber in his house whilst I discharged my ministerial office in the county [Norwich], and to take some oversight of his family in the things of God."

He held services and catechised in the family; a chapel was fitted up in the house, and a lecture was preached every Lord's day. After Sir John's death, in 1647, he continued to be lady Hobart's chaplain, at her house in Chapel-field, till she died, November 27th, 1664, in the 61st year of her age.†

At the Restoration he was one of the Commissioners, at the Savoy Conference, for attempting a comprehension of the Pres-

\* See sermon for Mary Simpson.

† See his memoir of her and her sister, Lady Catherine Courteen, entitled *Par Nobile*, London, 1669; and Hist. Norf. III., South Erp., p. 84.

byterians in the re-established church: but though he was very anxious for an accommodation, it was not possible to accomplish it.

He was ejected from the vicarage of St. Stephen's;\* after which he continued his ministry, and in 1672 was licensed to preach in St. Stephen's in the house of Jonathan Wilson, a Presbyterian. He devoted some time to the education of young men, and we find John Asty, son of the Rev. Robert Asty of Norwich, instructed by him.† He died in January, 1690, and his funeral sermon was preached by the Rev. Martin Fynch, the Congregational minister in Norwich. He was a voluminous writer, and a long list of his books is given in Palmer. His monument with a Latin inscription is in Walcot Church.‡

BENJAMIN SNOWDEN, M.A., of Emmanuel College, Cambridge, was born at Norwich, and ordained by Bishop Hall. He was an amiable and exemplary man, beloved and respected in his native city, where he preached publicly till his ejection. His successor was instituted to the living, *not of St. Giles*, but "*Sci Clementis intra civitatem Norvici p. incapacitatem, amotionem, sive deprivacoem Benjamin Snowden ult R'oris sive incumben. ibm virtute nup. Actus Parliamenti pro uniformitate in eo casu editi et provisi*," March 9th, 1662-3. In 1672 he was licensed as a Presbyterian minister to preach in the house of John Barnham, in St. Andrew's, Norwich. He died April 28th, 1696, aged 70.

Two other Presbyterian ministers, *John Lucas*, ejected from Stalham, and *Nathaniel Mitchell*, ejected from North Walsham, were also licensed in 1672 to preach in Norwich; Lucas at the house of John Munford [George Manford], in St. Peter's in the Market; and Mitchell at his own house, and at the house of William Newman, St. Peter's Hungate and Michael Coslany.

Mr. Lucas is buried in the Old Meeting House (Congregational), and there is a monument to his memory with this inscription:—

\* His successor was instituted February 19th, 1662-3. *p. resignacoē ult incumbent*. Tanner gives the vicarage as vacant *p. resignacoem d'oris Collinges*.

† Asty's Diary MS.

‡ Hist. Norf. VII., Happing 70. The inscription is given in Noncon. Memorial II., p. 199.

P. M. S.

Under this Stone do Rest the Small Remains,  
 Of that Laborious MINISTER of CHRIST,  
 MR. JOHN LUCAS,  
 Whose Active Soul, heedless of Age and Pains,  
 In Faith, Love, Zeal, aspiring to the HIGH'ST,  
 Nor Took, nor Gave his Body (weak at best),  
 From Travail and from Preaching Rest,  
 But so Enveloped all his Life,  
 That with a steady Bent  
 Devoid of Strife,  
 Meek, Humble, Modest, Pious, Just,  
 Patient to Suffer, Labour, Trust,  
 His Deeds and Doctrines, hand in hand still went,  
 Till after Many Years thus spent  
 At length

DEATH (dreading, as it were, his Strength),  
 Came on Behind, his HEEL did Wound,  
 Casting his BODY to the ground.  
 And then his Soul,  
 Without Controll,

With CHRIST it's long DESIRED REQUIEM found.

JUNE the IV.—ANNO { DOMINI MDCCIII.  
 { ÆTATIS LXXVIII.

Τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῶσαι, καὶ συν ΧΡΙΣΤΩ  
 εἶναι. PHILIP. I. VER. XXIII.

Palmer says he often preached at Tunstead, Bradfield, &c.

Mr. Mitchell\* was related by marriage to Dr. Collinges.

Dr. Collinges and Mr. Snowden appear to have been the first pastors of the Presbyterian congregation in Norwich. They preached, till the Indulgence was granted, by stealth in the houses of their friends whose names are given above; they were now *permitted* to do so. About this time, on the 14th May, 1672, the Mayor and Corporation of the city granted leases to the Presbyterians and Independents respectively of the east and west granaries belonging to the city, and situated behind St. Andrew's Hall.† These leases were for five years, and

\* See North Walsham.

† At the dissolution of the monasteries, the city obtained a grant of the convent of the Dominicans, Friars Preachers, or Black Friars, and all that belonged to it "to make of the church, according to their petition, a fair and large hall, for the Mayor and his brethren, with all the citizens, to repair unto at common assemblies, and to have a pulpit for all strangers and others to preach in every Sunday and holiday, &c. . . . and to make of the dotor and frator granaries to lay up the city's store of corn for the poor," &c. This was the building in question.—*Hist. Norf. X.*, 386.

the rent, in each case, was twelve pounds ten shillings per annum, and the further payment of a "pepper-corn on the first day of Aug. in ea. year, if the same shall be lawfully demanded." It appears that Mr. Snowden made application in 1672 for a licence to preach in "a house late belonging to the Blackfriars, St. Andrew's, Norwich," which was "not approved." The probability is that the authorities in London refused their approval because they did not know the character of the building; as a granary it had lost all its ecclesiastical character, and the occupation of it by Presbyterians and Independents could not confer upon them any prestige, or add to the consideration in which they were held.

These leases appear to have been renewed from time to time, for the Presbyterians kept possession of the East Granary till they had built for themselves the first meeting house, which occupied the site of the Octagon Chapel. They secured a plot of ground on the other side of the river "over against the Blackboys," and proceeded with the erection of a building, and immediately after the passing of the Toleration Act they opened their chapel for divine worship.\*

We have seen that in 1691 an attempt was made to unite the Presbyterians and Independents; but in the larger towns in this district they erected their separate places of worship. There was a similarity of opinion on doctrinal subjects, but a diversity on questions of church government and practice; they therefore could fraternize when they could not unite, and we find that they freely interchanged services till, in process of time, doctrinal divergencies alienated their sympathies from each other.

After Dr. Collinges' death, two ministers, the REV. JOSIAH CHORLEY, M.A., and the REV. PETER FINCH, M.A., came nearly at the same time, in 1692, to assist Mr. Snowden, and continued here many years.

In 1718, the REV. JOHN BROOKE, from Yarmouth, took Mr. Chorley's place, and the aged pastor lived only a year or two after. Mr. Brooke removed to York, his native place, at the close of the year 1732, and was succeeded, in the following year,

\* See Gould's *St. Mary's Chapel Case*, pp. xli, ii., vii.

by Mr., afterwards DR. JOHN TAYLOR, from Kirkstead Abbey in Lincolnshire.\*

Mr. Finch survived till 1754, when he died in the 92nd year of his age. The REV. EDWARD CRANE, of Omskirk in Lancashire, came to Norwich in March, 1745, as assistant to Mr. Finch and his designed successor. He died in August, 1749, aged 28.† He was succeeded by *Mr. Thomas Dixon*, who stayed but a few months. On his departure the REV. SAMUEL BOURN became Dr. Taylor's colleague; resigned in 1775, and died 1796, aged 83. He was "eminent as a writer, as a lively, fervent preacher, and for his indefatigable labours, especially with respect to the younger part of his congregation."‡ He published six volumes of sermons.

In 1757 Dr. Taylor resigned his charge to become Divinity professor at the newly erected Academy at Warrington, but before he left Norwich he had been instrumental in building the Octagon Chapel, which was opened May 12th, 1756, Dr. Taylor preaching on the occasion from *Haggai* ii. 8, 9.

The REV. JOHN HOYLE succeeded Dr. Taylor in 1758, and died in 1774.

The REV. ROBERT ALDERSON succeeded Mr. Hoyle. He was son of the Rev. James Alderson of Lowestoft, was ordained September 13th, 1775, and resigned his charge in 1788.§

\* Dr. Taylor was born at Lancaster in the year 1694, and came to Norwich in 1733. Here it was that he produced many of his works, amongst others his famous Hebrew Concordance which was published in two large volumes folio, and was the labour of fourteen years. When the Doctor left Norwich, his only surviving son Richard remained and carried on the business of a manufacturer in St. George's Colegate; his son John, born July 30th, 1750, was the father of the late Professor Edward Taylor, who was born January 22nd, 1784, and died in 1863. He married, in 1808, Deborah, daughter of Mr. William Newson of Norwich, and grand-daughter of the Rev. James Oliver of Wrentham.

† "About a year before his death he undertook the pastoral care of the Dutch Congregation at Norwich. He took considerable pains to acquire a knowledge of the Dutch language, in such a degree at least as to be able to discharge his office among them to edification; but a violent fever, in about a year, put an end to his ministry here and elsewhere. He lies buried in the Dutch Church. His not being able to subscribe some articles in Holland, when he went thither upon the occasion of taking this charge, prevented his enjoying some privileges he would have had upon such a subscription, particularly his widow's having £30 per annum upon his decease; but as his conscience would not allow him to subscribe, he nobly preferred integrity to all worldly emolument."—*Harmer's MSS.*

An interesting series of letters, throwing light upon Mr. Crane's ministry in Norwich, and upon his family connexions in Preston, is now being published by Mr. W. A. Abram of Blackburn.

‡ Prot. Diss. Mag., 1799, p. 286.

§ Rev. R. Alderson, afterwards became Recorder of Norwich. Professor Taylor was baptized by him when minister of the Octagon Chapel. One day, being under examina-

The REV. GEORGE CADOGAN MORGAN, from Yarmouth, succeeded Mr. Bourn in 1776, remained till 1785, when he removed to Gravel Pit Meeting, Hackney, London.

The REV. WILLIAM ENFIELD, LL.D., succeeded Mr. Morgan in 1785 and died November 3rd, 1797, aged 57.\*

The REV. PENDLEBURY HOUGHTON came in 1787 to supply Mr. Alderson's place, and on Dr. Enfield's death became sole minister. In 1808 or 9 he left Norwich, but returned in 1811, and removed in 1812 to Liverpool.

The REV. THEOPHILUS BROWNE, M.A., came in 1809, and resigned in 1811, when the REV. THOMAS MADGE came from Bury, and continued here till 1825, when he removed to Essex Street, London. He was immediately succeeded by the REV. EDWARD TAGART, who removed to London in 1827.

The REV. WILLIAM JOHNSTON BAKEWELL came in 1828, resigned about 1839, left England, conformed to the Established Church; afterwards was received into the Roman Catholic Church; and died in Canada in 1861.

The REV. JOSEPH CROMPTON succeeded in 1839; he resigned in 1852; ministered to the Free Christian Church; and conformed to the Establishment in 1875.

The REV. JOSEPH HENRY HUTTON, B.A., was here from 1852 to 1854, when he removed to Upper Brook Street, Manchester.

The REV. DAVID DAVIS came in 1854; retired in 1862 to keep school at Lancaster.

The REV. JAMES DAVID HIRST SMYTH was here from 1862 to 1871, when he removed to Newington Green, London.

The REV. ALEXANDER GORDON, M.A., came in 1872, and resigned in 1877.

tion as a witness in court, Alderson questioned him, not very pertinently, as to his age. "Why," said Taylor, perhaps a little nettled, "You ought to know it, for you baptized me." "I baptized you!" exclaimed Alderson; "what do you mean?" He never liked to be reminded of his having been a preacher.—*Norw. News*, March 28th, 1863.

\* Dr. William Enfield was born at Sudbury, March 29th, O.S., 1741, of humble but respectable parents. The Rev. Mr. Hextall aided in his education, and in his 17th year he was sent to the academy at Daventry. He became the minister of Benn's Garden Chapel in Liverpool, in 1763, and about 1770 he was invited to take charge of the Dissenting Academy at Warrington. In 1785 he came to Norwich, where he died, November 3rd, 1797. He is known as the author of the abridgment of "Brucker's History of Philosophy;" "The Speaker;" various volumes of Sermons, and other works.—*Prot. Diss. Mag.*, 1797, p. 440; and *Chalmers' Biog. Dict.*, XIII. pp. 205-8.

## HAPTON.

The church at Hapton had a very early origin. We find it in existence May 24th, 1645, at which date the Yarmouth Church Book informs us that

"Advice was desired by the church at Hapton whether this was a fit and seasonable opportunity for their pastor to administer the Supper in their public meeting place."

The Yarmouth church delayed replying, and on June 12th the Hapton friends sent for a speedy answer, whereupon the Yarmouth church declared

"That the business was of public concernment, and that therefore the churches should be advised with."

The pastor at this time was, without doubt, MR. WALE, of whom we know nothing more than that he went to Ireland sometime before August 16th, 1655. The hesitation of the church about administering the Supper, and the reply of the Yarmouth church to the application made to them, are to be accounted for by the fact that the Presbyterians were at the time in power, and were very jealous of the establishment of Congregational churches; and the Congregationalists themselves were slow to carry their principles into practice for the reasons already assigned.\* The following letter of Cromwell will throw some light on the state of affairs here at this time.

"For my noble friend, Thomas Knyvett, Esquire, at his House at Ashwellthorpe: These.

*"London, 27th July, 1647.*

"Sir,

"I cannot pretend any interest in you for any thing I have done, nor ask any favour for any service I may do you. But because I am conscious to myself of a readiness to serve any gentleman in all possible civilities, I am bold to be beforehand with you, to ask your favour on behalf of your honest poor neighbours of Hapton, who, as I am informed, are in some trouble, and are likely to be put to more, by one Robert Browne, your Tenant, who not well pleased with the way of these men, seeks their disquiet all he may.

"Truly nothing moves me to desire this, more than the pity I bear them in respect of their honesties, and the trouble I hear they are likely

\* Pp. 160, 1.



to suffer for their consciences. And however the world interprets it, I am not ashamed to solicit for such as are anywhere under pressure of this kind; doing even as I would be done by. Sir, this is a quarrelsome age; and the anger seems to me to be the worse, where the ground is difference of opinion; which to cure, to hurt men in their names, persons, or estates, will not be found an apt remedy. Sir, it will not repent you to protect these poor men of Hapton from injury and oppression: which that you would is the effect of this letter. Sir, you will not want the grateful acknowledgment, nor utmost endeavours of requital from,

“Your most humble servant,

“OLIVER CROMWELL.”\*

Thomas Carlyle makes these remarks upon it.

“Knyvett, of Ashwellthorpe in Norfolk, is one of the unfortunate Royalist gentlemen whom Cromwell laid sudden hold of at Lowestoft, some years ago, and lodged in the Castle of Cambridge—suddenly snuffing out their Royalist light in that quarter. Knyvett, we conclude, paid his ‘contribution’ or due fine, for the business; got safe home again; and has lived quieter ever since.”

“Hapton is a parish and hamlet some seven or eight miles south of Norwich, in the Hundred of Depwade; it is within a mile or two of this Ashwellthorpe; which was Knyvett’s residence at that time. What ‘Robert Browne, your Tenant,’ had in hand or view against these poor Parishioners of Hapton must, as the adjoining circumstances are all obliterated, remain somewhat indistinct to us. We gather in general that the Parishioners of Hapton were a little given to Sectarian, Independent notions; which Browne, a respectable Christian of the Presbyterian strain, could not away with.

“The oppressed poor Tenants have contrived to make their case credible to Lieutenant-General Cromwell, now in his place in Parliament again;—have written to him; perhaps clubbed some poor sixpences, and sent up a rustic Deputation to him; and he, ‘however the respectable Presbyterian world may interpret it, is not ashamed to solicit for them;’ with effect either now or soon.”†

On February 10th, 1647 [qu. 8], the Yarmouth Church Book again informs us that another letter was read from Hapton seeking advice.

“That whereas they, having received into fellowship one that dissents from baptizing of infants, and fearing that some dissention and differences might arise thereupon, do begin to question the lawfulness in giving Pulham church the right hand of fellowship, who in their judgment and practice dissent from that administration, [they ask] whether therefore they might not lawfully break off from them,” giving these reasons—

\* Gentleman’s Mag., 1787, liv. 337.

† Carlyle’s Cromwell I., pp. 263—70.



1. The questioning of any particular administration tends to a breach.
2. Such as deny that administration have been the chief breakers of churches.
3. True love to the name of God should make saints diligent to prevent what is scandalous to the world, and a dishonour to God. *1 Cor. x. 31, 2.*
4. Are not these, and like scriptures, grounds enough against the act? *Rom. xvi. 17; 2 Thess. iii. 6; 1 Thess. v. 22.*
5. Might we not have as good grounds to deny communion with the church at Pulham as with the church at Stratton?\*

The church at Yarmouth, as well as that at Hapton, had given the right hand of fellowship to Pulham, and they say :

"Now the question lies here ; whether they did well in giving the right hand of fellowship to Pulham church, that denies the administration of baptism to infants? Upon debate the brethren concluded that a letter be drawn up to this effect : concerning Pulham it is a business . . . which concerns all the churches ; therefore we are first to advise with all the churches therein before we can give in an answer unto it."

The Yarmouth church had already in the case of Wymondham given an opinion respecting the conditions upon which pædobaptists and antipædobaptists might comfortably unite together, but here, as we see, they declined, on their own sole responsibility, to declare an opinion on the "lawfulness" of giving an antipædobaptist church the right hand of fellowship, and left this question of church polity to be considered by a council of reference.

In 1651-2, January 6th,

"The church at Hapton gave Mr. Woodall a call to the Teacher's office. Woodbridge had given him a call to the Pastor's office. Their joint desire is that messengers from hence [Yarmouth] might meet the messengers of other churches at Hapton to consider of this business on the 28th instant."†

The conclusion they arrived at was, that he should go to Woodbridge, which he accordingly did. Here we have an instance of a church which had a Pastor desiring to have a Teacher also ; and it is apparent from the record, that at that time it was considered that there was such a difference between

\* There appears then to have been at that time an antipædobaptist church at Stratton with which the Hapton church did not fraternize. Of this church we know nothing further.

† See Woodbridge.

the two offices as that Mr. Woodall could not "make full proof and discharge of his ministry in that office the church at Hapton have called him unto." A fact which may throw a little light upon the obscure question of the position of the Teacher in the early churches. He was more than an assistant minister because he was "in office," and related to the church as such, [see instances in Yarmouth church]; but does not appear to have been a co-pastor, otherwise he could certainly have made full proof of his ministry in such a position.

On the 16th of August, 1655, we find the following note respecting the condition of this church.\*

"Church at Hapton, a small town and small living. No Pastor; Mr. Wale being gone to Ireland."†

From this we learn that the Pastor had gone from them; on the 6th November following, they sent another letter to Yarmouth "desiring messengers to come to them, which was consented to." They appear to have been in great perplexity, for the Norwich Church Book gives this account of the state of affairs there at that time.

"The church at Hapton: shall it dissolve, and other churches be formed at Carlton-Rode and Stratton Michael? because of the distance of members, no officer, and no probability of getting one."

The Yarmouth Church Book says:

"1655-6, January 29th. The church this day considered the case of Hapton church, and advise that those that live near other churches may join with them, and those that live together may with other christians lay a new foundation, provided that they make no long delay of joining or sitting down anew, and Brother John Green is ordered to write them as much."

The members of this church were scattered over a very wide area, and it appears that those who lived towards the east settled down at Fritton, near Long Stratton; whilst those who lived towards the west probably joined with Christians at New Buckenham, or Bunwell, as ministers were afterwards ejected from these two places, and there was a church at New Bucken-

\* Mr. Bridge's letter respecting "Independent Teachers who are Pastors of Churches in Norfolk."—*Peck's Desiderata Curiosa*.

† Query—Did he go on the same errand as Mr. Brewster who went over about the same time? [see *Alby*].

ham in 1712, of which Mr. Richard Lessingham was pastor, but this has been long extinct.

The Norwich Church Book says, Fritton and Stratton Christians intend to gather a church there 26th day, 9th month, [November] 1656; and the Yarmouth Church Book says:

"1656, November 18th. Letter received from the brethren at Hapton giving us notice of their sitting down at Fritton, desiring messengers or a messenger to be sent to take notice of their order; whereupon the church ordered Mr. John Green, jun., to be there and to give an account to the church of their order. The day was to be November 26th, 1656."

On the 20th January following, "the messenger sent to the church of Hapton returned an answer to the church what was done there."

THOMAS BENTON, JUN., was ejected from Stratton St. Michael in 1662, and he was probably therefore the pastor of this church.\*

This church was dissipated at the Restoration. But about the time of George I., a brewer of Long Stratton, being disgusted with the clergyman there, fitted up a place for Dissenting worship, and MR. RICHARD [or ROBERT] CHAPLIN became the minister. The place was very small and inconvenient, but Mr. Chaplin was encouraged in his work by Mrs. Gay, who lived at Hapton, and who at her death, about the year 1750, settled her dwelling-house and 113 acres of land in trust for the support of the cause.† In 1751, the Trustees fitted up a new meeting house, near the mansion which now became the minister's house, which was opened for worship in August of that year.

Mr. Chaplin continued to be Pastor till his death, in 1774, at

\* In 1672 Richard Vynne was licensed as an Independent preacher, and his house in Stratton St. Michael was licensed as a preaching place. Mr. Vynne was ejected from Drayton in 1662. Members of his family were Rectors of Stratton St. Michael's for nearly two centuries, many of whom lie buried in the chancel. John Merewether held the rectory united with Tasburgh in 1642, "from both of which places he was ejected by the Earl of Manchester's Scandalous Committee; and one Cooke was put in, 'being a godly man,' to preach, and had five shillings a Sunday allowed him by the sequestrators out of the tithes, and Mrs. Merewether had a fifth part of the profits, &c." But it seems Cooke was not godly enough for those rebels; for in 1654 they put in one Richard Laurence, who held it by intrusion till Merewether's death, which happened before the Restoration, when the custos, &c., presented in 1660.—*Hist. Norf., Vol. II., Depwade, p. 154. and Walker's Attempt sub. nom.* This George Cooke was suspended in 1636 at Fritton by Bishop Wren, and afterwards submitted.—*Hist. Norf., Vol. II., Depwade, p. 97; and see ante, p. 99.*

† Harmer's MSS.

a very advanced age. Tradition says he was buried in the garden behind the dwelling-house, under a row of filbert trees bordering the top walk towards the west. The congregation was very small during the latter years of his ministry, and the place was considered almost a sinecure.

The REV. THOMAS SCOTT, of Ipswich, whose health was much impaired, succeeded Mr. Chaplin. He died in 1775, aged 70 years, as appears by his gravestone in Hapton churchyard.

The REV. DANIEL PHILIPPS [qu. Dr.], who succeeded Mr. Scott, died April 1st, 1800, aged 84. He also was buried in the churchyard.

The REV. WILLIAM WARNER, from Lynn, succeeded, but continued here only a short time; he died April 3rd, 1802, aged 45, and was buried in the churchyard.

The REV. JOHN TREMLETT, the next minister, died of a painful disease at Norwich, where he had gone to obtain daily medical attendance, the exigencies of his complaint requiring it. He was interred at the Rosary there in 1836.

The REV. WILLIAM SELBY succeeded in 1836. He died suddenly January 23rd, 1856, aged 65, and was interred in the chapel burying ground, at Hapton, which had been provided in the time of his predecessor. His gravestone states that he was "Beloved—Lamented—Revered."

The REV. JAMES KNAPTON, from Pudsey near Leeds, was declared, by a unanimous vote of the trustees and congregation, the successor of Mr. Selby about six months after that gentleman's decease, and commenced his ministry October 19th following. The congregation has strangely fluctuated since then, but for the last two or three years there has been a decided improvement.

MR. KNAPTON is the present minister.

The first Hapton church was Congregational. When the present chapel was built, it was intended for persons of "the Presbyterian or Congregational persuasion," but, almost from the beginning of this century, Unitarian sentiments have prevailed in this congregation.

## WYMONDHAM.

The early history of this church is particularly interesting, because the attempt to form it was among the first of the spontaneous efforts of that age to establish an Independent church. In the case of Yarmouth and Norwich, the constituent members had been members at Rotterdam before they formed distinct churches here ; they knew therefore something of "the Congregational way," its principles and practices ; but at Wymondham it was different, and "ye godly party" there sent a messenger to Yarmouth with a letter concerning their imbodying with Mr. Money, May 6th, 1646. They wanted advice, and sent six questions to Yarmouth to be resolved.

I. "Whether we may join comfortably together whenas we are divided in our judgments ; some looking upon the baptising of infants the way of God ; and others, questioning the truth of it, therefore suspend it?"

The reply of the Yarmouth brethren was candid, christian, and wise :

"We think there ought to be on both sides a full knowledge and experience of one another's affections and judgments, how far they can bear in point of practice, lest after differences should be more sad than church fellowship comfortable."

II. "Whether it is our duty to join in a body when we are insufficient in respect of qualifications, to manage church affairs, though it cannot be denied but, through free grace, there is a company that are godly ; and also insufficient to maintain a church officer?"

The Yarmouth brethren say :

"We conceive the sense of their own insufficiency may argue much in our eye a certain sufficiency. God teaches none so much as he doth the humble ; would we seek for no other qualifications than the graces of Jesus Christ, we have enough when we can say He is our sufficiency. And, touching want of maintenance, 'tis good trusting God ; what is in our sense enough may fail, when that which is in our sense nothing will run over.

III. "Whether most for the glory of God to join without Mr. Money in the foundation?" They could be a church without a pastor ; but if they had a pastor from the first, all men would think that they were complete, wanting no assistance ; "if he appear in the foundation, it will be noised abroad, and so, it may be, their assistance for subsistence withdrawn."

The reply is : "We cannot see that it is essential to the thing that

Mr. Money should come in, in the foundation, though it might be very comfortable ; but you that know the place and people can best judge of it ; yet we think, in regard of his assistance touching the work of that day, it may be a very desirable thing." That is if Mr. Money does *not* join with you at the first, his presence and help at the inchurching should be sought.

IV. But what if Mr. Money distrusts himself? "What is Mr. Money his duty in such a case as he think he is insufficient for church affairs for want of experience, because he hath not been a spectator of the churches' order?"

Answer: "We doubt not but Mr. Money is sufficiently convinced by the word and Spirit of God, as touching the way of the churches, else he would not desire to enter into fellowship : and if in any thing he be at a stand at any time touching some practice, there are neighbour churches whose help and advice may be had."

V. "Whether ye officer or brother of another church may not carry on the work in the day of foundation—that so things might be carried on profitably?"

This is a constitutional question. Can a pastor or a member of one church, under any circumstances, interfere, or take part in the proceedings of another church at its establishment?

Reply. "The chief work of the day lies upon those that are to embody, it chiefly concerning them ; though others of other churches may be called in to advise with, to bear witness to the goodness of God to them, and to rejoice in the Lord with them."

VI. "When is a man able to carry on church affairs?"

Answer. "The qualifications may be best understood by the word. They are [1] a full knowledge of the way of God, [2] a stirring up the grace one of another by the word of God, and [3] seeking of God by prayer : where these are in their measure found makes a fitness for this work."

Such questions and such replies shew that the founders of the early Independent churches were not rash, headstrong, thoughtless men ; but sober, prudent, earnest, and godly persons, whose object was, not to get their own way, but to do that which should most conduce to the glory of God.

This church was not however immediately embodied. Mr. Money still preached to them, but was not even "engaged to them by promise ;" nay more, "divers there had disengaged his affections." Under these circumstances the church at Norwich gave Mr. Money a call to the Teacher's office there.\* He was as yet

\* See p. 254.

a member of that church. Was he bound to accept its call? we may suppose that his diffidence would dissuade him.

The church at Yarmouth was consulted in the matter, and on March 26th, 1649—50, gave its opinion.

“The church thought it a thing very requisite that Mr. Money should attend upon the call of the church in Norwich; for Christ gave his gifts for the church: and seeing that the other people are disengaged from him and he from them, [they thought] that he [would] see his call to be more clear.”

Our fathers felt that the gifts of the members belonged to the church; that the church had a right to call those gifts into exercise for its own advantage, and that it was the duty of the individual to comply. The body had a stronger claim upon the member in early days than it can exercise in these times.

But after all Mr. Money does not appear to have become Teacher of the church at Norwich.

The church at Wymondham was formed in 1652. The Norwich Church Book informs us that

“Brother JOHN MONEY and Thom. Manfield were dismissed to join with the Christians at Windham in church fellowship. Messengers to be present at the time, Mr. Tim. Armitage and John Tofte.”

An entry in the Yarmouth Church Book gives us another view of the care exercised by the early Independents in carrying out their principles.

“1652, October 7th. That which remained to be read of the confession of faith of the church at Windham was read and approved of by the church; and Mr. Bridge and Mr. Tooke were desired to give a more particular answer to it by letter.”

Substantial harmony in creed was and is one of the conditions of fellowship among churches, and the “right hand” was not given till it was found that this harmony existed.

In 1655, we find by a letter of Mr. Bridge to Cromwell that “Mr. Money is pastor here, but hath no augmentation already.”

Mr. Money after this was parish minister, and was ejected after the Restoration; and Calamy informs us that he continued preaching in and near the town till he died. We do not know how long he survived the ejectment, but find that he took out a license in 1672 to preach, and that there were four houses in



Wymondham licensed as preaching places when the Indulgence was granted. The character given of him is that "he was eminent for his learning and piety, and generally admired for his frequent, fervent, and exact preaching; and the rather because he never put pen to paper for his sermons, but wrought all in his head."

MR. ROBERT PURT, ejected from Barford in Norfolk,\* (Gorston) succeeded Mr. Money "He suffered greatly by imprisonment and loss of goods, and, after coming to Wymondham, continued preaching here to a good old age. He was a man of a sweet temper and gracious frame of spirit; an able minister, and of a becoming conversation." The Wottesfield Church Book informs us that he was at Wymondham in 1689 or 90.

The original place of worship was at Wattlefield, one of the hamlets of Wymondham, afterwards used by the Baptists, then converted into a barn.

The meeting house in Wymondham was built about 1715 by Mr. Roger Gray, one of the deacons of the church, on land of his own; but the removal from Wattlefield proved injurious to the cause. Mr. Purt, who had been very successful, and brought fifty members to the new meeting, found little success after."†

He was succeeded by MR. NATHANIEL HANBY, who was ordained November 3rd, 1714,‡ and continued here till his death in May, 1734; after which the church remained without a pastor about twenty years, though not without settled ministers.

In 1736, MR. SAMUEL SHORT settled with the people, and preached till June 28th, 1748, when he removed to Halstead, not having been ordained here.

From November, 1749, till October, 12th, 1753, MR. THOMAS MARRYATT, son of Dr. Z. Marryatt of London, preached here. He removed to Southwold and was ordained there the following year.

MR. JAMES DAVIDSON, from Long Melford, who had been ordained before he came to Wymondham, succeeded Mr. Marryatt. He was recognized March 24th, 1754, and continued the pastor

\* In 1672, before coming to Wymondham, he was licensed to preach in his own house at Barford.

† Harmer's MSS.

‡ Yarmouth Church Book.



of the church till June 26th, 1761, when he removed into Kent. He re-organized the church March 26th, 1754, and in the following month the Lord's Supper was administered after an interruption of many years. The number of communicants was twelve.

His successor was MR. JOHN BOOSEY, who was not ordained to the pastorate, but continued minister till July, 1765, when, having embraced Sandemanian opinions, he withdrew to a neighbouring town, where he formed a new society.

MR. BAXTER COLE preached here till May 26th, 1766.\*

MR. WILLIAM MEYLER came to Wymondham, from Chalford in Gloucestershire, in September of that year, and about two years after was ordained. He continued pastor till his death, June 24th, 1798, æt. 69, and was succeeded by MR. EZEKIEL BLOMFIELD in July of that year, who was ordained to the pastorate September 23rd, 1800, and continued in that office till about January, 1810, when he removed to Wortwell.

MR. JOHN ABBOT succeeded in September 1811, was ordained June 30th, 1812, and died December 17th, 1821, aged 37. During his pastorate the chapel was enlarged, and almost entirely rebuilt, at a cost of £1243 12s. 3d., and re-opened August 1st, 1815, Dr. Bogue and the Rev. G. Burder preaching on the occasion. It is capable of seating nearly a thousand persons.

MR. WILLIAM EVANS came in January, 1822, from Hoxton, was ordained July 24th that year, but died April 3rd, 1823.†

MR. OBADIAH ATKINS, also from Hoxton, was ordained July 5th, 1825. He resigned May 3rd, 1843, and joined the Plymouth Brethren in Wymondham.

MR. JAMES RUTHERFORD came from Chinnor, in Oxfordshire, in September, 1843, was publicly recognized as pastor May 30th, 1844, and resigned November 10th, 1845; he afterwards entered the Establishment.

MR. JOSEPH GAGE PIGG, B.A., succeeded March 25th, 1846, and removed in October, 1850,‡ to Marlborough Chapel, London.

\* See Wilson's Diss. Churches II., p. 554.

† See Congregational Mag., 1823, p. 392

‡ An obituary is in the Year Book, 1862, p. 255.

MR. ANDERSON, from Caister, followed in July, 1852, and died September 5th, 1866.\*

MR. DAVID EVANS was the next pastor. He came from Domgay in November, 1866, and resigned in 1869; he afterwards entered the Established Church.

MR. W. PARRY, from Nottingham, came on May 6th, 1870, and was ordained the following year. He is the present pastor.

TRUNCH, NORTH WALSHAM, ALBY, SOUTHREPPS,  
TUNSTEAD, BRADFIELD.

In the Commonwealth period there was a group of Congregational Churches which have all since that time been dissolved; but as they are all represented by the existing church at Bradfield, we shall give their history, so far as it is known, in connexion with that church.

i. TRUNCH.

This church had an existence sometime before January, 165 $\frac{1}{2}$ ; for on the 13th of that month messengers from Trunch came to Yarmouth with an invitation to Mr. John Tillinghast to become their pastor.

He accepted their invitation, and was their minister some three years, when he died. Whilst with them he published his book called "Generation Work," in which he maintained these positions:

1. That saints, in their several generations, have the peculiar works of their generations.
2. That it is of great concernment for a saint to attend to, and be industrious in it.
3. He enquired "wherein the work of the present generation lies; how a man may find out that part of it which is properly his work; and how it may be so carried on as God may be served?"

He then proceeded to give "an exposition of the seven vials, and of the prophecie of the two witnesses; to which was added a key to unlock the mystical numbers of Daniel and the Revelation."

\* Year Book, 1867, p. 268.

After this it will hardly be necessary to say that he belonged to the Fifth-Monarchy-men,—but though he held their principles, he was not one of the violent men of their party. He was some time Rector of Tarring Neville, then Rector of Streate in Sussex.\* Afterwards, as we have seen, he went to Yarmouth, thence he came to Trunch.

Shortly before his death, early in the year 1655, he went to London.

"The object of his visit was first to speak his mind to the great man, Oliver Cromwell; and he did bear his testimony to his face, in the first place in the presence of divers witnessess, in such a way of plainness and pity to him, who was guilty of such open abominations, that undoubtedly it will be of use hereafter to the stopping of the mouth of all great flatterers: secondly, to preach in favour of a Fifth Monarchy: and thirdly to travel from prison to prison where any of the servants of Christ were shut up. He was spirited from the Lord to do much work in a little time."

So writes Christopher Feake,† the editor of his eight last sermons, published in 1655.

Cromwell, in a letter to Fleetwood,‡ writing of Mr. Brewster of Alby, says:

"He was a bosom friend of Mr. Tillinghast; ask him of him; you will thereby know Mr. Tillinghast's spirit. This gentleman brought him to me a little before he died; and Mr. Cradock, Mr. Throughton, a godly minister, being by with himself, who cried shame."

No doubt Mr. Tillinghast spoke plainly to the Protector as a Fifth Monarchy man would do, and Mr. Cradock, or Mr. Throughton, or both, the Protector tells us, cried shame. Carlyle speaks of this interview, but apparently misses the meaning of the Protector's closing remark.§

\* Stoughton's *Spiritual Heroes*, p. 380.

† "A certain loud-tongued, loud-minded Mr. Feak, of Anabaptist-Leveller persuasion, with a Colleague, seemingly Welsh, named Powel, have a Preaching-Establishment, this good while past in Blackfriars; a Preaching-Establishment every Sunday, which on Monday Evening becomes a National-Charter Convention as we should call it; there Feak, Powel, and Company are in the habit of vomiting forth . . . a very flamy, fuliginous set of doctrines. On 18th December, [1653] Feak declared that the Protector 'had deceived the Lord's people—that he was a perjured villain—that he would not reign long, and that he would end worse than the last Protector did.' They thought that Oliver had stept in and prevented the reign of Christ and His saints, hence their anger and their denunciations.—*Carlyle's Cromwell III.*, p. 4.

‡ Thurloe State Papers III., 572.

§ "Godly 'Mr. Tillinghast,' so noble a phenomenon to Oliver and Fleetwood, is to us fallen altogether silent:—seemingly some godly Preacher, of very modest nature; who, in his old days, being brought once before the Lord Protector, cried it was a 'shame' to

Tillinghast wrote several other works in the same vein as that above quoted, and several of his sermons and his "Remains" were published after his death.

He was succeeded at Trunch by MR. RICHARD LAWRENCE; an entry in the Yarmouth Church Book informs us that he was pastor here in November, 1658, but we do not know when he came.\* He continued here till 1662, when he was cast out of his living. He was of both Universities, and M.A. His father was a person of some property in Cambridgeshire, and sent his son first to St. John's College, Cambridge, and afterwards to Oxford.

When ejected from Trunch, Mr. Lawrence had a wife and six children; he left England for a time and became pastor of a church at Amsterdam: on his return he was assistant to Mr. Matthew Mead of Stepney. He was invited, on the death of Dr. Owen, to take his place, but declined this and other similar applications, one of which was from Yarmouth.†

He was an excellent man and of modest deportment; he escaped imprisonment, though often so exposed as to be almost in the hands of officers and informers. He was disabled from work about six years before his death, which took place November 17th, 1702, aged 75. Mr. Galpin preached his funeral sermon from *1 Peter i. 4*.‡

We find no mention of this church at Trunch after 1662, though Mr. Fletcher of Bradfield is sometimes described as Mr. Fletcher of Trunch.§

## ii. NORTH WALSHAM.

October 7th, 1652. "Report was made by the church's messengers of the order of the church at North Walsham, and their confession in their gathering, which the church [at Yarmouth] approved of, and gave the right hand of fellowship to them."||

trouble any Lord Protector, or Sovereign Person, with the like of him! The venerable hoary man. And godly Mr. Troughton or 'Throughton' too was there. O Tillinghast, O Troughton, how much lies buried!"—*Carlyle's Cromwell III.*, 135.

\* Mr. Laurence was at Stratton St. Michael in 1654, see ante, p. 287, note.

† See pp. 234, 237. ‡ Noncon. Memorial, *sub nomine*.

§ In 1672 the houses of Robert Flight, Henry Withers, and John Google, were licensed as places of worship for Congregationalists in Trunch.

|| Yarmouth Church Book.

The church was therefore orderly constituted before this date, and from Mr. Bridge's letter of August 16th, 1655, we find that the living was worth about £40, and that Mr. Brabiter was pastor. Who MR. BRABITER, or Breviter,\* was we have not discovered; but we learn from a letter of Mr. Brewster, of Alby, that the church was at that time in an unenviable condition.

"Our affairs hereabout are quiet so far as yet I have learnt; only about North Walsham, the Black Friars way,† seems to gain upon some (ministers and others) so far as grieves many solid Christians, and perhaps may tend to worse effects. I cannot but bear witness to the godliness of those that carry it on, yet so as I must acknowledge that the more knowing ancient Christians about us are generally amaz'd to behold such undertakings among them that profess the humble way of Christ. I shall pray your honour to keep this in your breast till I write next, for I am intended to draw out (from the chief of them) what they mean in plain terms, and what they would have, and thereupon give your honour a full account of this distemper (whether better or worse) whereby I may with more boldness stand for an evidence whensoever your honour shall see meet to improve the report, for prevention of these inconveniences which I fear do inevitably attend this way:—a way I am sure that never was in fashion till now among men that pretend to piety and learning."‡

This Black Friars' way was that of the Fifth Monarchy men, which seems to have taken hold of some in these parts at this time,§ and it appears that there was a meeting of the messengers of all the churches at Norwich in March this year, when the subject was discussed.||

On the 6th July, 1656, we find that the church here was in distress, they wrote to Yarmouth "to pity their case, and send over messengers to advise with them what to do;" and Mr. Bridge, Mr. Tookie, and several other prominent members of the Yarmouth church, went over to meet messengers from other churches on the 9th July. Whether the "Black Friars' way," had produced dissension, and their pastor was implicated in it, does not appear; but we find presently that Mr. Brabiter is gone, and that it was doubtful whether "with peace they could meet in public." It rather appears that they were subject to

\* A child of Richard Breviter and Thomasin, his wife, was baptized December 22nd, 1652.—*N. Walsham Parish Register.*

† See ante, p. 295, note.

‡ Letter to Thurloe, January 28th, 1655.

§ See Tillinghast, Trunch.

|| See p. 165.

violent interruptions of their public assemblies: the notices in the Yarmouth Church Book seem to intimate that this was the case, rather than that their difficulties were of internal origin.

In March, 1656-7, a meeting of messengers was held at Norwich that the way of the North Walsham church "might be cleared to them for to choose an officer;" and as the result no doubt MR. NATHL. MITCHELL was appointed. He married the sister of Dr. Collinges of Norwich, was a very good man, but afflicted with melancholy many years. Before he came to North Walsham he was at Edingthorpe, and signed the attestation as minister there. He continued at North Walsham till 1662, when he was ejected and the church dispersed. We find him afterwards, in 1672, licensed to preach in St. Peter's Hungate, Norwich, as a Presbyterian, at the house of Wm. Newman.

### iii. ALBY.

On February 4th, 1650-1, and again on April 8th, letters were read in the Yarmouth church from "the saints in and about Alby," desiring help and advice as to the matter of churchship; and on the 15th April it is recorded that, "seeing it is an impossible thing to give them by letter all things that concern church order, Mr. Bridge was desired to go over and to help them; which accordingly was done."

It appears that both Mr. Bridge and Mr. Tillinghast went on this mission, for when the report of "the proceedings of the saints at Alby about gathering into fellowship" was given to the church at Yarmouth, October 7th, 1651, Mr. Bridge stated that he was "satisfied concerning them, and so was Mr. Tillinghast." Mr. Bridge "did not give them the right hand of fellowship until he had acquainted the church with it [i.e. the fact of their in-churching and of his satisfaction], and they had voted their joint satisfaction. Whereupon the church in Yarmouth declared that they would have fellowship with the church in Alby as a sister church."

The church then was formed sometime between April 15th and October 7th, in the year 1651. Mr. Brewster was with them from the first; he wrote the letter on their behalf in February,

and no doubt united with them in the foundation, but was not then chosen to the pastorate, for on January 21st, 165 $\frac{1}{2}$ , the church at Alby desired advice concerning their call of Mr. Brewster unto office amongst them."

This Mr. Brewster must have been a man of some mark even in those days, for on October 31st, 1650, he was proposed in the Yarmouth church as "a meet help for Mr. Bridge," though "the voice went for Mr. Habergham."

Mr. Brewster did not settle at Alby till about July, 1653, for on the 28th of June that year the Yarmouth church received a letter from them, desiring "that some of the elders and Mr. Bridge might be present at the setting apart of Mr. Brewster for their officer; which, after some debate, could not be assented to by the church, it not being desired by or granted to other churches in the like case."\*

This record introduces a question of church polity. Both the church at Yarmouth and that at Norwich† appear to have considered the ordination of officers in a church to be so completely a church act, in which the individual church was so particularly interested, as that it was not necessary that elders from other churches should be present. The Yarmouth church did not send messengers on such occasions, and in this case, though asked to do so, declined. In the case of Bury, the Norwich church said that the ordination there, 1655, was "an affair the management whereof properly belonged to themselves, and considering the unanimous concurrence of the brethren of that church therein, considered it not necessary to appoint messengers." But afterwards, it appears from all the extant church books, that messengers from neighbouring churches were almost, if not quite, invariably present on such occasions.

In 1655, August 16th, Mr. Bridge reported that Mr. Nat. Brewster was then the pastor of the Congregational Church at Alby and Thwait, and that the living was about £50. He did not long continue in this charge. In June, 1655, we find from a

\* Suckling, in a MS. pedigree of the Wrentham Brewsters identifies this Nathaniel Brewster with one of the sons of Francis Brewster; but this must be an error, as the Wrentham Nathaniel was baptized in 1643, and at the date of this ordination he would be only ten years of age.

† See Bury.



letter to Secretary Thurloe, that Mr. Brewster was then shortly going to Ireland on some business of state. He accompanied Lord Henry Cromwell thither, and (July 18th) reported his arrival in Dublin, where he continued for some time. Cromwell availed himself of the opportunity of sending a letter by him to his son-in-law Fleetwood, which Carlyle thus introduces :

"Meanwhile Henry Cromwell is despatched for Ireland, to see with his own eyes how matters stand there. A reverend godly Mr. Brewster, hardly known to us otherwise, is also proceeding thither ; with whom the Lord Protector thinks good to salute his son-in-law, Fleetwood, the Lord Deputy, Ireton's successor in Ireland. . . .

"Dear Charles,

" . . . Use this Bearer, Mr. Brewster, kindly. Let him be near you : indeed he is a very able, holy man ; trust me you will find him so, &c."\*

He must have resigned his office at Alby about this time,† and was succeeded, though perhaps not immediately, by MR. JOHN LOUGHER,‡ who was ejected from Alby and Baconsthorpe, and who had been ordained by Bishop Reynolds not long before his ejection.

MR. EDMUND BROME, Sen., was ejected from Southrepps in 1662, a man of learning, gravity, piety, and moderation, and an excellent preacher. After he was ejected he exercised his ministry in private, as he had opportunity, among his old parishioners till the time of his death, which was about 1667. He was father of Mr. Edward Brome, minister of Woodbridge.§

\* Carlyle's Cromwell III., p. 135.

† Blomefield says Brewster had this rectory in 1658, but does not say when he entered. He seems to have succeeded Mr. Plummer, who was sequestered in 1642, by the Earl of Manchester.

‡ Mr. Lougher was presented to Baconsthorpe in 1661 by Wm. Crowe of Bilney.—*Hist. Norf.* III. 48.

In Mannington Church, on a stone with a brass plate by the south side of the altar, is this memorial of his mother. Here lies Katherine, the wife of Thomas Lougher, Rector of Letheringsett, daughter of John Potts, Esq., who died in October, 1631.

Anagramma

KATHERINE LOUGHER,  
A lower, taken higher.

Here lies a lover of the Deitye,  
Embalmed with odours of her pietye ;  
Here lies she, nay ; this lower did aspire,  
Here lie her ashes, she is taken higher.

Maerens posuit T. L.

"Thomas Lawger" appears in the list of those "not resolved to subscribe" Whitgift's articles.

§ Noncon. Memorial II, 202.



These two men, Mr. Lougher and Mr. Brome, were preaching secretly in the neighbourhood after the ejectment, and a Congregational Church was formed at Alby and Southrepps, of which Mr. Lougher was pastor. He commences his dedication of "Precious Promises," dated March 26th, 1681, [?] thus:

"To my honoured and worthy Friends and Brethren in and about Southrepps and Alby, in Norfolk; Grace and Peace be multiplied, through the knowledge of God and of our Lord and Saviour Jesus Christ.

"Dear Friends and Brethren,

"Under Christ, whose I desire chiefly to be and whom I would firstly serve, you are nearest to me in spiritual relation, and dearest in Christian affection, having, upon your call and invitation thereunto, given myself to the service of your souls; and though through much infirmity, I have preached the Gospel to you (being the most unworthy of them who minister in holy things), yet my weakness you have not despised nor rejected, but received me as an Angel of God, yea, even as Christ Jesus: and though I have spent nigh Eighteen years amongst many of you, yet I have not reason to put that question to you, which St. Paul did unto the Galatians, 'Where is then the blessedness you spake of?' For your respects to me and my weak endeavours, continue fresh and vigorous at this day, even as at the first. To some of you I am obliged in many bonds of gratitude, to all in love and duty; to others I owe much, to you myself; and therefore I could make a dedication of these Discourses to none so fitly as yourselves. . . .

"You are called a church of Christ, O study to be so indeed, viz., A Congregation of Faithful ones; faithful to God, and with the Saints. Be not like Ephesus, declining in your love and first works; or if you be abated therein, remember whence ye are fallen, and labour to recover. Be not like Pergamos and Thyatira, seduced by erroneous Principles, or debauched by evil Practices: Above all, be not like Laodicea, self-conceited, and proud of your attainments and enjoyments, or lukewarm in the great things of salvation, for such are loathsome to the heart and spirit of Jesus Christ. But be you a sweet-smelling Smyrna; let the savour of Christ's good ointments be manifested in all your words and ways; and shew yourselves Philadelphians, of humble, meek, and loving dispositions towards one another, unto all the Saints, yea, even unto all men."

Mr. Lougher therefore became the pastor of this church about 1664; he continued in his office till his death, October 14th, 1686.\* The Yarmouth church gave the church at Southrepps the right hand of fellowship March 30th, 1680.

\* Mr. Lougher published "A Discourse of the Preciousness of Faith and of the Preciousness of Christ," also "Sermons on several subjects;" another work, entitled "Precious Promises," had a preface written by John Green of Tunstead, and an epistle to

MR. CHRISTOPHER AMYRAUT, ejected from New Buckenham, preached in several places in Norfolk; in 1672 he was licensed to preach at Overstrand, and finally succeeded Mr. Lougher at Southrepps, but we have no record of his death.\*

The church continued after this event to exist as a separate society till 1697, when it was dissolved, and the members for the most part transferred to Tunstead.† Mr. Boardman was minister here in 1717.‡

How services were conducted in the chapel at Southrepps after this we do not know; but on Mr. Fletcher's coming to Bradfield we find him frequently preaching there, and the chapel appears to have been appendant to Bradfield during Mr. Fletcher's pastorate, and that of his successor Mr. Crowe. In the time of Mr. Reynolds it was lost to the denomination.

#### iv. TUNSTEAD.

There is no doubt as to the proper date of the origin of the church at Tunstead. There are these two entries in the Yarmouth Church Book which are conclusive.

"July 1st, 1652. The church desired Mr. Cushen and Mr. Shepherd to goe as messengers from us to help on the work of God at Tunstead;" i.e. to consult and advise with the brethren there preparatory to the "in-churching."

October 7th. It was "made known that on Wednesday come seven days, the Christians in and about Tunstead intend to imbody; the church, according to their desire, ordered the messengers to be sent to them, viz., Mr. Cushen, Mr. Rayner, and Mr. Shepherd."

On 16th April, 1655, Mr. Bridge, giving an account of the

the reader, signed T. W., most likely Thomas Worts of Cawston. In 1672, Mr. Lougher was licensed to preach at Hanworth and Northrepps. He was imprisoned about the time of Monmouth's landing, and then contracted an illness of which he never recovered. In other respects he met with no trouble; for he had such favour among his neighbours that his meetings were never broken up.

\* In November, 1675, Mr. Amyraut was present at Mr. Asty's settlement at Norwich; "who came as messenger from Gestwick Church."—*Asty's Diary*.

† The principal part of the members of the church at Southrepps appear to have lived in the neighbourhood of North Walsham and Bradfield. It would seem therefore that this church was the only church in this neighbourhood, except Tunstead whose members came from another district, till 1697. There might be occasional services at Bradfield before this, but there was no church there. It was at this date that Southrepps united with Tunstead, and all became one church. Bradfield now first comes into view.

‡ See Dr. Evans' List.

Congregational Churches in Norfolk, says of the church at Tunstead and Sloley that at that date it had "no pastor, and that the revenue of the two parishes amounted to about £80" from tithe, &c., which sum was no doubt available for the minister when he should be appointed; for in the Commonwealth period, especially in the latter part of it, pastors of Independent churches were frequently rectors and vicars of parishes, and received their temporal maintenance from the ecclesiastical revenues of the places in which they resided.

"MR. JOHN GREEN was dismissed [from the church at Yarmouth] to the church at Tunstead, April 26th, 1659." On his admission to the church at Yarmouth, October 4th, 1655, he was described as "John Green, Scoller." On the 5th February following, the town of Flixton gave "a call to our Brother John Green," which it does not appear that he accepted. After continuing rather more than three years longer at Yarmouth, he accepted the call to the church of Tunstead as above stated, and there, in conjunction with MR. WM. BIDBANCK, the minister of the adjoining parish of Scottow, he conducted the affairs of the Congregational Church.

They did not long continue to occupy the positions to which they had been appointed; for on the Restoration, or in 1662, both were ejected from their livings: they however continued in their relation to the Congregational Church.

With respect to Mr. Green, Calamy tells us that "when the severity of the times drove him for awhile from his habitation among [his people at Tunstead], he yet visited them frequently, and preached to them privately, and was sometimes forced to do it in disguise, to avoid being apprehended. Afterwards he returned and preached more publicly and constantly.

In 1672, he was licensed to preach in his own house at Tunstead, and two other houses in the place were licensed as preaching places. He was also licensed to preach in the house of Edmund Bell at Dilham.

Mr. W. Bidbanck and Mr. Martin Sparrow were licensed to preach at Lammas, in the houses of John Allen and Thomas Church.

In 1680, Mr. Green began the old church book, still in exist-

ence, and from it we learn that the church consisted originally of seven members; that Mr. Green and Mr. Wm. Bidbanck "joyned with the church in the yeare 1659, and were set apart to the offices of Pastor and Teacher in January, 1659," i.e. 1659—60; that nine men were added to the membership when Mr. Green came; and seven more before 1680. He makes no mention of the admission of any females, but tells us that in 1680 there were in communion, including himself, nine men and twenty-six women,—in all thirty-five. He also notices that Mr. Bidbanck was dismissed to Denton in 1676. But though the church book was begun in 1680, no regular record of the church transactions was kept till April 6th, 1687. From that date till May, 1697, all the members admitted lived in or near Tunstead.

But immediately after this a considerable change was effected. Southrepps church was dissolved, and in August, 1697, its members were admitted into the Tunstead church. From this date till 1707, four-fifths of the members added were from the neighbourhood of Bradfield; and the church, though as yet one, was composed of two sections, one on the Tunstead side of the district, and the other on the Bradfield side; and each appears to have had a place of worship, and Mr. Green officiated at both of them.

In the latter years of his life he resided at North Walsham, much nearer to Bradfield than to Tunstead, and as he was now growing very old and infirm, he would find it difficult to discharge his ministry regularly at both places. He had an assistant whose duties appear to have been principally confined to Tunstead.

In the "Protestant Dissenters' Magazine" there is a memoir of DR. JEREMIAH HUNT, born in London, educated first under Mr. Thomas Rowe, and afterwards at Edinburgh and Leyden, who "upon his return to England was for three years assistant minister to a congregation at Tunstead, near Norwich; where he was greatly esteemed, and earnestly importuned to settle; but some considerations of no small moment prevented his compliance with that request. He did not remove without leaving for many years a most affectionate and respectful remembrance

of himself in that place and its neighbourhood." He afterwards settled, in 1707, at Pinner's Hall, London.\*

Mr. Harmer says he was ordained here, but there is no record of the fact in the church book, and this is probably a mistake. He returned to England from Holland in 1701, and as he settled in London in 1707, he must have come to Tunstead between 1701 and 1704.

He was succeeded by MR. JOHN WILLS, who was ordained at Tunstead as co-pastor with Mr. Green, September 24th, 1707. The Guestwick Church book states that

"On the 7th September, 1707, our pastor received a letter from the church in and about Tunstead, signifying that they had called Mr. John Wills to the office of pastor, and had appointed the 24th September for the day of setting him apart to that office; and desired the church to appoint and send messengers. Accordingly brother Thomas Bell and Ebenezer Springall were appointed and sent with our pastor. Mr. Green began with prayer and put the questions," &c., &c.

Mr. Wills was added to the church February 26th, and ordained pastor or teaching elder September 24th. He did not, however, remain long, but was dismissed to Kettering in Northamptonshire in 1708-9.†

Mr. Green died February 17th, 1709—10. "He was a man of a very pleasant aspect, and cheerful conversation, and an excellent and lively preacher. He had an amicable and free correspondence with many that differed from him in opinion; one remarkable instance of it was the affectionate intimacy he contracted with the very worthy Mr. Jeffery, minister of North Walsham, in which town he spent some of his last years. His acquaintance with him was so dear and pleasing to him that he desired to be buried in his church, as near as conveniently could be, to the place where he designed to be laid himself; which was complied with. He underwent for some time, with great patience and submission, the violent pains of the gout, complicated with a severe asthma; comforting himself with the hopes of being 'for ever with the Lord,' which at his desire was the subject of a sermon preached upon the occasion of his death;"‡

\* Vol. II., pp. 1, &c.

† Congregational Mag., 1819, p. 439.

‡ Noncon. Memorial II., 205. In Harmer's MSS. we find this note: "It must have been a somewhat curious sight to have seen the pulpit at Tunstead in the month of June. Mr. Green, it seems, was extremely fond of roses, and the good people, desirous to testify

after which event the Tunstead and Bradfield churches separated.

The Guestwick Church Book says:

"Our pastor received a letter from the church at Tunstead, that they had given MR. JONATHAN MILLS a call to the pastoral office and work amongst 'em, and had fixed upon the 12th of September, 1711, for the day of his solemn separation to office, and desired the assistance of our pastor in the work of that day."

The Yarmouth Church Book confirms this fact.

Mr. Mills was admitted a member of the church in Tacket Street, Ipswich, in 1701; and in the year 1704, he is described as "the Rev. Mr. Jonathan Mills, sitting down with and under the pastoral care of Mr. Glandfield," i.e. he was a private member of that church, and his family appear to have resided in that neighbourhood. We have not ascertained where he commenced his ministerial life, but we have Mr. Harmer's authority for the fact that "he died at Tunstead in the middle of life, and left a widow and three children, two sons and a daughter, all of whom," says he, "I knew." Mr. Mills was pastor here in 1717, and the church was aided by the Independent Fund.\*

MR. JOHN HUNT was settled here 15th May, 1723.† He was successively minister at Northampton, Newport Pagnell, and Tunstead; he came to this place in 1723, and died here September 15th, 1725. He published a book entitled "The Doctrine of God's Eternal Decrees stated, and His Righteousness therein vindicated." He was father of Rev. Mr. Hunt of Hackney.‡

"The congregation," says Mr. Harmer, "held together some years after this, but in a very low state; at length a young minister settled among them, but as his sentiments considerably differed from those of his predecessors, and he was engaged in some broils with the family into which he married, and which was the most considerable of the place, they at length dispersed, and he, if I mistake not, returned to a private life."§

Mr. Fletcher preached here frequently between 1729 and 1731, and in February, 1730, it is said that he preached at Tunstead

their respect to the old gentleman in every form, used—several of them—to bring him a rose and stick it into the pulpit till sometimes it was almost surrounded with them."

\* Dr. Evans' List.

† Guestwick Church Book.

‡ See a farther account of him and of his publications, and of his son, in *Congl. Mag.*, 1818, pp. 665, 6 and 712. Mr. Meen states that: "He was of a remarkably warm and lively temper, and his ministry was very successful."

§ Harmer's MSS.

and Mr. Dawson at Bradfield.\* Was Mr. Dawson this "young minister?"

## V. BRADFIELD AND NORTH WALSHAM.

After the Restoration we have seen that the churches of Trunch and North Walsham disappeared, and that about the same time the Congregational Church at Alby and Southrepps was formed. It is evident from the old Tunstead Church Book, that the church at Alby and Southrepps was mainly recruited from the neighbourhood of Trunch and North Walsham. The inference is that the elements of the two dissolved churches were gathered together again under Mr. Lougher at Southrepps. They do not appear to have had a place of worship in common: indeed at that time they could have no public worship at all except by stealth.

In 1672, Mr. Lougher availed himself of the Indulgence and preached in houses at Northrepps and Hanworth. There was preaching also at the houses of John Google and H. Wither in Trunch; and by these means the cause was kept alive during the time of persecution, respecting which Thomas Worts, ejected from Barningham, writes thus:†

"It hath seemed good to the all-wise God that our lot should be to live in these last and worst of days . . . wherein our Lord hath frequently forewarned us of many tribulations that his followers must meet with in this world, . . . to the end that we might be forearmed; and that when these things shall come to pass, we might not be anxiously troubled. And surely in our present time it may truly be said that this day these scriptures are fulfilling in our eyes.

"The Woman is now forced to flee into the wilderness, (*Rev.* xii. 16.) as formerly she did in those primitive days, being constrained to wander up and down in deserts and in mountains, and in caves of the earth: but the same God, who then not only took care of the Manchild but of the Mother also, providing and preparing a place for her where she was nourished and fed;—I say the same God doth still preserve, and will preserve her, even to his heavenly kingdom.

"And although that great red dragon, the devil, and his instruments are continually casting forth floods of reproaches, slanders, and calumniations

\* See fragment of old pocket book.

† In his Epistle to the Reader prefixed to Mr. Lougher's "Precious Promises the portion of overcomers," 1681.



after her that, if possible, they might carry her away, yet God will stir up some who shall help her, though but earthly-minded, and self-ended in what they do;\* and though he should proceed on to make war with her, yet shall he not overcome; and although a troop shall follow her, yet she shall overcome at the last.

"Howbeit as sometimes the church of Christ, being under great persecutions, groaned under this as aggravating her misery, that she saw not her signs of deliverance out of captivity, neither was there amongst them a prophet, or any that knew how long; even so such is our case at this day. Nevertheless, seeing that the vision is but for an appointed time, our duty is to wait upon God, and to keep his way; being confident concerning this, that the time is not very far off when God will graciously say to Jerusalem that her sins are pardoned, and her warfare is accomplished; his thought to her-ward being thoughts of peace, to give her an expected end."

This quotation is an affecting voice from the past: it shews us how our forefathers suffered, and how their hearts were sustained under their sorrows; and how in the midst of the darkness light arose.

The writer then proceeds to speak of Mr. Lougher, and says:

"We are to stand and admire at the great goodness of our God that in such a day as this is, when most of the sons of men are bending their tongues like bows for lyes and falsehood, there should be found amongst us some who are valiant for the truths of the gospel, . . . who are found faithful monitors as to our approaching imminent dangers; . . . causing the saints and people of God to see and understand that now it is high time to prepare to the battel; amongst whom this worthy and faithful servant of Jesus Christ deservedly ought to be reckoned and ranked not in the meanest place, &c."

The church then having been gathered by Mr. Lougher, probably had no separate place of public meeting during his life. At the Revolution chapels were built in all directions, and it is most likely that the first building erected for this church was at Southrepps; shortly after which, and almost certainly before 1697, arrangements were made at Bradfield for the convenience of the members of the church in that immediate neighbourhood, and the old chapel there, which had formerly been a barn, was fitted up for worship.

At this latter date the church at Southrepps was dissolved and its members were transferred to Tunstead; and from that

\* He here refers to the policy of Chas. II.



time Mr. Green became the pastor of this people, and removed his residence to North Walsham. Leaving the Tunstead part of his flock to the immediate care of his co-pastor for the time being, he devoted the latter years of his life principally to this section of his church, and this arrangement appears to have continued till his death, which took place in February, 1710.

“After the death of the Reverend Mr. Green it was desired, by some of the people living on Tunstead side, that the church might separate and become two distinct churches under their distinct proper officers; and accordingly, by and with the advice of the Elders of other churches, that part of the church living on Bradfield side, agreed to draw up a letter to send to their brethren on Tunstead side, wherein they intimated their consent to the proposals of Tunstead people to part: and the letter was as follows:

‘From Bradfield Meeting, January ye 14th, 1710-1.

‘We the brethren in and about Bradfield side send greeting, in our Lord Jesus Christ, unto our brethren, beloved in our Lord, in and about Tunstead side. Forasmuch as we all are jointly concerned in, and we hope are all sensibly affected with, that hand of God that hath removed our late Reverend and worthy Pastor, Mr. Green, from us by death, who was over us all in the Lord in the pastoral office; by reason of whose long sickness and death we have now been for more than two years without having the sacramental ordinance of the Lord Supper administered unto us. And forasmuch as, altho you have cut us off from that union of the ministry that we have formerly agreed, for order’s sake,\* to join in, and thereby have put us upon the choice of a minister for ourselves.

‘Yet being satisfied, from the advice of the Elders of other churches, that notwithstanding you have so done, the union of our being one church is not thereby dissolved. And being well satisfied with that Reverend and worthy minister and labourer in the word of the gospel which the Lord of the harvest hath in mercy directed us unto and sent unto us; and having now enjoyed his labours in the gospel for some time with us. And being convinced that we have formerly given up ourselves unto the Lord and unto one another, to walk together in the enjoyment of the ordinances of the gospel according to the rule and order of the church of Christ. We therefore, the brethren on Bradfield side, give you, our brethren on Tunstead side, hereby to understand that we are desirous to give the Reverend Mr. Jollie a call to the pastoral office over us in the Lord. And in order to our proceeding therein according to the order of other sister churches, and the advice of the Elders, we desire that you will give, in a friendly

\* They were separate companies, but being under one pastor they had constituted themselves one Church.

manner, our dismissal from you, as we are willing [to give] one to you. Hoping that your design and desire at first of choosing a minister alone by yourselves was and still is in order to have a pastor of your own by yourselves; and that after this separation made we shall walk together in love as sister churches of Jesus Christ, which we assure you hereby is our desire to do, and shall be our endeavour. And we desire, if it might be, that you would consider hereof together, and give us your answer on your week-day meeting, when we understand there will be several Elders of other churches, that we may both partake of the solemnity of that day, which we hope will be attended with no small blessing to all our further proceedings; which, with commending you to the grace of our Lord Jesus Christ for direction in all your christian affairs, and praying for the health and prosperity of all your souls, I conclude, by and with the consent, and in the name of all the brethren on this side, your unworthy brother in church relation,

‘CLEMENT ROBINS.’

“Accordingly on Wednesday ye 24th of January, 1710-1, the members on each side met at Tunstead where, in the presence of Mr. Scott of Norwich, and Mr. Mills of Guestwick, they mutually agreed to separate and become two distinct churches, yet to walk together as sister churches; and it was desired that one or more of the Elders of other churches would draw up something in the form of a dismissal which each might subscribe and mutually deliver.”\*

It appears from the Guestwick Church Book that the church at Bradfield formally announced the fact of their separation from Tunstead.

“June 3rd, 1711. Our pastor [Mr. Geo. Mills] received a letter from brethren of the church of Bradfield (who became a distinct church from that of Tunstead, by mutual consent and agreement,) upon their becoming two distinct churches. Our pastor kept a day with each of ‘em—at Tunstead, April 17th, and at Bradfield 18th. The church of Bradfield had made choice of Mr. Thomas Jollie, and appointed 13th June, 1711, for the solemn setting him apart, and Mr. Clement Robins, one of the deacons, did request our pastor in the name of the church to preach a sermon on the occasion, which accordingly he did.”

On the 30th of May, the REV. THOMAS JOLLIE† was admitted

\* The old church book, formerly belonging to Tunstead, was no doubt brought to Bradfield by Mr. Green; and when he died, and the two sections of the church separated, it was kept by the Bradfield section as the larger of the two, and it has been used by them ever since.

† Was not this *Thomas Jollie* the son of *Timothy Jollie* of Attercliffe? An account of him is given in *Wilson's History of Dissenting Churches* I., 492, 3; and if so, is not the name *Timothy* given to him there wrong? For life of the father and his progenitors, see *Evan. Mag.*, 1805, pp. 433—439.

into the church at Bradfield, being dismissed from Sheffield, and his ordination was solemnized June 13th as above stated.

After some years Mr. Jollie returned to Yorkshire—apparently about 1726, as we find a memorandum in an old hymn book that the REV. RICHARD FROST preached at Bradfield from 1726, on his return from Holland where he studied, to 1729. He was not ordained here, but removed and afterwards, in 1733, settled in Yarmouth, and was ordained there.\*

The next pastor was the REV. JOHN FLETCHER, who was born May 17th, 1705, at Hull in Yorkshire, where his father, the Rev. Thomas Fletcher, was pastor of a dissenting church in Dagger Lane.

It is probable that he studied first at Attercliff, in Yorkshire, and afterwards under the celebrated Dr. Thomas Ridgley in London, and that his studies under Dr. R. were prosecuted during his temporary residence in London, for he was assistant minister to Mr. Bond at York buildings.† The exact date of his coming to Bradfield is not known, but it was sometime in 1728, when he was not more than twenty-three years of age. Dr. Doddridge declined an invitation to Bradfield in the latter part of 1727, and recommended Mr. Bridging of Narborough;‡ it must have been after this date: and the first positive evidence we have of his being in the neighbourhood is the fragment of an old pocket book, in which he has recorded that on March 16th, 1728-9, Mr. Steward preached at Bradfield; it must have been some time before this entry was made.

We should know absolutely nothing of his earlier history were it not that on one occasion he sat down to write a letter to his parents in Hull whilst he was in London, a student and yet a preacher; he did not finish the letter, and as there was a considerable space vacant in the foolscap sheet he had begun to write upon, he folded it up and wrote some notes of lectures upon it, and it remains to-day among his miscellaneous papers; and as it throws some curious light on the manners and customs of the times, we think that we shall not be blamed for inserting it.

\* See Yarmouth.

† See Wilson's Diss. Churches, IV, p. 19.

‡ See Correspondence II., pp. 320, 322, 323-6.

"Hond. Father and Mother,

"I am glad you have sent me a keg of ale by Mr. Malton, it will be very acceptable when it comes; and ye goose will be a very agreeable Christmas entertainment. When I was at Hull I remember you spoke very [much] in the praise of Burnett upon the 39 articles, and therefore that book I intend to read as soon as I can get time. As to the design of the club at the Crown Tavern, which I belong to, it is to preserve a harmony amongst the ministers, and to talk upon any subject in which any person desires to be informed. We meet but once a week, and it costs every man his shilling."

And speaking of the remuneration he was receiving for occasional pulpit services, he says:

"I hope I can hold on a little longer without a supply of money, . . . and I hope I shall get now as much, if not a little more, than will defray my pocket expences; i.e. to pay for the washing and mending of my linen and woollen apparel, and to treat a friend when he comes to see me. My entertainment is generally a dish of tea,—*ergo*, if you could send me a little tea when you can meet with it pretty cheap, it would be very acceptable. I heard, by the by, the other day that the people of Dedford [Deptford] (where I shall preach next Lord's day,) have some thoughts of me for an assistant to the old minister who preaches there, but how it is, whether or no this be really true I cannot say."

The Doddridge correspondence throws light too upon the condition of the church at Bradfield at this period. Rather too strait-laced for the Doctor, but promising him if he would come "forty pounds a year, with some additional emolument, which may make it better than fifty pounds."

When Mr. Fletcher came, he lived at North Walsham, about two miles from the old chapel at Bradfield, and he found it necessary to keep a mare, not to go to and from his duties at Bradfield, but because his services were in request in the churches round about. The old pocket book before mentioned informs us that, in the year of his ordination he preached at Tunstead about once every month in the morning, and almost as frequently at Guestwick and Armingland.

In the next year, for three quarters of it, he continued to preach at Tunstead as before; but towards the close of the year he undertook to conduct a morning service at Southrepps, which he did regularly almost every Lord's day for six months; and then to the close of the year 1731 he preached frequently

at Tunstead, sometimes in the morning and sometimes in the afternoon, occasionally preaching at Guestwick and Oulton. If the book had been complete we could have given a more exact account of his extra services, but the above will be enough to shew how neighbouring small churches were then dependent on each other's help, and how necessary it was that a minister, situated as Mr. Fletcher was, should keep a mare; the roads in those days not being adapted for gigs, we may picture the good man posting on horseback from place to place almost every Sabbath day, and usually preaching one sermon to his own people, and another to a people residing at some distance. There is one fact which shews us that horse keep was not very costly in those days. He put his mare out in Mr. Bond's meadow during the summer months at twelve shillings per quarter, and during the winter into Mr. Bond's stable, at no doubt an equally reasonable rate.

On the 16th of April, 1729, Mr. Fletcher went to Norwich on the Wednesday, and preached for Mr. Finch; and on the same day he says, "I likewise took ye oaths to his Majesty King George ye Second at Norwich, and entered my name in ye court rolls. Mr. Long and Mr. Preston were ye justices of Peace yn present."

On August 3rd in that year, his father was with him to attend the ordination in the coming week, and the old gentleman preached at Tunstead and Bradfield.

On the 6th of August [Wednesday] he says:

"I was solemnly set apart to the work of the ministry, and to the service of the church of Christ at Bradfield, by the following ministers in this way and manner, viz., Mr. Scott opened the exercise with a short prayer, and asked the questions; after which I went into the pulpit and declared my faith, and acceptance of the church's call to be their pastor: then Mr. Scott pronounced the ordination prayer, the hands of the Presbyters being laid on at the same time, viz., my d. father, Mr. Scott, Mr. Goodwin, Mr. Brooke, Mr. Coveney, Mr. Saunders; after this Mr. Saunders went up, sung a psalm and prayed; then Mr. Goodwin preached; after this Mr. Coveney prayed; then Mr. Brooke prayed, and after this my d(ear) father gave the exhortation;\* then I went up, sung a psalm, and prayed and concluded the exercise. The sermon was from *Heb. xiii. 17.*"

\* His father's charge to him in Vol. VI., MS. Sermons. His creed in same Vol. *Penes me.*

On August 10th, the Sabbath after, he and his father were at Yarmouth, where they preached, the son in the morning, the father in the afternoon.

On the 31st of August, Mr. Fletcher administered the Lord's Supper to the church at Bradfield; and on October 1st, he attended the ordination of Mr. Joseph Astley at Guestwick, who had been assistant with himself to Mr. Bond, of York buildings in London: and on the last day of October he states that he

"Baptized the child of John Mack of Sloley, which was the first child to whom I administered that ordinance."

In the year 1737 the church here was bereaved of a great benefactor, and Mr. Fletcher of a wise and useful coadjutor. Mr. Clement Robins, a deacon of the church, died July 18th, and Mr. Fletcher preached a funeral sermon for him on the 31st, from a text of his own selection, *1 Cor. xv. 58*.

Mr. Robins had become a member of the church February 9th, 1699—1700, in the time of Mr. Green's ministry, and during the whole period of his connexion with the church he had aided in the management of its affairs, and contributed to its support.\* The present generation is reminded of him whenever they regard the vessels now used at the communion service; one of the silver cups (there were till lately two,) is inscribed with his name and the date 1737, as are also the flagons; but he gave more than his money, he gave his heart to the cause of Christ at Bradfield, and Mr. Fletcher says:

"In the death of Mr. Robins, not only we that are present but the neighbouring congregations sustain a loss that deserves to be lamented. . . . He attended the affairs of this church, of which he was several years an officer, with a most exact care, and was ever forward to any service in which the welfare of it was concerned; . . . and you know how much it was owing to his care that you have an opportunity of attending on religious ordinances with so great a conveniency at all seasons.† . . . What a wide gap has his death made! and what a melancholy aspect has it left upon this assembly! We are this day weak by the loss of this, and the other good men which are fallen within a few years; and 'tis ready to make our hearts tremble for the ark of God."

\* Mr. Robins resided at Alborough, and was the writer of the letter, ante, pp. 309, 10.

† Does this mean that he was instrumental in fitting up the old meeting house? or does it simply refer to the fact that he built the stable, for the horses of the congregation, which bears his initials, C. R., 1736?

Mr. Robins left by will £100 to the Congregation of Oulton, to support a catechetical exercise, and £5 per annum to the same place, to be continued for twenty-five years.

To Bradfield he left £12 per annum for twenty-five years, and an estate in houses and land worth then £5 per annum, and £100 to be laid out in the purchase of land. But Bradfield was deprived of these two last donations by the statute of Mortmain.

It appears that it was not till 1741 that Mr. Robins' place was supplied. On April 1st Mr. Fletcher preached a sermon on the office and duties of deacons, and a brother was set apart on that occasion to fill the office.

1747. In this year Mr. Fletcher's first wife died; before he married her she was a widow lady of Itteringham.\* A funeral sermon was preached for her February 8th, 1747, by the Rev. Mr. Wildbore, probably of Hull. His text was *Isaiah* xxvi. 3.†

About the year 1749, Mr. Fletcher married again; his second wife was Deborah, the relict of Captain Lightfoot of Hanworth. Their only daughter Elizabeth was born February 24th, 1750-1. On her approaching the age of womanhood her father wrote her a very excellent letter, given to her with a sermon to young people from *Ps.* lxiii. 1, which he preached at Bradfield, August 18th, 1771.

Shortly before his death, when disabled and enfeebled, he wrote, February 12th, 1773, to the Rev. John Carter, of Mattishall, thus:

"I look upon myself to be very much upon the decline; I have lost my strength, can eat little or nothing, and have consequently a great lowness of spirits. I find the springs of life failing, and the pins of this tabernacle to be loosening apace. Oh, may I be fitted and prepared for a dissolution, that when it shall be taken down, I may have a building of God, a house not made with hands, eternal in the heavens! I beg for a humble, submissive, and resigned frame and temper of soul, under all the dispensations of providence; and that by all I might be more humbled for sin, more

\* In Itteringham Churchyard there is a stone with this inscription, "In Memory of Jane Jefferies, relict of Dr. John Jefferies, of Netishead, in this county . . . and of Mary, her daughter, widow of Thomas Robins, of Itteringham, gent., late wife of the Rev. Mr. John Fletcher, of Trunch, who died March 16th, 1747, aged 45." There is a discrepancy in the accounts of the date of her death. Thomas Robins, gent., died December 10th, 1732, aged 34. Query Was his father, Thomas Robins, senr., who died July 26th, 1726, aged 73, brother to Clement Robins, of Alborough?—*Hist. Norf.* III.. *South Exp.*, 227.

† The Sermon is among Fletcher's MSS.



weaned from the world, brought nearer to God, and made fitter for heaven. I have not got out, or crossed the street, or been in any house but my own, since the 14th of December.”\*

About the same time he wrote the following letter to his church:—

“Dear Brethren,

“Though I am disabled from my pastoral services, I hope you will not forsake the assembling yourselves together, but strive together in prayer for a poor broken vessel. Providence takes distressing turns with me, yet I know all is wise and righteous, and I hope gracious; it might have been much worse, and sin deserved it should be so; but though I have many many sins and infirmities, I know the righteousness of Christ is all sufficient to justify me by the grace of God. I penitently and humbly trust to that, and am satisfied it cannot fail. The great foundation that God has laid in Zion is all my hope: there I am satisfied I have a sure dependence; I humbly trust I am safe in the hands of Him who has made a complete atonement, and who ever lives to see the effects of it in the complete salvation of that all believe in Him.

“Lord, increase my faith in Jesus, the all-sufficient Saviour.

“I shall be glad of my friends’ prayers, that I may be ready for the divine will. I am not to say to my God, What doest Thou? I desire to be awaiting with patience and submission the pleasure of my great Lord and Master in the issue of this present visitation. The Lord turns all things to some spiritual good.

“I have for forty-five years and more been preaching the gospel at Bradfield, and can with safety take up St. Paul’s words, and say as he, ‘I have not shunned to declare unto you all the counsel of God,’ and can freely say to you, as he with regard to Israel of old, ‘Brethren, my heart’s desire and prayer to God for you is that you might be saved.’

“Pray, my dear brethren, pray till we get together in the eternal world, where friendship and grace will be in perfection, where we shall join with kind benevolent spirits, with the friends, not of party, but of piety, and associate with all those who now expect, and wait for, the appearing of the Lord Jesus.

“Now what shall I say? How unutterably glorious the scene!—My strength fails—and I must break off, after assuring you that I am, with the sincerest regard for your temporal and eternal felicity,†

“Your affectionate Pastor,

“JOHN FLETCHER.”

In consequence of the absence of materials, we cannot enter more minutely into the history of the long pastorate of this good

\* *Evan. Mag.*, 1819, p. 57.

† This is taken from a copy written by an illiterate person, and we cannot be quite sure that it is an exact copy, but it is nearly so, and the sentiments are preserved.



man: but Mr. Harmer notices "a very honourable character of him, drawn up, it is said, by a gentleman of the Establishment who perfectly knew him, which appeared not long after his death in one of the public papers of the County of Norfolk." To this we refer as giving us the testimony of a co-temporary to his excellence. It is as follows:

"Last week [June 3rd, 1773,] died at North Walsham, aged 68, the Rev. John Fletcher, who was upwards of 45 years minister of a small congregation of Protestant Dissenters at Bradfield. In which humble sphere were circumscribed such talents and virtues as would have acquired dignity and respect in a far more exalted station: he was a good classical scholar, and was *versed* in several other branches of polite literature: he had a sound judgment, a refined taste, a lively and persuasive manner of delivery, and possessed the most engaging and instructive powers of conversation; but his *ambition* was confined to the acquisition of useful knowledge, and an unremitting exertion to render himself serviceable. In the small circle in which he moved, as a minister, a neighbour, and a friend, very few men lived under a more constant and devout sense of the Divine Omnipresence, and perhaps no man expressed a more habitual cheerfulness, and polite complacency to mankind in general: he was sincerely candid in his sentiments to those who differed from him; it being as much his endeavour to make religion appear amiable, by expressing his good will towards men, as it was upon all occasions that offered, to give glory to God."

Most probably this eulogium was from the pen of the Vicar of North Walsham, for when recording Mr. Fletcher's burial in the parish register on the 6th June, three days after the event, he inserted the above paragraph verbatim there, and added these words:

"In grateful remembrance of the firm friendship between us, I have inserted the above faithful character of the great good man.

"(Signed) H. HEADLEY, Vicar."\*

Mr. Howe, of Yarmouth, preached a funeral sermon for him at Bradfield from *Rom.* xvi. 10, "Apelles, approved in Christ." He is buried in the yard on the south side of North Walsham

\* The Rev. H. Headley had an accomplished son, the "highly esteemed and beloved pupil" of Dr. Parr, (when the Doctor lived at Norwich, most probably). This son published "Poems and other Pieces," in 1786, and in the following year, two volumes, entitled "Select Beauties of Ancient English Poetry with Remarks." He died a very young man. The following inscription is near the chancel of North Walsham Church, "Henry Headley, A.B., Died 15th November, 1788, aged 23." His father was 17 years Vicar of North Walsham, and died October 6th, 1785, aged 57. There is a monument to his memory in the same Church.

church, and in the wall of the church a stone is inserted bearing this inscription.

To  
the memory of  
The REV. JOHN FLETCHER,  
who was minister of a congregation of  
Protestant Dissenters at Bradfield  
45 years.  
With learning, judgment, and unwearied diligence,  
he studied and preached the gospel of  
CHRIST.  
And with simplicity and politeness of  
manners adorned the Doctrine of  
GOD our SAVIOUR as  
a husband, a parent, a neighbour, and a friend.  
After experiencing ye blessedness of ye righteous upon earth,  
and obtaining the esteem of all good men, he was  
translated to ye assembly of ye just in Heaven  
June 3, MDCCLXXIII., aged 68.

His widow survived him till December, 1787; she lies buried on the south side of Southrepps Church, near the chancel door. Her funeral sermon was preached probably by Mr. Crowe.

His surviving daughter married first Mr. Markham about 1774; after his death she married Mr. Abraham Barnard, Schoolmaster of Norwich. She died at North Walsham, June 26th, 1829, aged 78 years, and lies buried near her father.

Mr. Fletcher was succeeded by the REV. CHARLES CROWE, from the Academy at Heckmondwike, in Yorkshire. He came on July 23rd, 1773, and was ordained on the 6th October following. Shortly after his coming the number of hearers was supposed to be between three and four hundred. His ministry, though short, was very successful; "much people were added to the Lord."

He preached at Southrepps as well as at Bradfield, and was, it is supposed, buried in the old meeting house at Southrepps, as a tablet to his memory was affixed to one of its walls. The writer remembers, when a child, going with his father into that old chapel to look at the tablet *in situ*. When the chapel was taken down, Mr. Browne obtained possession of the memorial stone, and had it affixed to the wall of the old Bradfield meeting,

and when that building gave place to a new one, the stone was laid in the floor. The inscription is as follows ;

To the memory of  
The REV. CHARLES CROWE,  
who was pastor of this church near eleven years,  
He died September 2nd, 1784, aged 37.  
Lamented by his widow,\* because a kind and good husband ;  
by his people, because a faithful and honest pastor ;  
and by his friends, because cheerful and generous.  
In his preaching he aimed at the conscience,  
and not at the imagination ;  
In his morals not less strict  
than he was in his religious sentiments ;  
In his last long and truly distressing illness,  
deeply affected with a sense of his defects,  
yet perfectly resigned ;  
And in his death, through his clear views  
of the efficacy and freedom of the GOSPEL,  
remarkably joyous and triumphant.

The presence of the stone in the old chapel at Southrepps was evidence, if any had been needed, of the intimate connexion between that place and Bradfield ; but in the time of Mr. Crowe's successor the Wesleyan Methodists obtained possession of it. Probably the congregation was small, and the Wesleyans used the building ; at any rate, the writer's father, who was for fifty years minister at Bradfield, often declared that all the trustees had died but one ; this man gave the Wesleyans possession of the place for the consideration of ten shillings ; they retained possession till the Dissenters' Chapel Bill confirmed them in it ; and then they pulled down the old chapel and built a new one : and so after a hundred and twenty years, Congregationalism in Southrepps ceased to bear its testimony.

The state of the church at this period may be estimated by the following extracts from the Rev. W. Ward's *Life of Mr. Charles Farmery*, pastor of the Baptist Church at Diss.

Mr. Farmery was born at North Walsham, April 2nd, 1761. About the year 1780, he felt a change in his soul.

"At that time," he says, I attended the preaching of an Independent minister, [Mr. Crowe] of whose church my mother, and some other parts

\* She afterwards married the late Mr. John Theobald, of London Street, Norwich.

of our family, were members; but upon proposing myself to the minister, I was refused for the following reason. At that time I was an indentured servant, and was under the necessity of standing in my master's shop every Lord's day morning till ten o'clock."\*

In November, 1781, Mr. Farmery says he became free of this burden, "and the way being made clear, I joined myself to the church, and enjoyed much the communion of saints."

"At that time we had meetings for prayer, and for reading sermons on the Lord's day evenings, and after this on two other evenings in the week, one in the town, and the other in some adjacent village."†

"My pastor was removed by death. During a long affliction which preceded it I felt uncommonly for the church; and as we could but seldom procure supplies, I frequently, with the deacon, carried on the public worship on the Lord's day by reading sermons and prayer."

"At length a gentleman who had finished his studies at Homerton arrived to fill the vacancy. Now I thought that God had answered our prayers. Now I hoped that the languishing church would revive and again lift up her drooping head; and that the houses which had been almost forsaken would be crowded with attentive hearers. But, alas! my hope was cut off. The good man (for so I hope he is) did not preach in a way at all calculated to increase the congregation; nor to alarm many of the constant hearers and principal supporters of the interest who lived in open sin, and others who were satisfied with only shewing their faces at the house of God on the Lord's day. The consequences were, that the people I have now mentioned heartily approved of the minister and his doctrine; and a few of the poorer were discouraged, and mourned for want of food for their souls."

Whatever abatement we may be disposed to make from the report of one who withdrew shortly after from the cause and the denomination, enough will remain to shew that the church had fallen into an unhealthy state, and that its new pastor was not likely to be an instrument in its recovery.

On the 9th January, 1785, the REV. JOHN REYNOLDS came to Bradfield, and was ordained the 17th May following. He was the son of the Rev. Mr. Reynolds of Camomile Street, London. His preaching seemed not adapted to his people, and consequently his congregation sensibly decreased. He however continued to minister in the church for twelve years, and then resigned his charge on the 4th October, 1807. He afterwards lived in retirement for several years at Enfield.

\* This was a very general custom in the town till about fifty years ago, and it appears that Mr. Crowe opposed it by the use of moral, and not legal means.

† This shews that there was life and activity in the church at that period.

He was succeeded on the following Sabbath by the writer's father, the REV. JAMES BROWNE, who at the close of the labours of the day sat down and wept at the state of the congregation, and thought that a month would bring his labours there to a close ; but God had otherwise ordered it, and those labours extended over a period of fifty years, less three months.

He was born at Rotherhithe, London, March 5th, 1781, and was admitted a member of the church at Jamaica Row, Bermondsey, then under the pastorate of the Rev. John Townsend, at the age of seventeen. His family removed to Shoreham, in Sussex, and there he first purchased a building, adjoining his father's house, to hold religious worship, and on August 14th, 1800, he laid the foundation of the first chapel in the place. Whilst it was building, and before he was twenty-one years of age, he obtained the use of a counting house in which he commenced his public ministry, and in that place in the month of January, 1801, he took the oaths and "qualified" as a Dissenting minister.\*

At twenty years of age he was admitted into Hoxton Academy, and in 1804 came into Suffolk to assist the Rev. John Dennant of Halesworth, where he continued a year and a half. He afterwards assisted Mr. Owen of Debenham, who was temporarily laid aside. He received an invitation to Steeple Bumpstead in Essex, which he declined, and removed to Burnham in Norfolk, where he laid the foundation stone of a new chapel, and, after a short stay there, received an invitation from the church at Bradfield, where he preached for the first time October

\* As dissenters of this generation will hardly know what was meant by "qualifying," the following copy of the certificate is given: "Sussex to wit. These are to certify that *James Browne, of Newshoreham*, in the County of Sussex, *Presbyter*, on the seventeenth day of April, in the forty-first year of the Reign of our Sovereign Lord George the Third, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, defender of the Faith, between the hours of nine and twelve in the forenoon of the same day in the Court of Quarter Sessions of our Lord the King held at Lewes, in and for the said County, did personally appear in open Court and immediately then and there did take and subscribe the several oaths enjoined expressed and contained in one Act of Parliament made in the first year of the Reign of his late Majesty King George the First, intituled, an Act for the further security of his Majesty's person and government and the succession of the Crown in the Heirs of the late Princess Sophia, being Protestants, and for extinguishing the Hopes of the pretended Prince of Wales and his open and secret abettors, and also made and subscribed the declaration enjoined expressed and contained in one other Act of Parliament made in the nineteenth year of his present Majesty's Reign, intituled, an Act for the further relief of Protestant Dissenting ministers and schoolmasters, dated this seventeenth day of April, in the year of our Lord, one thousand eight hundred and one.

"WM. ELLIS, Clerk of the peace for the County of Sussex."

11th, 1807. The condition on which alone he determined to accept the call to the pastorate was, that a chapel should be built at North Walsham, in which he could preach morning and evening, discharging the usual duty at Bradfield in the afternoon.

A chapel was accordingly built and opened in 1809, and in it he was ordained September 26th, in that year. Mr. Hickman, of Denton, read the scriptures, and Mr. Colborne, of Oulton, stated the nature of a Christian church; Mr. Dennant, of Halesworth offered the ordination prayer; Mr. Carter, of Mattishall, gave the charge, from *1 Peter* v. 2—4; Mr. Sloper, of Beccles, preached to the people from *Heb.* xiii. 22; Mr. Phillips, of Norwich, concluded with prayer. A sermon was preached in the evening by Mr. Hull (co-pastor with Mr. Newton,) of Norwich.

In 1820 he married Eliza, the daughter of Mr. Richard Gedge, of Honing, who was the mother of his four surviving children. Her life was a life of great suffering for many years, and terminated April 29th, 1834. His second wife was Miss Elizabeth Rayner, of North Walsham. She was visited with total deafness in the latter years of her life, and died October 22nd, 1848. He gave the charge at the ordination of both his sons, of the one at Wrentham, February 1st, 1849; of the other at Ulverstone, December 14th, 1853.

In addition to his own home work he preached, in the early part of his ministry, for some time at Cromer during the week, and afterwards at Swafeld and Edenthorpe. He was ever ready to advocate the cause of the Bible Society, the Missionary Society, Education, Civil and Religious Liberty, and Negro Emancipation; and in all these causes he not only spoke, but laboured earnestly, and with all his heart; he thus secured and enjoyed the respect and sympathy of men and ministers of all denominations, and was free of almost every platform in the neighbourhood.

The Vicar of the parish, the Rev. W. F. Wilkinson, in many ways manifested a kindly sympathy with him, especially during his first wife's long and painful affliction; and it is a fact to be noted that the three men who ministered longest to this congregation did thus conciliate the regard of the parish clergymen—

John Green, John Fletcher, and James Browne, each pastors who had attained, or nearly so, their jubilee, enjoyed the friendship of the Revs. Messrs. Jeffery, Headley, and Wilkinson.

Mr. Browne preached his last sermon at Bradfield April 26th, 1857, from *Ps.* cxxx. 8, "He shall redeem Israel from all his iniquities;" and was to have laid the foundation stone of the New Chapel in North Walsham on May 4th, but his strength utterly failed him. He continued, though in much weakness, till Friday, June 26th, when he went to his rest and reward.

A pecuniary testimonial had been obtained, which was to have been presented to him on Tuesday, June 30th, but that day he did not live to see. He was interred July 1st, in the burying ground behind the chapel at Bradfield; the Revs. Messrs. Alexander of Norwich, and Russell of Yarmouth, conducting the service. On the Wednesday following, the Rev. J. S. Russell, A.M., of Yarmouth, preached a funeral sermon for him at North Walsham from *Phil.* i. 21, 23.\*

On the 3rd April, 1855, the Rev. W. A. Courtenay, of Kelvedon, Essex, accepted the invitation of the church to the co-pastorate, and after Mr. Browne's death he was sole pastor.

The New Chapel in North Walsham, which was commenced in May, 1857, was opened for public worship on the 3rd of February, 1858, the Revs. Messrs. Alexander and Wheeler, of Norwich, preaching on the occasion.

On April 7th, 1861, Mr. Courtenay relinquished his charge with a view of entering the ministry of the Established church; but failing in his attempt, he afterwards sought recognition again among the Congregationalists, and died in London.†

The breaches which had been caused in the church were healed, and the Rev. Charles Goffe, of Wickham Market in Suffolk, accepted the pastorate, and entered upon its duties in January, 1862.

During his ministry the time-honoured sanctuary, in which so many generations had worshipped at Bradfield, was taken down, as it was no longer safe for a congregation to meet within it, and a new chapel was erected on the site of the old one.

\* Obituary, Year Book, 1858, p. 193.

† See Congregational Year Book, 1874, p. 320.



which was opened on Tuesday, May 14th, 1872, when the Rev. G. S. Barrett, B.A., of Norwich, preached a sermon in it, and in the evening other services connected with the event were held at the chapel in North Walsham.

"NEW CHAPEL AT BRADFELD.—The Nonconformists residing at Bradfield and at North Walsham, having resolved to erect a new Chapel in the place of the old Bradfield Meeting House, (which through age has fallen to decay,) assembled for the last time in the old building on Sunday, when the Rev. C. Goffe, of North Walsham, preached to a crowded congregation from the words, 'Where our fathers praised thee.' In the course of the sermon, reference was made to the interesting fact, that for more than 200 years the place in which they were then assembled (which was originally a barn) had been used as a place of worship by a band of faithful men who had taken their full share in the great struggles of the day for religious liberty. Speaking of the eminent ministers who had been pastors of the church, Mr. Goffe made special reference to two whose names were held in great esteem—the Rev. John Fletcher, who became pastor in 1729, and retained his pastoral office for forty-five years, and whose memory is preserved by a tablet, built into the south wall of North Walsham parish church; and the Rev. James Browne, who was pastor of Bradfield and North Walsham Church for fifty years, and who by his high character, both as a Christian and a minister, gained and retained the universal love and esteem of all who knew him. On the Wednesday following, a public tea was held in Mr. Barber's barn, when about 200 friends partook of an excellent tea, bountifully supplied by the ladies of the congregation; after which a public meeting was held, when the chair was taken by the Rev. C. Goffe, and very earnest and excellent addresses delivered by the Revs. A. Taylor, H. Payne, F. Trapp, Messrs. B. Scott and J. H. Storey. The new chapel will be a handsome Gothic structure, with flint facings and stone dressings, designed by the contractor, Mr. R. B. Lane, of North Walsham."\*

#### GUESTWICK AND OULTON.

"The Dissenting Church in and about Guestwick sat down in gospel order in the end of 1652, and chose MR. RICHARD WORTS for their pastor, who with fidelity and success laboured among them till his death about May 6th, 1686."

Mr. Worts was a very worthy man, and a great sufferer for Nonconformity. In the latter part of the Protectorate he was

\* Eastern News, July 1st, 1871.



Rector of Foulsham and Guestwick; but was ejected in 1662, and excommunicated. In the "Conformists' fourth plea," p. 66, there is a long account of his sufferings. Imprisoned on a writ *de excommunicato capiendo*, taken out November 15th, 1664; continued in the common jail till September 3rd, 1665; made close prisoner till November 9th, not knowing by whose order, or for what additional offence; on February 2nd, with six other persons, put into Norwich castle, in a hole in the wall, which had neither door, window, nor chimney, and room but for one truckle-bed; allowed to speak with his wife only in the presence of the jailer; almost suffocated by the odious smells which came through the wickets which looked into the felons' yard, one of which was obliged to be open night and day to prevent suffocation by charcoal steam: such, and such like, was the treatment he received, during seven years, for the crime of Nonconformity!

In 1672, having obtained his release, most likely in consequence of the Indulgence, we find that he took out a licence for himself to preach in the house of Mary Hasting in Guestwick; there was also another house in the parish where preaching was for a while allowed, that of Edward Wix, and in these houses he resumed his ministry with such facilities as the closing years of the Stuart dynasty afforded. He did not live to see the Revolution, but departed whilst the impending cloud looked darkest.

The church then made application to the London ministers, and they recommended MR. GILES SAY, who came to Guestwick in November, 1687. He became the pastor of the church, and continued with them till his death, April 8th, 1692.\*

After Mr. Say's decease the church was unhappily divided for a time respecting a successor. Again they applied to the London ministers, who selected MR. GEORGE MILLS as a person likely to suit the congregation. He came and was unanimously chosen to the pastorate, and ordained at Guestwick, November 6th, 1695. Here he continued till his death, December 6th, 1723, in the 73rd year of his age. Mr. Harmer notices that "he had not a regular education for the ministry," a rare thing in those days; but he says "he has always been spoken of as a

\* Giles Say was ejected from St. Michael's, Southampton, after which he preached as he had opportunity; for so doing he was imprisoned and otherwise molested. He was the father of the Rev. Samuel Say, of Ipswich, and afterwards of Westminster.

very worthy man, who had a very pleasant delivery, and was highly esteemed by his congregation."

He was succeeded by MR. NATHANIEL HOLMES, who was set apart to his office by fasting and prayer, October 21st, 1724. He continued here till 1729, when he resigned. He was sometime at Wrentham, previous to his coming to Guestwick, but did not settle there. "He was a man of great pulpit abilities, but of a most unhappy natural temper," which appears to have been the cause of his settling at neither of these places. He died January 2nd, 1732, and was buried at Denton, where there is a monument with this inscription:

Near this place  
resteth the body of the  
REV. MR. NATHANIEL HOLMES,  
late of Guestwick in Norfolk,  
who died January the 2nd, 1732,  
Aged 48.

And also the body of  
ELIZABETH, his first wife,  
who died June the 22nd, 1723,  
Aged 33.

MR. JOSEPH ASTLEY, who had been assistant to Mr. Bond, of York Buildings, in the Strand, London, was ordained October 1st, 1729;\* he continued but a short time, being dismissed March, 1732, for irregularities. He afterward conformed, and was re-ordained by the Bishop of the diocese.

The REV. SAMUEL HURRION was the next pastor. He was younger son of the Rev. John Hurrion, of London,† and was ordained September 26th, 1733.‡ He continued here till 1754, when the state of his health obliged him to resign. He retired first to Bungay, and then to Beccles, where he died. He was buried at Denton, his native place. His tomb bears the following inscription:

\* The first day of this month (October, 1729,) Mr. Joseph Astley was ordained a Pastour or teaching Elder to ye church of Christ meeting at Guestwick. Mr. Tho. Scott, of Norwich preached from 1 *Tim.* iii. 1; and Mr. Peter Goodwin, of Yarmouth, preached from *Col.* iv. 17; Mr. Abraham Coveney of Armingland Hall, Mr. Julius Saunders of Denton, myself of Bradfield, and Mr. Jo. Scott prayed; with Mr. Astley there were in all seven ministers at the meeting.—*Mr. Fletcher's Pocket Book*; and see *Wilson's Diss. Ch. IV.*, 19.

† See Denton.

‡ A copy of the charge given to him when he was ordained, but without the name of the preacher, and also a copy of a letter written by him when in ill health to his son, J. H., "educating for that very difficult, important, but honourable work, ye sacred ministry," dated February 2nd, 1760, are among Mr. Fletcher's MSS.

In memory of the  
REV. MR. SAMUEL HURRION,  
late of Beccles in Suffolk,  
who departed this life  
October 25th, 1763,  
Aged 53.

Also of  
DEBORAH, wife of  
The Rev. Samuel Hurriou,  
who died 1st April, 1789,  
Aged 76.

REV. JOHN GODWIN,\* younger son of the Rev. Edward Godwin, of Little St. Helen's, London, and father of William Godwin, well known to the world by his "Political Justice," and other writings, succeeded Mr. Hurriou here, where he was very useful and much esteemed, not only by his own congregation, but by many of the gentry of the neighbourhood. He came about Michaelmas, 1760, and died here in November, 1772, in the fiftieth year of his age, "greatly lamented by every one who had the happiness of knowing him."

Mr. Coveney, of Oulton, dying about this time, the REV. JAMES KIRKPATRICK accepted an invitation to the pastorate of the united churches of Guestwick and Oulton, and was ordained at Oulton, August 11th, 1773. He came from Lowestoft to this place, left it in June, 1776, returned to Scotland, whence he originally came, and the churches again separated.

The next pastor at Guestwick was the REV. JOHN SYKES, who was ordained October 29th, 1776. Mr. Harmer notes that the service was without imposition of hands, a great defect in his estimation, and that Messrs. Newton, Meyler, Carter, Crowe, and Shufflebottom, were the only pastors present. Mr. Sykes died in 1824, after a long and useful pastorate of forty-eight years, and was succeeded by REV. ROBERT DRANE, from Wymondley, in the same year. Mr. Drane, after an honourable pastorate of equal length with that of his predecessor, resigned in 1872. He still survives.

The REV. J. S. MORLEY, B.A., from Rotherham College, accepted the charge in 1874, and is the present pastor.

\* Mr. John Godwin was educated under Dr. Doddridge at Northampton, and settled at Wisbeach. From thence he removed to Debenham, where he entered, with solemnity, on the pastoral office, July 10th, 1758. That situation not proving agreeable, he removed to Guestwick.—*Harmer's MSS.*; *Wilson Diss. Ch. I.*, 385; *Life of the Countess Huntingdon II.*, 371; *Humph. Doddridge Corresp. V.*, 548, 550.

## OULTON.

Armingland Hall\* was the seat of Lieut-General Fleetwood, son-in-law of Oliver Cromwell, and a gentleman of prime consideration in the army. In the hall was a chapel for the worship of the family, at which many of the dissenters in the neighbourhood attended; those that were church members belonged to Guestwick, between which place and Oulton the hall is situated.†

The Fleetwoods maintained a succession of chaplains in their family. The first of these whose name has been discovered was *John Asty*, second son of the Rev. Robert Asty of Norwich. He was born about 1675, and at eight years of age, about two years after his father's death, was taken into the family of Dr. Collinges, under whose superintendence his education was carried on till he was about sixteen years of age. All the expence connected with this arrangement was borne by Samuel Smith, Esq., of Colkirk.‡ After the Doctor died, young Asty was placed under Mr. Rowe, in London, and there he had for a fellow student Mr., afterwards Dr. Isaac Watts. He continued there a little more than four years, and on November

\* Charles Fleetwood of Newington, son of Major-general Charles Fleetwood, the son-in-law of Oliver Cromwell, married Frances, daughter of Thomas Smith, of Winston, Esq. Their son, Smith Fleetwood, was born at Feltwell St. Mary, in 1644. In 1648 Simon Smith of Winston settled the Smiths' estates upon the Fleetwoods, and so Armingland Hall came into the family.

Smith Fleetwood married Mary, daughter of Sir John Hartopp; they had two sons and six daughters. The eldest son and heir, Charles Fleetwood, had Armingland and Winston, lived at Newington, and died unmarried, and the estate descended to his brother, Smith Fleetwood of Wood Dalling, who married Elizabeth, daughter of Mr. Athill; they had one daughter Elizabeth, who married Fountain Elwin of Thurning; she had an only child, Fleetwood Elwin, who died young; at her father's death in 1726 she inherited, and died in 1732; the estate then went to her father's sisters then living; the eldest, Mary, married the Rev. Abraham Coveney, she died in 1720 without issue, and was buried at Wood Dalling; Frances, Elizabeth, and Carolina, died unmarried; Ann married William Gogney, of Booton, and died without issue; Jane, the youngest daughter of Smith Fleetwood, became the ultimate possessor of Armingland Hall, and she bequeathed it to — Hurlock, only child of Governor Hurlock by a daughter of Sir John Hartopp; his daughter married Edmund Cradock, Esq., who afterwards took the name of Hartopp. He was the owner in 1781.—*Hist. Norf., South Exp.*, pp. 223, 4.

Fleetwood married Mary, daughter of Oliver Cromwell, and widow of General Ireton. He lived at Wallingford House where those resolutions were taken, after the death of Oliver, which were so harassing to the Protector Richard, and which contributed essentially to the restoration of the Stuarts. Henry Cromwell, Lord Deputy in Ireland, remonstrated with Fleetwood in a letter given in Dr. Waddington's History, Vol. II., 562. Lord Charles Fleetwood, Sir John Hartopp, Mr. Smith Fleetwood, Mrs. Fleetwood, and Lady Hartopp, are the first five names in the list of members of the church successively under the care of the Rev. Mr. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, Mr. Isaac Loeffs, Dr. Isaac Chauncey, and Dr. Isaac Watts.

† Harmer's MSS.

‡ Probably a relative of the Fleetwood family.

18th, 1695, "came to live in the family of Smith Fleetwood, Esq., at Armingland Hall, near Norwich, to perform the work of the ministry as a chaplain in his house." Here he continued fifteen years, and in 1710 removed to Ropemakers' Alley in London, and was "set apart there April 4th, 1711, Mr., afterwards Dr. Watts, his fellow-student, preaching on the occasion. Here he continued till his death in 1730.\*

He was succeeded by the REV. ABRAHAM COVENEY, who came into Norfolk in 1710. The Bury Church Book informs us that

"On March 11th, 1709, Mr. Abraham Coveney, a candidate for the ministry, having been under education with Dr. Chauncey, was propounded to our communion, and that on April 3rd he gave in his relation of God's dealings with his soul, publicly in the church; how God awakened him by the preaching of good Mr. Langstone from *Rom. vi. 23*, and set his sins before him, and afterwards gave him a measure of Faith and Hope in Christ; which being satisfactory he was admitted."

The following letter, found among Mr. Fletcher's papers, was evidently written by Mr. Beart, of Bury, on the occasion of Mr. Coveney's call to Armingland.

"Dear Sir, and the members that belong to the meeting at A——

"You have made your application to Mr. C., a brother of the Church of Christ in this place, to come among you and minister the gospel of Christ unto you. Truly, my brethren, I do think the Lord Jesus Christ hath called him to his work, and I do hope he will minister the gospel of God unto you in the simplicity and purity of it. The church here had trial of the grace of God in him when he joined himself a member with us, and we were satisfied therein. The church hath also had trial of his gifts as to the ministry, and we kept a day of solemn prayer on his behalf that he might go forth, and might come to you, with a blessing in the great work, where we judged him called.

"The church here knows not of my writing at present, but will be ready to testify, if occasion were, to what I say. For my part I rejoice we have this opportunity of being helpful to you, and to the interest of our common Lord, both ours and yours. I much desire our brother may answer your expectations and your hopes, and fulfil his work to the edification, consolation, and salvation of your souls, and the good of many, that he who sows and they who reap may rejoice together another day,—for he comes but for a time,—there will be a separation at last if Providence should not sooner remove him: but there will be a meeting again, may I also have a little part in the joy of that day, even on this account.

\* See *Asty's Diary*, and *Wilson's Diss. Ch.*, and *British Quarterly*, July, 1868.

"Oh brethren, hear as for that day ! and on your part love your minister, pray for him, strengthen his hands and heart in God, and be also faithful to him with much wisdom, if occasion be, to say 'Fulfil thy ministry ; be an example by word, by conversation, by doctrine.' The Lord be with him and with you, and may your bow abide in strength, and your arms be made strong by the arm of the mighty God of Jacob. May he and you finish your course with, even exceeding joy, and at last receive the crown which all that endure to the end shall receive ; and may I also have a part in your prayers. With all hearty affection, love, and christian salutations, I conclude, dear brethren,

"Your brother in the kingdom and patience of Jesus Christ,

"J. B."

Mr. Mills, of Guestwick, died in 1723, and was succeeded by Mr. Holmes in October, 1724.

"It will not appear incredible," says Mr. Harmer, "that the formation of a distinct church at Armingland was owing to Mr. Coveney's not being called to succeed Mr. Mills, which was very displeasing to his friends, and could not be very agreeable to himself—which has been represented as the cause of that transaction."

It is probable that Mr. Coveney's friends at that time were influential, as he had married one of the Fleetwood family. But whatever was the occasion, the church book informs us that

"After some months' deliberation, and diverse private conferences, and the advice of friends, on March 4th, 1724-5, being a solemn day of prayer appointed for that end, eight men incorporated themselves into a church state."

They signed a covenant in seven particulars, and Mr. Coveney tells us that

"At the same time that they signed the covenant they gave me a call to the pastoral charge among them, who had already served them, and the congregation at Armingland, upwards of fourteen years in the work of the ministry. And in consequence of this their call, and my acceptance of it, I was on the 30th June following solemnly ordained to the pastoral office by fasting and prayers and laying on of hands, and so took upon me the oversight of this little flock."

The church and congregation did not remove to Oulton\* till 1731, though Mr. Harmer, through defective information, places this event in 1725. The entry of the fact in the church book has no date of the year. It is as follows :

\* In 1672, two persons of the name of Bell obtained licenses for preaching in their houses at Oldton : the preacher licensed in both cases was Robert Leman.

"On Wednesday, April the 7th, the Church and Auditory removed from Armingland to their new erected place at Oulton, which was opened with a meeting of neighbouring ministers; upon which solemn occasion the Rev. Mr. Scott, of Norwich, preached from *Matt.* xviii. 20; and the Rev. Mr. Brooke, of Norwich, from *Psalms* xxvi. 8; the praying ministers were, the Rev. Mr. Astley, of Guestwick; the Rev. Mr. Fletcher, of Bradfield, the Rev. Mr. Saunders, of Denton, and myself."

Mr. Astley and Mr. Fletcher had not come to the neighbourhood in 1725, and an entry in Mr. Fletcher's pocket book settles the point.

"April 11th, 1731. I preached at Oldton in the new meeting house from *Exodus* xx. 24. It was the first Lord's day the house was preached in."

Mr. Coveney continued here till his death, early in December, 1772, at the age of 86, after having laboured at Armingland and Oulton for a period of sixty-two years. "He bore an excellent character as a minister, a husband, a father, and a friend."\*

Mr. Godwin, of Guestwick, died about the same time as Mr. Coveney, and the REV. JAMES KIRKPATRICK† came in January, 1773, and in July following was invited to take the pastoral care of the united churches of Guestwick and Oulton. He was ordained at Oulton, Aug. 11th, 1773; the Rev. S. Newton, of Norwich, gave the charge; the Rev. J. Carter, of Mattishall, prayed; and the Rev. Mr. Howe, of Yarmouth, preached from *Rev.* ii. 1.

On Mr. Kirkpatrick's departure in June, 1776, ministers from Norwich, and other places, supplied the vacant pulpit for a time. The Rev. Mr. Cole was here three months; the Rev. Mr. Baddow three-quarters of a year; but no settlement was effected till 1779.

The REV. REYNOLD HOGG came from Yorkshire to Oulton in June, 1778, and after a most unanimous and pressing request of the church, and his acceptance of it, was ordained September 30th, 1779, by prayer and imposition of hands. Mr. Robert Purdie being the oldest member, representing the church, laid on his hand also. The Rev. T. Bocking, of Denton, proposed

\* Harmer's MSS.

† Was he related to the Rev. John Kirkpatrick, whose portrait is in the *Evangelical Magazine* for October, 1800?



the questions and offered the ordination prayer; the Rev. Mr. Howe, of Yarmouth, delivered the charge; and the Rev. S. Newton, of Norwich, preached the sermon.

Mr. Hogg left Oulton on the 6th of April, 1785, and went to Oundle in Northamptonshire.\*

The REV. THOMAS COLBORNE came from Yarmouth to Oulton in 1785, and was ordained pastor of the church on the 27th of June in that year. In April, 1791, he left Oulton and went to Stowmarket.

The REV. SAMUEL CROWTHER came from Clare, in Suffolk, June 30th, 1791. He preached occasionally at Aylsham, and a church was formed there in September of that year. The two churches of Oulton and Aylsham united, and gave Mr. Crowther a call to the pastoral office, and he was ordained at Oulton, November 9th, 1791. The Rev. Mr. Thomas [Howe,] of Yarmouth, asked the questions; the Rev. Mr. Sykes, of Guestwick, offered the ordination prayer; the Rev. S. Newton, of Norwich, gave the charge; the Rev. J. Carter, of Mattishall, preached the sermon; and the Rev. J. Reynolds, of North Walsham, concluded.

Mr. Crowther left Oulton and removed to Yarmouth, where he preached at, what was then called 'the soap-meeting;'† he afterwards embraced the doctrines of Swedenborg, and died in Yarmouth.‡

After remaining four years at Stowmarket, Mr. Colborne resumed the pastoral office at Oulton, where he continued till he died suddenly on the 10th March, 1822, in the 65th year of his age. He was buried before the pulpit in Oulton meeting house.

The next pastor was the REV. THOMAS CYRUS BUTTEAU, who was ordained November 28th, 1822. On his relinquishing the charge, he removed to London.§

The REV. RICHARD ROBERTS, from Cheshunt, was ordained July 14th, 1841. The Rev. W. Brock, of Norwich, delivered the

\* In the *Evan. Mag.*, 1820, p. 513, there is a review of "Personal Religion briefly explained, &c.," by Reynold Hogg. The reviewer says, "Mr. H. is well known as a respectable Baptist Minister; and now, as the evening of life advances, he has produced this small but faithful testimony on the nature and effects of *Personal Religion*, &c."

† Countess of Huntingdon's.

‡ Mr. Joseph Davey's MSS.

§ An obituary of him is in the *Year Book*, 1866, p. 239.



introductory discourse; and the Rev. T. Griffith, of Bath, gave the charge. The Rev. J. Browne, of North Walsham, preached on that occasion to the people from 1 *Cor.* xvi. 10; and in the year 1854 officiated at Mr. Roberts' funeral.\*

The REV. EDWARD JEFFERY, from Emsworth, Hants, occupied the pulpit from 1854 to 1862. He was recognized as pastor May 23rd, 1855, and he was succeeded in 1864 by the REV. W. FOX, who removed to Brandeston in 1866. In 1867, the REV. OBADIAH HOBBS, from Southwick, became pastor. He continued here till 1871, since which time the chapel has been occasionally supplied, but the cause is at a very low ebb.

### DENTON.

The Norwich Church Book informs us that on the 29th day of the second month (April), 1655, Brother THOMAS LAWSON was dismissed to join with the Christians at Denton. He had joined the church at Norwich, October 28th, 1649, at which time he resided at Doningland. We infer from the wording of the above entry that the church had not, at that date, been formed; but the *next* entry in the Norwich book informs us that the in-churching had then taken place, and "on the 3rd day, 4th month (June), the right hand of fellowship was given to the church there."

The early records of this church are lost, and the following account is therefore gathered from various sources.

There is no doubt that Mr. Lawson was pastor of this church from its commencement. He appears also to have been Rector of Denton,† and was silenced after the Restoration. He was M.A.; was educated at Kath. Hall, Cambridge, where he was so well esteemed as to be chosen afterwards to a fellowship in St. John's.

After his removal from Denton he united with the church at Weston (Wattlesfield), as we find by a notice in the Bury Church Book.

\* His obituary, Year Book, 1855, p. 232.

† He was presented by Robert Wilton, Esq. to the living of Denton in 1650 or 1651, and remained until 1659. Robert Rogerson succeeded him in that year.—*Denton Parish Register*.

"Jabez, the son of Tho. Lawson, Minister, and four other children of brethren of the church which is at Weston (ye said church being without a pastor,) were baptized in this church, at a meeting of several the brethren thereof together with the pastor, appointed by the whole to meet at Wortham for that end, upon the sixth and twentieth day of the fifth month [July], in the year 1661."

Mr. Lawson had therefore left Denton before the Bartholomew Act came into operation, and was not ejected from that living, though he was silenced at Weston. Calamy tells us that "he was a man of ability, but had no good utterance;" notwithstanding this, in the unsettled times after the Restoration, the church at Bury were glad of his services, whilst their pastor was obliged to retire to London; and for some time he preached to the major part of that divided church.

In 1672, April 17th, a license was granted for "the house of Thomas Lawson, in Norton, Suffolk, to be an Independent meeting place," and on the same day, another was granted to him to be an "Independent teacher in his own house."

"In 1689, October 20th. Thomas Lawson, a minister of the gospel, aged near 70, who had been a member of the church at Norwich, and from thence removed to Denton, but now having no membership, was desirous to be found in the way of his duty, and to remove by death from some church of Christ. After a large account of his faith, and experience, and settled judgment about the Congregational Churches, he gave up himself to the Lord and us, and was received into the fellowship of this church and broke bread with us."\*

He died in the year 1695, aged about 75, and the Bury Church Book says, that

"Upon Black Bartholomew, 1662, he left all to follow Christ, and ceased not to teach and preach the gospel in perilous times. . . . He passed out of the church militant into the church triumphant, where he possesseth the joy of the Lord."

The Rev. T. W. Davids says\* that he was settled in the sequestration of Jos. Long, at Fingringhoe, in June, 1646; and on the union of that parish with the neighbouring one of East Donniland, he was instituted to that living also by order of the House of Commons, May 4th, 1647, on the presentation of

\* Bury Church Book.

\* *Evangelical Nonconformity in Essex*, p. 551.

Henry Tunstall the patron. He continued to discharge the united cure until after 1650, at which date he is returned at Fingringhoe as, "by order of the Committee of Plundered Ministers." He signed the "Essex Testimony" in 1648.

We do not quite see how this will all agree with the fact that on October 28th, 1649, he joined the church at Norwich, and yet the Norwich Church Book describes him as of Doningland.

From the time of Mr. Lawson's removal till 1676, the church at Denton was, in all probability, materially assisted by the ministers who still continued in the neighbourhood, and who preached as opportunity served. Tradition, in Mr. Harmer's days, mentioned Mr. Starke, one of these, as a frequent preacher here; and in 1672 we find that there was quite a constellation of them in this district.\* MR. WM. BIDBANK, M.A., who had been ejected from Scottow in Norfolk, and had been co-pastor with Mr. Green at Tunstead, was living at Lammas, and licensed to preach at the house of Robert Primrose, of Denton; he appears therefore to have been a regular supply.† Four years afterwards, in 1676, he was dismissed from Tunstead to the Church at Denton. Here he lived very comfortably and usefully, with a small estate of his own, and a slender allowance from his people, being greatly beloved by all that knew him, for his sweetness of temper, obliging deportment, and excellent preaching.‡

The concise and expressive form of Church Covenant which continued in use at Denton long afterwards was drawn up by Mr. Bidbank:—

"We do covenant and engage, by the assistance of the Spirit of God, to give up ourselves unto the Lord and unto his people, to walk together in all the ordinances of Christ, according to the order of the gospel, owning Him as our head, Lord, and King."

\* *Samuel Petto*, ejected from Sandcroft, was living at Wortwell, and preaching at Redenhall, Harleston, Wortwell, and Alburgh. *John Starke*, ejected from Stradbroke, was living at Wingfield, and preaching there, and at Syleham and Rattlesden. *Robert Ottie*, silenced at Beccles, was preaching there. *Richard Vynne*, ejected from Drayton, was living and preaching at Stratton St. Michael. And *Samuel Manning*, Jun., of Walpole, afterwards of Bungay, preached at Pulham St. Mary. These and others who had no fixed employment would most likely render aid.—*License Book, R.O.*

† *Id.*

‡ Noncon. Memorial.

Mr. Bidbanck wrote a little book entitled "A Present for Children," and prefixed an "Epistle Dedicatory" to a posthumous volume of sermons by Mr. Robert Ottie, of Beccles, printed in 1690, addressed to the congregation there. He died here much lamented about 1693.

The REV. JOHN HURRION came to Denton, and was set apart July 29th, 1701,\* and removed to Hare Court, London, in 1724. He found the church here in a low and declining condition, and in the early part of his ministry was instrumental in bringing it into a very flourishing state, but in the latter part of his pastorate it again declined. This was probably the result of his method of living. "He addicted himself to close study, by which means he gained a great stock of knowledge," and was so much of a recluse that "he shut himself from the world, unless when he appeared in public on the Lord's day, and hardly conversed with his own family excepting in what respected the necessary duties belonging thereto." He appeared with eminence among his brethren in the country, and had a large share of the affections and esteem of the churches in these counties; but his sedentary life induced a dropsical habit of body, which made him a burden to himself.

In early life he was engaged in private controversy with Mr. Wm. Manning, who had exerted a perverting influence on the mind of Rev. T. Emlyn, but continued true to his original

\* John Hurriion was born November 15th or 16th, 1676. His maternal grandfather was Mr. Edmund Whincop [see Wattisfield]. In 1698 he was studying with Mr. Robinson or Robertson, then minister at Walpole, and in the same year he began to preach. His settlement at Denton took place 29th July, 1701. On that occasion Mr. Stackhouse, of Norwich, delivered a discourse from *Acts xx. 28*—*John Baker's MSS.*

At his coming there were only thirteen members at Denton. The congregation originally met in a barn; but in the first year of Mr. Hurriion's pastorate, the land was bought on which the chapel was built. There is an estimate of his works and character in *Evangelical Mag.*, 1819, p. 147. In a letter from Samuel Hurriion, son of the Denton pastor, to his son John, he says: "You are a descendant of remarkably pious ancestors. As to myself I wish you may be a greater honour to them than I have been, and better bear up the name than I have done. Your great-grandfather, and grandfather, and uncle Hurriion were eminent in their day. You bear their name; may you inherit their graces, and be another *John Hurriion*, a burning and a shining light, &c." "Be kind and loving to your dear sister."—*Fletcher's MSS.* From this it appears that John Hurriion, of Denton, was the son of a minister of the same name. In the *License Book* in the Record Office the house of John Hurriion, of Sibton, [near Yoxford] was licensed for a preaching place, and he was licensed to be a Congregational Teacher there. This was no doubt the father of the Denton minister. And in *Candler's MSS.* in the British Museum, we find that Mr. Thomas Hill, of Ipswich, married as his second wife Agnes Hurriion, daughter of Thomas Hurriion, of Yoxford, some time before 1595. This Thomas Hurriion was owner of sundry lands and tenements in Yoxford, and was probably the grandfather or great-grandfather of the Denton minister. The sister of the youngest John Hurriion was named Jane; she married Mr. Robert Dawson, and died March 4th, 1827, aged 82.

principles in regard to the proper deity of Jesus Christ, and in his later years wrote considerably on this subject.\*

He married Jane, the daughter of Samuel Baker, Esq., of Wattesfield, and left two sons, John, who was ordained at Gosport, May 3rd, 1732; and Samuel, who was pastor of Guestwick. He died in London, December 31st, 1731, aged 56. Dr. Ridgely published a funeral sermon for him, and Mr. Abraham Taylor published a considerable volume "Of the difficult work and happy end of faithful ministers," a discourse occasioned by his death; to which is added some account of his life.

The REV. JULIUS SAUNDERS son of the Rev. Julius Saunders of Bedworth, was ordained at Denton, July 8th, 1725. He was a pupil of Mr. Shuttlewood, of Creaton, and had for his companion there Mr. Thomas Emlyn. He died at Denton; was interred in the burying ground connected with the meeting house; and Dr. Wood, of Norwich, prepared the following inscription for his tomb.

In memory of the  
REV. MR. JULIUS SAUNDERS,  
who died Jany. 28th, 1749,  
in the 59th year of his age.  
A person of singular prudence,  
Tender conscience,  
Deep seriousness,  
Great liberality,  
exact and eminent piety.  
A fervent laborious minister,  
and 24 years  
a faithful and much loved pastor  
of the Dissenting Church  
at Denton.

He enjoyed a remarkable degree of health, never having been laid aside from his work during the twenty-four years of his ministry, but at last was seized by a paralytic affection, which removed him in a few days.

He was succeeded by his nephew, JULIUS SAUNDERS, son of

\* He published funeral Sermons for Mrs. Esther Tompson, of Norwich, 1712, and for Rev. John Nesbitt, in 1728; Sermons at the Ordinations of Rev. Thomas Milway, 1721, and Rev. Abraham Taylor, 1731; Four Sermons on the Scripture Doctrine of Particular Redemption; a work on The Knowledge of Christ, 1727; and a Charity Sermon in 1730.

the Rev. John Saunders of Bury and Hertford, who was called to the pastoral office March 27th, 1750,\* and ordained at Denton July 17th following. He died of a consumption on February 5th, 1757, in the 35th year of his age, and was buried in his uncle's grave. Neither he nor his uncle were married.

The Saunders family has a remarkable history; it was anciently settled in Warwickshire,† and Laurence Saunders, who was burnt at Coventry in the reign of Queen Mary, was a member of it.

Julius Saunders, of Bedworth, in the early period of his life, was entered at Oxford with a view of taking orders in the establishment; but on conviction, threw in his lot with the dissenters, and suffered three years imprisonment in Warwick gaol, during the reign of Charles II., for nonconformity. He had three sons, Julius, of Denton, the first of the two above named; John, ordained at Bury in 1718, who afterwards removed to Hertford; and Samuel, of Bedworth, who was not a minister. John, of Hertford, had a son Julius, who succeeded his uncle at Denton as above; at his ordination the charge was given by Dr. Doddridge, and the sermon preached by Dr. Wood of Norwich. Samuel, of Bedworth, had twin sons in the ministry, Thomas, of Bedworth and Coventry, who died at Islington in 1806;‡ and Joseph, of Cambridge, who died there 1788.§ The eldest Julius had a brother, name unknown, whose son Thomas was minister of Coventry and Kettering;|| he died at Kettering in 1736, æt. 42.

\* In the Denton account book there is an entry which directs our attention to a practice which has now ceased amongst us. "1750, December 25th. Paid Rev. Mr. Saunders what he expended on account of his examination by the ministers at Rendham previous to his ordination." They evidently would "lay hands suddenly on no man." At the ordination of the Rev. Mr. Julius Saunders, July 17th, 1750, the ministers present were, the Rev. Dr. Doddridge; Messrs. Saunders, the father; Crompton; Wood, of Norwich; Tozer; Harmer; Staunton; Wood, of Framlingham; Burnett; Kemp; Cornell; Robinson; Graves; Lincoln; Marryatt. The ministers that were engaged were the Rev. Dr. Doddridge, Messrs. Saunders, Crompton, Wood of Norwich, Tozer, Harmer, Staunton, Wood of Framlingham, Burnett, together with Mr. S., the minister ordained. Mr. Harmer gave a short introductory discourse, called on the church to recognize their call, and Mr. S. the acceptance of it, and then prayed; sang; the Rev. Mr. Tozer prayed; the sermon by the Rev. Mr. Wood of Norwich; the Rev. Mr. Crompton took the confession, and asked the questions; the Rev. Mr. Saunders, the father, prayed the ordination prayer; sang; Dr. Doddridge gave the charge founded upon "Looking unto Jesus;" sang; Rev. Mr. Burnett prayed; sang; the Rev. Mr. Wood, of Framlingham, prayed and concluded.—*Fletcher's MSS.*

† See Doddridge Corresp. I., 361.

‡ Evan. Mag., 1806, p. 577—581.

§ Congl. Mag., 1819, p. 316.

|| Meen's MSS.

Mr. Harmer speaks of Julius of Bedworth as "an eminently good but somewhat fanciful" man, who when giving his son the charge at his ordination at Denton, "expressly forbade him using notes" in the pulpit, and before he would give his son John a dismission to the church at Bury, we find that he determined "to see the church at Bury first, and take notice of their faith and order;" but notwithstanding all his peculiarities "he was a burning and a shining light" in Warwickshire many years. His son Julius, of Denton, left a considerable sum of money "to the associated churches who were then united in a scheme to educate young men for the ministry."\*

The REV. THOMAS BOCKING having left Long Melford, occasionally preached at Denton during Mr. Saunders' illness. He came here November 29th, 1756, and upon Mr. Saunders' death, was unanimously invited to succeed him. Mr. Bocking was received into the church here by dismission from that in Ropemakers' Alley, in London, on the 15th July, 1757, and was ordained on the 27th of the same month, by prayer and the laying on of hands. Twenty ministers were present. Dr. Wood asked the questions, received the confession of faith, offered the ordination prayer, and gave an affectionate and appropriate charge; and Mr. Harmer preached to the church and people from *Matt.* xxviii. 20.

Mr. Bocking was particularly interested in the meetings of the association of ministers, and many entries are found in his church book respecting them, which throw light upon the history of the times in which they were written.

On December 8th, 1778, a plan was formed, and a subscription commenced, for teaching the children of Dissenters at Denton to read, "that they may better learn and know the word of God, and that it may prove a happy barrier against popery." The first year's subscription was £5 1s. Od., and eight children were put out to schooling." Thus early were the Denton friends in the field in the cause of popular education. Meetings for the study of the scriptures by the young were encouraged, and happy results followed.

Throughout his long life Mr. Bocking maintained a uniform

\* Harmer's MSS.



consistency of character: he faithfully preached the gospel as it is in Jesus; and both in public, and in private life, acted as the Christian, and as the minister of Christ. Worn out by the infirmities of advanced life, and having completed his service on earth, he entered into the joy of his Lord. His funeral sermon was preached by the Rev. John Crisp, from 2 *Tim.* iv. 7, 8. On a tombstone at the east end of the meeting house is the following inscription.

In memory of  
The REV. THOMAS BOCKING,  
48 years the much respected pastor  
of this church . . .  
a sincere and humble follower of Christ,  
a faithful minister of the New Testament,  
an example to his flock of that holiness  
he endeavoured to enforce.  
He died April 21st, 1805, in the 73rd year of his age,  
and 51st of his ministry.

When Christ our life shall appear, then shall we also appear with him in glory.

Also ELIZABETH, his second wife,\*  
who departed this life April 5th, 1821,  
in the 87th year of her age.

The righteous shall be in everlasting remembrance.

The REV. EDWARD HICKMAN was born February 17th, 1786, at Lavenham, in Suffolk. There his father, the Rev. William Hickman, was pastor of an Independent Church. His mind was very early the subject of religious impressions, which manifested themselves when at school at Palgrave, to which in his latest years he touchingly referred.†

In 1806 he received and accepted a unanimous invitation to the pastoral office here; on the 20th May he was ordained. Mr. Sloper, of Beccles, opened the service; Mr. Shufflebottom, of Bungay, delivered the introductory discourse; Mr. Newton, of Norwich, offered the ordination prayer; Mr. Wm. Hickman, of Wattisfield, gave the charge to his son from *Acts* ii. 24; Mr. Ward,

\* Mr. Bocking's first wife, Sarah, was the daughter of Ames Smith, who was the son of Ames Smith, who was the son of Robert Smith ejected from Blithborough, who married Elizabeth, the daughter of William Ames, of Wrentham, who was the son of Dr. William Ames of Franeker. See ante, p. 66.

† See his Life, *Evan. Mag.* Jan., 1842, 1-8.



of Stowmarket, offered the general prayer; Mr. Carter, of Mattishall, preached to the people from 1 *Thess.* v. 12, 13; Mr. T. Hickman, of Lavenham, concluded. His ministry was blessed, and the church increased.

In 1808, on February 14th, the Sunday school was established; in 1813 a chapel was built at Topcroft, which was opened September 12th. On 19th September, 1821, the new meeting house at Denton was opened, on which occasion the Rev. Messrs. Hickman, Hull, Ward, March, Alexander, Sloper, Newton of Witham, and Dennant took parts.

Mr. Hickman was the responsible editor of all the MSS. printed in the "Miscellaneous Works" of Matthew Henry, and Sir J. B. Williams, in the preface, says of him that "his attainments in the knowledge peculiar to his sacred profession, his ardent attachment to the writings of Mr. Henry, and his deep admiration of their merits, attest his particular fitness for the task which happily for the public, and the credit of our author, he undertook." He was also the real editor of the edition of "Greenhill on Ezekiel," which came forth under the *name* of Rev. Jas. Sherman.

He preached twice on the Sabbath preceding his death, and died October 31st, 1841.

## HIS GRAVESTONE.

In memory  
of  
The REV. EDWARD  
HICKMAN,  
for 36 years the beloved  
pastor of this church,  
who died  
October 31st, 1841,  
aged 55 years.

"Sweet is the savour of his name,  
And soft his sleeping bed."

## TABLET IN MEETING HOUSE.

"This tablet is erected  
By the young persons in this congregation  
In remembrance of their esteemed pastor, the  
REV. EDWARD HICKMAN,  
who, during the thirty-six years of his ministry,  
Faithfully preached the gospel of Christ,  
and adorned its doctrines  
by his lovely and holy character.  
Having lived amidst  
the affection of his people,  
He died amidst their tears  
on the 31st of October, 1841,  
In the 56th year  
of his age."

The REV. JAMES DAVIS succeeded, and commenced his pastorate by preaching a sermon entitled "Ministerial Anticipa-

tion," from 1 *Thess.* ii. 19, on Sunday. August 7th, 1842. He removed to Rochester, and afterwards became Secretary of the Evangelical Alliance, and was succeeded by the REV. F. S. BASDEN from Potton, who was recognized October 7th, 1851.

### EXTINCT CHURCHES.

The three following Congregational Churches, formed in Norfolk during the Commonwealth period, are now extinct. They are entitled to a place in this history, for, though only the "shadow of a shade" of them remain, their movements affected the times in which they existed, and should be taken into account when describing those times.

STALHAM. "On the 29th March, 1653, the Yarmouth Church desired Mr. Reyner and Mr. Waters to go as messengers to STALHAM the next day, to advise with them about gathering a church there."

The Norwich Church Book also informs us that

"On the 6th of April a report was made by brother John Balderstone, and brother Dan Bradford, concerning the gathering of Christians of Stalham and Ingham, who declared that they, together with the messengers of the churches of Yarmouth and North Walsham, received satisfaction concerning six persons who manifested the work of the grace of God upon their hearts, and the said messengers were comfortably persuaded of their fitness to lay the foundation of a church," which appears to have been formed between the sixth and the twenty-ninth of June in that year.

MR. JOHN LUCAS, according to Calamy, was ejected here\* in 1662, but he is not mentioned as the pastor of this church; he was a Presbyterian, and afterwards lived in Norwich.†

The Congregationalists retained a slight hold of this neighbourhood for some time after the Restoration; for we find that the Rev. Thos. Worts, ejected from Barningham, was licensed in 1672 to preach in the house of Robert Geel, a Congregationalist in Ingham; and that the house of Catherine Cubitt, also a Congregationalist, was licensed for a preaching place. But about this time, or somewhat previously, the Rev. John Wool-

\* The name of the place is given as Statham, which appears to be a misprint.

† See pp. 278, 9.

stone became the pastor of a Baptist church at Ingham, which superseded, or perhaps absorbed, all that was left of the older church.\*

EDGEFIELD. The Yarmouth Church Book informs us that it was the intention of the Christians at EDGEFIELD "to congregate the 14th of this instant July," 1653, and that messengers were appointed to go thither; and further, that Mr. Shepherd gave in his report, on the 2nd of August, of the gathering of the church there. Mr. Bridge, in his list of Independent ministers, 1655, notes that Mr. Martin was pastor here, and the living competent.

JOHN MARTIN was one of three who published a book, in 1658, called "The Preacher sent," on lay-preaching, in answer to two books, by the Provincial Assembly of London, and Mr. John Collings of Norwich, which condemned that practice. His associates were the Revs. S. Petto of Sandcroft, and F. Woodal of Woodbridge.† He was presented to the living of Edgefield by Richard Stubbe, Esq., in 1620, and appears to have died about 1659, for on September 13th in that year, the church at Yarmouth appointed messengers to attend the meeting of the churches at Edgefield, to be held on the 21st, at which these three things were to be considered.

"1. Whether it were best for them to continue still as a church, having lost both their pastor and place, or to join to other churches; being rather inclined to continue still as a church.

"2. If they thought it best they should continue still as a church, what would be best for them for their settlement?

"3. Having a sister fallen from them to Quakerism, they desired the advice of the churches how to deal with her."

The Restoration, a few months later, effectually settled all these questions, and we hear no more of this church.

GODWICK. In the Norwich Church Book we find that, on September 21st, 1653, messengers were appointed to advise respecting the formation of a church here; and that on October 5th,

"Brother Thos. Taylour was dismissed to join with Christians at Godwick." The report of the messengers was, that "the grace of God was manifested by the Christians there, and that they were comfortably persuaded of their

\* See Ingham Baptist Church.

† See Woodbridge.

fitness to lay the foundation of a church. And, it being signified by the said messengers that the said Christians desired messengers to be present at North Elmham, October 19th, at their joining in church fellowship, brethren John Tofte and Thos. Garrett were appointed."

These brethren gave their report on December 4th, which was satisfactory, and the desire of the church at North Elmham for fellowship with the Norwich church was granted. Thos. Taylor was afterwards pastor of the Congregational church at Bury St. Edmund's; and we know no more of this society.

There was also a church at LESSINGHAM in 1655, of which MR. PETER CUSHING was pastor,\* and another at FOULSHAM, at the same date, of which MR. RICHARD WORTS was pastor, which was connected with Guestwick, and probably identical with it. The names of no others have come down to us.†

#### LYNN REGIS.‡

The REV. JOHN HORNE, of Trinity College, Cambridge, was born at Long Sutton in Lincolnshire. He preached first at Sutton St. James', and afterwards, in 1647, was beneficed and settled at Alhallow's church, Lynn, from whence he was ejected in 1662. The appointment of his successor is thus recorded:

"South Lynn, March 12, 1662-3, propter nonsubscriptionem M<sup>ri</sup>. Horne ult incumben. ib'm. vacan, juxta Actū Parliamenti pro Uniformitate publicarū precū nuper editū et provisū, jam legitime vacan."

Mr. Horne continued in the town till he died, December 14th, 1676, aged 61. He held Arminian principles on the subject of Redemption, was a man of exemplary piety and great charity, well skilled in Oriental languages, and very laborious after he

\* See p. 220.

† Messengers were sent from Norwich June 28th, 1654, to Swanton Worthing, about gathering a church there, July 5th; they reported that "the people were few in number," and stated that "wanting satisfaction about some of those that were intended to joine in building an house for God, the messengers of all the churches then present did advise that they would not proceed in the intended work of gathering a church untill they had further advice from the churches."—*Norwich Church Book*.

‡ Mr. Sanderson, a minister at Lynn, was charged, in the year 1573, with having impugned the Book of Common Prayer, and eight articles were exhibited against him as recorded in the *MS. Register*, p. 191. He was "not resolved to subscribe" Whitgift's articles in 1583, and probably died in 1589. See *Brook I.*, pp. 273, 4; and *Ath. Cantab. II.*, p. 79.

was cast out of his living. He went constantly to church, yet preached thrice in his own house every Lord's day, and on other days; besides lecture sermons, he expounded the scriptures in order, twice a day, to all that would come and hear him, as some always did. He printed several funeral sermons, and wrote controversial treatises on the extent of the atonement, on infant baptism, on Quakerism, &c., and at his ejectment "A Farewell to his Neighbours the Parishioners of Lynn Alhallows, Norfolk." In 1672, he and Charles Phelps, both Congregationalists, were licensed to preach in the houses of Charles Peast and John Kingstead. These services were probably the origin of the religious society which afterwards existed here.

The first minister of whom anything is known was the REV. MR. ANTHONY WILLIAMSON, a gentleman in affluent circumstances, with whom the REV. JOHN RASTRICK, M.A., of Trinity College, Cambridge, was latterly co-pastor.

Mr. Rastrick had been minister of Kirkton, in Lincolnshire, but seceded from the Establishment November 27th, 1687.\* After this event he was first minister to a congregation in Spalding, Lincolnshire, and afterwards to another at Rotherham, Yorkshire; thence he removed to Lynn. After Mr. Williamson's death he became sole pastor of the congregation and continued here till his death, August 8th, 1727, aged 78. A high character of him is given on his tombstone.†

He was succeeded at Lynn by his son, the REV. WILLIAM RASTRICK, who, however, never could be persuaded to accept the pastoral office. He died here August, 1752.‡

He was succeeded at Lynn, in 1753, by the REV. ANTHONY MAYHEW, from Stambourn in Essex, who was living here in 1774. Mr. Mayhew, in about the 70th year of his age, resigned the ministry, and was succeeded by the REV. WILLIAM WARNER, about 1777, who married one of his daughters. He was the last minister of the old Presbyterian chapel at Lynn, and succeeded

\* See an interesting letter from him, giving his reasons, at the end of Dr. Calamy's *Moderate Nonconformity*, Part III.

† See *Noncon. Memorial*, Vol. II., Suppt., pp. 19, 20.

‡ Either he or his father, but most probably the father, supplied Dr. Calamy with a remarkable MS. entitled, "Index eorum Theologorum Aliorumque, No. 2257, qui propter Legem Uniformitatis Aug. 24. Anno. 1662, ab Ecclesia Anglicana secesserunt. Alphabetico ordine, ac secundum Gradus suos dispositus."

the Rev. Dan. Phillips at Hapton, who died about June, 1800, shortly after which event he left Lynn.

"In 1802, a person accidentally heard that there was a Presbyterian meeting in Lynn shut up, and wrote to Hoxton Academy requesting to send a supply during the midsummer vacation. This was objected to, as they expected a minister from the Presbyterian denomination. Hearing, however, that it continued shut up, he applied again the following year and succeeded. The place which holds 300 was soon filled."\*

In 1803, the REV. JOHN ALLEN, from Hoxton, became the first pastor of the present Congregational Church in this town. He was ordained June 6th, 1804. Mr. Carter, of Mattishall, delivered the introductory discourse; Mr. Newton, of Norwich, offered the ordination prayer; and Mr. Kinghorn, of Norwich, preached to the people.

He was succeeded by the REV. JAMES ARROW, during whose ministry, in 1815, the chapel was repaired, enlarged, and reopened for public worship on August 27th, when Mr. Edmonds, of Cambridge, preached in the morning and evening, and Mr. Arrow in the afternoon. He unhappily fell, and brought disgrace upon himself, and dishonour on the cause of Christ; but it is gratifying to learn that he repented, and returned to his right mind before his death. A series of letters written by him to a devoted clergyman, fully proving this, may be found in the Evangelical Magazine for 1852.† He died at Lynn, February 28th, 1851.

The REV. JOHN TIPPETTS, from Hoxton, was the next pastor. He came to Lynn in the summer of 1822, and left this charge for one in Gravesend in 1828. An account of him is given in the Year Book, 1857.‡

His successor was the REV. W. SNELL, who, after a pastorate of nearly ten years, conformed to the Established Church in December, 1837.

Application was hereupon made to Thos. Wilson, Esq., and in January, 1838, the REV. ROBERT HAMILTON was sent from Hoxton; he received and accepted an unanimous call from the church in April of that year. On May 10th following, the

\* Rise and Progress of Hoxton Academy. 1804.

† Pp 269-271.

‡ Page 207.

foundation stone of a new chapel was laid by Mr. Hamilton, and on the 17th October, the building was opened for public worship, the Revs. R. Fairbrother, J. Alexander, of Norwich, and J. Jefferson, of Stoke Newington, officiating. The following day Mr. Hamilton was ordained. The Revs. J. Ely, of Leeds, J. Tippetts, of Gravesend, J. Jefferson, and ministers in the neighbourhood, taking parts in the service. The new chapel, forty-seven feet by sixty-seven, being capable of accommodating between 800 and 900 persons.\*

Mr. Hamilton left Lynn in 1850, and was succeeded by the REV. RICHARD BRINDLEY, who was ordained July 3rd, 1851. The Revs. J. S. Russell, M.A., of Yarmouth, J. Alexander, of Norwich, and S. Martin, of Westminster, taking parts in the service. In the evening the late pastor, the Rev. R. Hamilton, of London, conducted the worship; and Dr. Harris, of New College, preached to the people. Mr. Brindley removed to Bath in 1853, where he died. His obituary is in the Year Book, 1866,†

The REV. W. L. BROWN, M.A., from Bolton, came in 1854, and removed to Totteridge in 1856.

The next pastor was the REV. EDWARD PRICE, from Sheerness, who came in 1856, and removed to Edinburgh in 1860.

In 1861 the REV. C. E. GULL, B.A., came from New College, but in the following year he conformed to the Establishment.

In 1863 the REV. WM. JONES came from Hackney College. He removed to Oundle in 1866.

In 1866 the REV. J. WOOD became the pastor. He removed to Leicester in 1869.

In 1869 the REV. A. RANSOME, from the Wesleyan church, became the pastor.

He was followed, in 1873, by the REV. L. J. DAVIES, from New College, who resigned in 1874; and in the same year the REV. D. AMOS, from New College, entered upon his labours here.

\* Congl. Mag., 1839, pp. 60, 61.

† Page 237.

## HARLESTON AND WORTWELL.

The Dissenting congregation at Harleston was long considered as appendant to Denton, and had no separate, settled minister. The meeting house was built in 1706. For a time the ministers of Denton and Long Stratton [qu. Hapton] preached here alternately each once a month in the afternoon. Then a young minister, who came to keep a boarding school in the neighbourhood,\* took his turn with them, and the people had divine service three Lord's days out of four.

About the year 1746 it was first decided upon to have a minister of their own. They had in succession MR. JOHN COPLESTONE, who came from Ramsey, Hunts., about the year 1746; MR. JULIUS SAUNDERS, JUN., who removed to Denton in 1750; MR. THOS. WEBB, who removed to Rendham in 1754; and MR. ISAAC SMITHSON; the last of whom was ordained in 1755, Mr. (afterwards Dr.) John Taylor, of Norwich, giving the charge. It was at this time that the people formed themselves into church order. A few years after, Mr. Smithson removed to Nottingham, they had no more pastors,† the congregation was dissipated, and church communion was at an end. The meeting house, after being shut up several years, was bought by Mr. James Whiting,‡ who also erected another at Wortwell, which was opened in 1773. Both places then fell for a time into the hands of the Methodists, and Mr. Brettle, from Norwich, officiated in the two places alternately. Harleston, as a separate *dissenting* congregation, was considered by Mr. Harmer, in 1774, to be extinct—the few persons who remained, again uniting themselves, at the Lord's table, with the church at Denton.

This was the state of affairs when a second resuscitation took place, in 1786. On Tuesday, 26th September, in that year, five men "gave themselves to the Lord and to one another, accord-

\* The Rev. Thos. Scott, afterwards of Lowestoft.—*Gillingwater's Lowestoft*, p. 366.

† Two gentlemen preached here for a little time after Mr. Smithson's departure, viz., Mr. Pickbourn, who was afterwards Librarian at Dr. Williams' Library, in Red Cross Street, London, and Mr. Rogers.—*Harmer's MSS.*

‡ In memory of James Whiting, gent., who erected this place of worship, and purchased one at Harleston, and settled a handsome endowment upon them. He died the 28th of April, 1787, aged 85 years.—*Altar tomb, Wortwell meeting yard.*



ing to the will of God, to walk together in sacred fellowship, and with the hope of several more being soon added."

"Thus," observes Mr. Harmer, "Bungay a few years ago and Harleston now, which had been considered a kind of chapels of ease to Denton, have become distinct churches, with the concurrence of the Rev. Mr. Bocking, the pastor at Denton, who has herein conducted himself with a disinterestedness which does him great honour."\*

On the 24th October, 1786, the REV. HENRY LEWELLYN, from East Bergholt, was ordained at Harleston, as pastor of the congregation there and at Wortwell. Mr. Wearing began with prayer and reading; Mr. Harmer asked the questions of the church and elected pastor; Mr. Lewellyn delivered an excellent confession of faith, and was set apart by prayer and laying on of hands; Mr. Newton gave the charge from 1 *Pet.* v. 2—4; Mr. Shufflebottom prayed; Mr. Bocking delivered the address to the people; and Mr. Evans concluded. All that is further known of Mr. Lewellyn, is comprised in the inscription on his tomb in Denton chapel yard.

"Beneath are deposited the remains of the  
REV. HENRY LEWELLYN,  
20 years pastor of the dissenting  
congregations at Harleston and Wortwell.  
As a man, a christian, and a minister of the gospel,  
he was greatly beloved for his  
affectionate disposition, sincere piety,  
and conscientious discharge of his  
important office. Though removed from  
the present scene, he will long live in  
the grateful recollection of those who  
attended upon his labours, or were  
favoured with his friendship.  
Reader, let it be thy desire to follow those  
who on earth walked with God, and are  
now rejoicing with him in heaven.  
He exchanged this world of sorrow for  
a state of eternal perfection May 23rd, 1807,  
in the 75th year of his age."

Mr. Lewellyn was assisted in his latter years by the Rev. John Crisp, who died suddenly, on the road between Harleston

and Wrentham, on the 19th November, 1805. He was buried at Wrentham.

The REV. THOS. FISHER came in 1806 as an assistant to Mr. Lewellyn, and on that gentleman's death, in 1807, he became pastor: a division then took place in the church, which continued nearly forty years. Mr. Fisher remained with one section, in the chapel at Harleston, till 1830, when he resigned.

The REV. WILLIAM FOSTER BUCK, late of Highbury and since of Canterbury, accepted an unanimous invitation to the pastorate, December 26th of that year. He was ordained March 23rd, 1831, and resigned in April, 1839, when he went to Burton-on-Trent.\*

The REV. STEPHEN LAIDLER, of Wickham Market, accepted the invitation of the church to become its pastor, July 8th, 1839, and after a long and useful ministry, resigned in January, 1868. He died October 25th, 1873, aged 84†

The REV. HERBERT DEWEY, from New College, was ordained September 17th, 1868, and resigned in 1876. The REV. R. ATHOL CLIFF, from Halesworth, succeeded in June, 1877.

#### WORTWELL.

The Wortwell section of the church worshipped at Harleston in the morning, at Wortwell in the afternoon, and every alternate Sabbath evening at Harleston, till 1845.‡ The following has been the succession of ministers.

The REV. EZEKIEL BLOMFIELD, so well known in his day for his literary labours, and his zeal in the cause of the Bible Society and of Education, settled here in 1809. He came from Wymondham, and died July 14th, 1818, when on a visit at Benhall in Suffolk.§ He was succeeded by the REV. JOHN FISHER, who died in 1832. The REV. PETER FISHER died here in 1834.

\* Obituary Year Book, 1868, p. 256.

† Obituary Year Book, 1874, p. 342.

‡ In 1818, the congregation obtained a large room at Harleston on a lease, and fitted it up for worship: they also enlarged the meeting house at Wortwell. The cost of these arrangements amounted to £300.

§ See Memoir prefixed to his "Lectures on the Philosophy of History."

The REV. D. LLOYD, from Coward College, was ordained here September 23rd, 1834, and resigned in 1842, when the REV. B. B. WOODWARD, B.A., succeeded. In his time the Wortwell section retired altogether from Harleston, and confined their public services to Wortwell and its neighbourhood. Mr. Woodward resigned in 1848, and was afterwards Librarian to the Queen. The REV. J. HOLMES succeeded, March 4th, 1849, and resigned in 1855, when the REV. JOHN WINTER settled here, December 30th in that year. He died January 30th, 1867,\* and in the following July, the REV. M. J. TOTTEN came. He resigned in 1875, and went to Cavendish, and was succeeded by REV. S. EASTMAN, the present pastor.

#### MATTISHALL AND EAST DEREHAM.

There was a congregation of Dissenters at Mattishall, early in the eighteenth century, if not before: it seems to have been but a small society, and it does not appear that a church was formed. The only fact connected with the early history of this society is that William Hunt, son of the Rev. John Hunt of Tunstead, commenced his ministry at Mattishall, and then succeeded his father at Newport Pagnel in 1725, where he was ordained.† On his removal, the congregation was supplied by ministers from Norwich, Guestwick, and Wymondham,—chiefly the two latter; but the congregation greatly declined, and about 1744 or 5 was dissolved; and about fifteen years after, the chapel was pulled down.

The society now existing owes its origin to the labours of Mr. John Glover,‡ who endeavoured to re-introduce the gospel into the place. Mr. Smith, who had bought the old chapel and pulled it down, now gave the ground on which it stood, and £20 towards the erection of the new meeting-house.

MR. JOHN CARTER, a young man of their own number, who had been sent to Heckmondwike, in Yorkshire, for education,

\* Obituary Year Book, 1868, p. 306.

† See Congl. Mag., 1830, p. 114.

‡ Mr. Carter published "Some Memoirs of the Life of John Glover, of Norwich, and a Sermon preached on the occasion of his death," London, 1774.

returned and ministered here acceptably for some time. At length the people determined to join themselves into a church, and to call Mr. Carter to the pastoral office. This was done accordingly, and Mr. Carter was ordained September 30th, 1772, the Rev. Messrs. Harmer, Howe, Edwards, Newton, and Meyler taking parts in the service.

The following paper was read on the occasion:—

“It having pleased God by His grace to make known the way of salvation by Christ to a few of us in this neighbourhood, at first by the instrumentality of a very kind friend; in order to further edification in the things of God, and to strengthen and encourage one another, we frequently met together once or twice in the week for prayer and other religious exercises. Finding the Lord was pleased to smile upon us with some increase, and considering how much it might be for our spiritual advantage, as well as the real good of others, (which we trust we sincerely desire and pray for,) if we had the opportunity to enjoy the gospel among us in a stated way; we therefore by the kind assistance of some friends, endeavoured to provide this place for the dispensation of the gospel among us in a way and manner which we apprehend to be agreeable to the scriptures, [and in order thereto uniting ourselves together after the following manner;] we unitedly proposed to solicit the assistance of Mr. John Carter in the work of the ministry; and having had trial of his gifts for near fifteen months, hoping and trusting the Lord has called him to the work of the ministry, we unitedly join in our invitation (having previously to this formed ourselves into a church) to call him to the exercise of the pastoral office among us.

“We whose names are hereunto subscribed, acknowledging the great goodness of God to us, who we trust has called us out of darkness into His marvellous light, and translated us from the power of Satan into the kingdom of His dear Son, do by this solemnly profess our intention of giving up ourselves to the Lord and to one another, according to the will of God, stedfastly purposing to walk together in the observance of all the ordinances of Christ; and we do hereby, as in the sight of God, solemnly profess that it is our avowed design, sincere intention, and hearty desire to seek each other's spiritual welfare and the glory of God; and to this end we purpose and promise to watch over each other with a christian spirit of love and tenderness. This we purpose, this we profess in the strength of the Lord. So help us, O our God! Amen.”

Signed by eight men.

A few years after Mr. Carter's ordination the congregation had so much increased, that they were under the necessity of considerably enlarging the meeting house, which has a convenient

vestry and burial ground attached. There is a view of the meeting house in the Year Book, 1847, p. 155. Mr. Carter died March 29th, 1816.\*

In 1779, Mr. Carter endeavoured to introduce evangelical religion into the neighbouring town of DEREHAM, distant about four miles. There he succeeded in building a chapel in 1812, and thither, before his death, he removed the interest, so that Dereham became the principal seat of it, and Mattishall took a subordinate position.

Mr. Carter was succeeded by the REV. RICHARD FAIRBROTHER from Hoxton. He was ordained at Dereham, July 16th, 1817, and the congregation there greatly improved; the chapel was enlarged, and its claims upon him increased; he therefore withdrew from Mattishall, and the two churches thenceforward were independent of each other.

On Mr. Fairbrother's retirement from Mattishall, the REV. T. W. WILSON undertook the charge there in November, 1821. When endeavouring to introduce the gospel into neighbouring villages he was greatly molested, having more than once been fired at by his adversaries. His health failed and he retired, and Mattishall was supplied by Mr. Williams, from Wymondley, and others. On his restoration to health, Mr. Wilson's friends here greatly desired his return, and in response to their wish he came, and was ordained in September, 1828.

About four years before his death, bodily and mental disease compelled his resignation. He died January 9th, 1862, at Norwich, in the 62nd year of his age.†

The REV. H. KIDDLE came from Cadnam in 1859, and continued here till 1865.

The REV. P. A. ATKINSON, from Balsham, succeeded in 1867, and removed to Stratford on Avon in 1874.

In 1867, the Norwich committee of the Liberation Society resolved that

“Mr. Hatton, of Mattishall, having been prosecuted in a suit for non-payment of a church rate, and having defended the suit under the advice of eminent counsel, and the decision having been adverse, and resulting

\* There is a Memoir of him, Congl. Mag., December, 1818, and a list of his publications.

† Obituary Year Book, 1863, pp. 273. 4.

in his entire ruin, this conference recommends the case as one entitled to the sympathy and help of the friends of religious liberty in Norwich and elsewhere, and that a request be made to the Nonconformist congregations in the county to render assistance in this matter by public collections."

This was one of the latest engagements in the anti-church-rate war, which ended in the virtual abolition of the imposition, at least so far as dissenters are concerned.

The REV. G. GILES came in 1874, and is the present pastor. The first anniversary of the opening of a new mission chapel at Yaxham, in connexion with Mattishall, was celebrated August 3rd, 1876. Cost of chapel, excluding the site given by J. Meachen, Esq., was £146.

#### DEREHAM.

The circumstances connected with the introduction of Congregationalism have been already given. The REV. RICHARD FAIRBROTHER after a very useful pastorate of thirty-one years, died in November, 1848, aged fifty-three years.\* He was succeeded by REV. JAMES CLIFFORD HOOPER, from Millwall, Poplar; but, being soon prostrate by disease, he resigned his charge, and afterwards, in 1850, accepted an invitation to London Road Chapel, Brighton.†

The REV. G. T. JEFFREYS came in 1851, but emigrated to Natal in 1857. He was succeeded in 1857 by the REV. R. G. WILLIAMS from Coventry, who removed to Penzance in 1866. The REV. F. G. TERRY came from Crockerton in 1867, and removed to Fenstanton in 1872.

The REV. J. TYAS, B.A., from Rotherham, came in 1873. The foundation stone of a new place of worship, to be called the Cowper Congregational Church, was laid September 11th in that year, and the building was opened in 1874.‡ At the laying of the memorial stone it was observed of the Congregationalists that

"This denomination of Nonconformists has increased so greatly during the last few years, that their small, dingy chapel in Swan Lane, built in days when Nonconformity was not treated with that respect it is now, no

\* Obituary in Year Book, 1849, p. 103.

† See Obituary Year Book, 1865, p. 247.

‡ See Year Book, 1874, p. 424.

longer affords them sufficient sitting accommodation. Nothing but a new church would give the congregation the accommodation required. The position of the old church in an out-of-the-way back street, somewhat represented that phase of nonconformist history which has not long since closed, the period when nonconformists were subjected to laws which kept them from prominent posts in the kingdom; the new site will equally well represent the new phase in their history, the period which has witnessed the abrogation of those laws, for it is in the Market Place, and will be in close proximity to other public buildings. What adds interest to the church is, that it will occupy the site on which stood the house where William Cowper, the author of "The Task," spent his last days—a poet whose works breathe much of the spirit which has animated Nonconformity."

In his account of the history of the church, given on the same occasion, the Rev. J. Tyas said: "The name of the man to whom its commencement is due was Thomas Taylor, born in Scarning in 1625;" of whom an account is given in connexion with the church at Bury, of which he became pastor. It is probable that he preached in this neighbourhood, but there is no account of his gathering a church or forming a permanent congregation.\*

A chapel was opened at ELMHAM, October 12th, 1824, and the REV. WILLIAM SADD was minister for several years. He was succeeded, about 1834, by the REV. WILLIAM GRANT. The church was vacant in 1867; united with Walsingham in 1868; supplied variously till 1874, and is now in connexion with Dereham.

#### BURNHAM.

May 10th, 1807, the writer's father, the Rev. James Browne, of North Walsham, "preached the first time at Burnham," where he continued five months, during which the chapel was built and the church formed. In connexion with this latter event, the following extract from the Wattisfield Church Book is interesting.

"August 16th, 1807. Mr. Osborn Butcher, one of the deacons, Osborn Bishop, Susanna Bishop, and Sarah Edwards, having removed to Burnham in Norfolk, and having been made instrumental in introducing the gospel

\* See Godwick, p 343, 4.

there, requested their dimission from this church in order to their forming a new church with some others in that place, amounting in the whole to about sixteen persons : to this request the church has readily assented, and dismissed them in a most honourable manner, with earnest prayer to God on their behalf, and praising His name for what He has wrought ; there being a very promising appearance of much good being done, a new place of worship having been erected, and a congregation raised consisting of from one to two hundred hearers."

Mr. Browne left Burnham for North Walsham October 9th, 1807, and the chapel was opened November 16th that year. The REV. THOMAS SPENCER was here till 1810, when the REV. ALEXANDER CREAK, from Homerton, undertook the charge. He was ordained at Burnham August 15th in that year, on which occasion the Revs. J. M. Ray, of Sudbury ; John Townsend, of Bermondsey, (the honoured pastor both of Mr. Browne and Mr. Creak) ; J. Carter, of Mattishall ; J. Browne, of North Walsham ; — Johnson, of Fakenham ; W. Hull, of Norwich ; and A. Ritchie, of Wrentham, engaged in the services. Mr. Creak removed to Yarmouth in 1813.

The REV. WILLIAM GILLSON was here from 1815 to 1819. He was succeeded by the REV. JOHN PAUL BRISCOE ; and he by the REV. H. L. ADAMS, who was ordained July 7th, 1825, Dr. Harris, and Mr. Hooper, of Hoxton Academy, being engaged on the occasion. Mr. Adams removed to Newark in 1834.

On Wednesday, July 8th, 1835, the REV. DAVID PHILLIPS, late of Coward College, was ordained to the pastorate ; the Revs. A. Creak, R. Fairbrother, J. Leifchild, and J. Alexander officiating.

The REV. CUTHBERT ROBERT BLACKETT removed from Southminster to Burnham, January 28th, 1838 ; here he remained till August, 1852 ; and in the following month he and his family sailed for Melbourne, in Australia, where he died in the April following.\*

The REV. J. WADLAND, B.A., from Cheshunt, followed in 1853, and removed to Chester-le-street in 1858.

The REV. E. STALYBRASS, from Clapton, came in 1858, and remained till 1870, when the REV. A. GRIFFIN, from Hurstmonceaux, succeeded. He is the present minister.

\* Obituary Year Book, 1854, pp. 218, 9.



## WELLS.

A new congregation was raised in this place, by the preaching of a Hoxton student during the midsummer vacation, in 1816. The meetings for worship, held first in a dwelling-house, and afterwards in a barn, afforded such encouraging appearances as led to the erection of a chapel, capable of accommodating 400 people (without galleries), which was opened September 24th, 1817.

MR. JOHN TENNANT, on spending a few Sabbaths here at Christmas, 1817, received a unanimous and pressing invitation to remain; a church was formed, and a Sunday School instituted.\* He was ordained September 22nd, 1819, and was pastor here till his death, which took place suddenly in London, May 5th, 1834. He was a man "with a power of mind of no common order, which was connected with a christian humility which rendered him always unassuming:" he was both faithful and kind, a man of sound judgment, and thus qualified to be the adviser of his brethren.†

On Tuesday, May 5th, 1835, in compliance with an unanimous invitation, the REV. JOHN THEODORE BARKER, of Highbury College, was ordained to the pastoral office. The services were conducted by the Revs. R. Fairbrother, of Dereham; J. Alexander, of Norwich; R. Drane, of Guestwick; Dr. E. Henderson, of Highbury College; and J. B. Innes, of Norwich. That day twelvemonth the late beloved pastor was suddenly called from his labours to his eternal rest.‡ Mr. Barker removed to Leatherhead in Surrey.

The REV. SAMUEL MARTIN, of Newbury, removed to Wells in September, 1838. In the later years of his pastorate he was much afflicted, but his people generously made provision for the supply of his pulpit during his long seclusion. He died in August, 1851, aged 43.§

The REV. JOHN HILL, M.A., became pastor in 1852, and removed to Witham in 1854. The REV. E. B. HICKMAN came

\* Congl. Mag., 1818, p. 558.

† Ib., 1834, p. 564.

‡ Ib., 1835, p. 516.

§ Obituary Year Book, 1851, p. 226, 7.

from Boxford, in the following year, and, on his removal to Plymouth, the REV. W. COWAN came from Hemsby in 1867. The REV. G. B. STALLWORTHY, from New College, came in 1873, and is the present pastor.

#### THETFORD.

This cause originated in the labours of the Rev. C. Dewhirst, of Bury, who began by preaching occasionally in a room in the town; a temporary place of worship was then obtained and a chapel was built, the foundation stone of which was laid May 1st, 1817, by the REV. R. COOPER, from Hoxton, who was ordained to the pastorate, September 3rd, 1818. On July 26th, 1821, the REV. J. ELBOROUGH, also from Hoxton, was ordained here: and on May 7th, 1829, the REV. JOHN WEST was recognized as pastor. In 1835, the REV. JOHN ASHBY, from Newport Pagnell, was ordained here; he removed to Stony Stratford in 1848. On September 28th, 1849, the REV. H. THOMAS, B.A., from Homerton, was ordained: he removed to Sheffield in 1851.

On May 6th, 1852, the REV. MARTIN REED was ordained, and he removed to London in 1854, in which year the REV. M. LLOYD came from Barrowford; he remained till 1867.

In 1868 the REV. W. A. LINNINGTON came from Nottingham; he removed to Ash in 1871, and was immediately succeeded by the REV. A. MACINTOSH, who continued here till 1874, in which year the REV. A. BALFOUR came, from Cavendish, who resigned in 1875. The REV. A. A. SAVAGE is the present minister.

#### WATTON.

The Rev. R. Fairbrother, of Dereham, opened a cottage for public worship in 1818, and a chapel was opened at Neaton, a hamlet of Watton, September 3rd, 1819. A church was formed in February, 1822, in which year, on the 22nd of October, the REV. HENRY ELEAZAR ROBINSON was ordained its first pastor. He removed in 1826, when MR. RADCLIFFE came and ministered to the congregation; he was succeeded in 1829 by MR. BARNES.

Hitherto the work met with little encouragement. In the following year, Watton and Hingham were united under the REV. M. B. DIFFEY as a Home Missionary,\* and the church was re-organized. Mr. Diffey retired in 1840, and was succeeded by the REV. JOHN MORFITT;† but in 1844 Mr. Diffey returned, church order was restored, and Carbrooke was taken into connexion with Watton.

In 1847 the REV. JAMES READING supplied for a short time, and in 1848 the REV. ALFRED GRIFFIN came, who removed to Southminster in 1855; he was immediately succeeded by the REV. JOSEPH HORSLEY, during whose ministry a new chapel was opened, August 10th, 1856, accommodating 300 persons, in which galleries for the school were erected in 1871.‡

The REV. W. HICKMAN SMITH came in 1857, and removed to Sheerness in 1858. The REV. HENRY COPE, from Tetsworth, came in 1859, and removed to Youghall in 1867. In the January following, the REV. WM. THOS. BLENKARN came from Nottingham; he left in 1871, in which year the REV. JOHN FARQUHAR came from Seaham Harbour; and in 1874 the REV. EDWARD CRESSELL came from Houghton. He is the present pastor.

#### HINGHAM.§

In 1830 Hingham was united with Watton, and this arrangement continued in operation for some time.

The REV. G. LOCK, came from Alford in 1852, and removed about 1855 to Knowle. The REV. J. S. BOWLES, an earnest christian worker in Norwich, came to Hingham in 1855, and removed thence, about 1857, to Sutton in Herefordshire.¶ The REV. F. G. ANDREWS came from Tredegar in 1863, and left in 1864. The REV. G. W. BROWNJOHN came from Redcar in 1865, and went to Milbourne Port, 1868. The REV. P. H. DAVIES was ordained here September 15th, 1870. He is the present pastor.

\* Congl. Mag., 1830, p. 705.

† See Obituary, Year Book, 1855, p. 229.

‡ The school-room was erected in 1862 as a memorial of 1662.

§ See p. 103.

¶ Obituary Year Book, 1865, pp. 226, 7.

## SHIPDHAM.

A Congregational Church was first formed here in August, 1833. Meetings for worship were conducted by ministers from East Dereham, Mattishall, and Watton, for a time in a cottage. The congregation afterwards removed into a chapel erected by the Baptists in 1832, which was first hired and then purchased. The Norfolk Association aided in the support of the ministry here. The first resident minister was the REV. H. P. HUGHES, who, after labouring nine years, was succeeded by the REV. G. W. RUSSELL. The REV. R. J. MATTHEWS was appointed in 1843 and resigned in 1855.\* In 1862 the two churches of Shipdham and Watton were united, and since then the place of worship has been thoroughly restored and improved, and a new school-room erected. Shipdham is now united with Hingham.

## FAKENHAM.

The Independent cause here had its rise in 1795; at a later period the Independent and Baptist congregations were united under a minister of the latter persuasion,† on whose death, in 1819, a separation took place; this church was formed, and a new chapel was erected.

The REV. W. GILLSON preached here for some time, but was not recognised as the pastor.‡

The REV. WM. LEGGE, of Highbury College, came to the town in 1827, and was ordained the first pastor of the church April 22nd, 1829,§ and the congregation considerably increased. Mr. Legge continued his labours here till his death, December 13th, 1859. He was a diligent pastor, and for several years conducted a seminary for the instruction of young men preparing for college.||

In 1860, the REV. W. M. ANSTEY, from Fulbourn, succeeded, but removed to Tollesbury in 1863. In the following year

\* Obituary Year Book, 1869, p. 259.

† Query Mr. Johnson, see Burnham.

‡ Congl. Mag., 1826, p. 55.

§ See Congl. Mag., 1829, p. 344.

|| Obituary Year Book, 1861, p. 219.

the REV. E. F. WARRENE came from London, and in 1866, the REV. D. GORDON came from Edinburgh. He removed in 1870, in which year the REV. R. GOSHAWK came from Isleworth. He resigned in 1874, and was succeeded by the REV. W. G. TARBOTTON, the present pastor.

### LONG STRATTON.\*

Several Congregationalists residing in this neighbourhood, having no place of worship in their own connexion nearer than Denton, opened a small chapel in Stratton in May, 1824, and Mr. James Aldis, of Stratton, who had long been a local preacher in connexion with the Wesleyan body, was requested statedly to conduct the worship. A Congregational Church was formed June 23rd, 1826, with the full concurrence and assistance of the Rev. E. Hickman, of Denton.

The Denton Church Book states that

"At a church meeting, May 5th, 1826, our Brethren Mr. James Aldred and Mr. William Delf, jun., and our sister Mrs. Mary Aldred, having signified to us that a church of Christ is about to be formed at Stratton, and that it is their desire to be dismissed from us in order to join that Christian Society—It was resolved : That we do honourably dismiss them for the above purpose, sincerely praying that the blessing of the Great Head of the Church may rest upon all those with whom they are about to unite in communion."

On the 4th of July, 1827, MR. JAMES ALDIS, who had incorporated with the church at first, was publicly recognised as the pastor of the church "in the presence and with the assistance of the pastors of neighbouring churches."

Mr. Aldis resigned in June, 1838, and MR. THOMAS GOOCH succeeded in the following year, during whose ministry the present chapel was built, and opened August 10th, 1841; Mr. Gooch's connexion with the church terminated early in 1845, and the next minister was the REV. JOSIAH ANDREWS, who came in April, 1845, and removed in September, 1847; he is now at Shanklin, Isle of Wight.

The REV. W. KELSEY, of Brinklow, Warwickshire, came at

\* See Hapton, pp. 282-8.

the end of 1848, and remained till March, 1853. He now resides at Nuneaton.

In September, 1853, the REV. CHARLES MANTHORPE was invited to the pastorate, and remained till the end of 1854. He is now at Glenelg, Adelaide, South Australia. After this there was no settled pastor for some time: the pulpit was supplied by Messrs. Oughton, Knights, Jarman, &c.

In 1865, Long Stratton was constituted a station in connexion with the Norfolk Congregational Union and Home Missionary Society, and MR. M. J. TOTTEN became the pastor of the church in the summer of that year. He removed in 1867 to Wortwell. In September, 1867, MR. THOMAS TONKINSON commenced his ministry, and was chosen pastor. He removed to St. Clement's Chapel, Ipswich, early in 1877.

#### HEACHAM.

The Chapel was opened June 27th, 1832, and a church was formed in March, 1833, by the Rev. H. L. Adams, then of Burnham. Several members of other churches, residing here and in the neighbourhood, found it inconvenient to travel long distances on the Sabbath, and resolved to form one christian fellowship. Mr. and Mrs. Francis Clowes, who were members of the Baptist Church at Ingham; Mr. Thomas Clowes, junr., a member of the Congregational Church at Burnham; Mr. Robert Mallett, a member of the Baptist Church at Wisbeach; Messrs. Thomas Crisp, John Langford, and Robert Collison, from the Wesleyans, united to form this Church, of which the REV. PHILIP KENT, afterwards of the Bible Society, was the pastor. He continued here till December 11th, 1837, and was succeeded by the REV. CHARLES HICKMAN, whose ministry continued from January, 1838 till Midsummer, 1843.\* His successor was the REV. JAMES COOPER, formerly of Horsleydown, London, who resigned September 6th, 1846.† Mr. Jordan, a town missionary from Lynn, conducted the services till December, 1849, from which time till December, 1866, there was no

\* Obituary Year Book, 1867, p. 290.

† Obituary Year Book, 1864, p. 203.

settled minister, and services were sometimes intermitted. At the latter date the REV. R. F. BROWN, now of Stubbin Ellecar, became the minister, and continued in office till December 27th, 1868, after which the REV. J. MORLEY accepted the pastorate, on February 14th, 1869, and remained till March 24th, 1872, since which time services have been temporarily conducted by the Wesleyans.

### DISS.

"Several individuals of Congregational principles, desirous of establishing an Independent cause at Diss, and considering the population of the town and neighbourhood sufficiently large to warrant the attempt, erected a new chapel in 1835, the cost of which amounted to £568. In about two years the congregation and school so increased as to render the chapel much too small: on application being made for land, with a view to enlargement, a sufficient quantity could not be obtained; this induced the friends to purchase a more eligible site, on which a new chapel was erected in 1839, fifty-four feet by forty feet, a school-room forty feet by twenty-one feet, and a vestry adjoining," the cost of which was £985.

The REV. J. FIELD, from Highbury College, was ordained over the church and congregation here, October 25th, 1837, on which occasion the Revs. J. Alexander, of Norwich; E. Hickman, of Denton; John Carter, of Braintree; and John Raven, of Hadleigh, took parts in the services. Mr. Field's acceptable ministry has continued to the present time.

### CREAKE AND WALSINGHAM.

About the year 1799, two maiden ladies, named Glover, who were church people, pitying the neglected and ignorant inhabitants, at their own cost built a chapel at South Creake capable of holding 250 persons. It is said that they conducted services there themselves, for some time. After their death the Baptists had possession of the building, and had good congregations from the neighbourhood. In 1819 the REV. JOHN TEMPLE GOGGS became the pastor of the church, and was greatly blessed: he died in 1824, greatly lamented. Several ministers succeeded, among whom was the REV. MR. GRIMES, who died suddenly

away from home. Differences arising in after years, the chapel was entirely closed for some time.

In 1835 the Home Missionary Society obtained possession of the chapel and appointed an agent to labour in South Creak and Walsingham. Several missionaries followed in succession among whom was the REV. HENRY KIDGELL, from Newport Pagnell. In 1840, the REV. JOHN SUMMERS came, in connexion with the Society. During the first five years of his ministry the congregation increased, a chapel was built at Walsingham, a church formed, and Mr. Summers was ordained to the pastoral office September 17th, 1844. After serving this people for fourteen years, he emigrated with his family to Australia about 1853, and there he now resides.

In that year the REV. ROBERT LOXTON, a London City Missionary, entered on his ministry here; he died suddenly in 1857,\* and was immediately succeeded by the REV. J. DEVINE, from Cotton End, who removed to Wymondham, Leicestershire, in 1861. He died in 1875.†

In February, 1861, the REV. C. HARGREAVES came from Cheadle, and he is the present pastor.

In 1865, Walsingham was committed to the care of Rev. J. Partridge; in 1867 to an evangelist; in 1868 it was united with Elmham under Rev. W. J. Bullivant; then the chapel was sold to the Free Methodist body, and they still continue to occupy it.

#### HEMSBY.

Several persons, principally members of the Baptist church at Martham, united together August 20th, 1860, and formed a church, on the open communion principle, in the old and dilapidated Primitive Methodist chapel. The Rev. G. Robinson was pastor from October, 1861, to January, 1863.

On 5th June, 1862, the foundation of a new chapel was laid, which was opened July 14th, 1863; the preachers on the latter occasion were the Revs. J. Alexander, of Norwich; and T. Price and W. Tritton of Yarmouth. The church had shortly before

\* Obituary Year Book, 1858, p. 215.

† Obituary Year Book, 1876, p. 329.



this been formed as an Independent church, though still retaining many Baptists in its communion.

The REV. WILLIAM COWAN commenced his pastorate April 12th, 1863, and left for Wells, September 29th, 1867.

The REV. JAMES WEBB was settled here from December 8th, 1867, to May 14th, 1871; he was succeeded by the REV. JOHN CORT, June 18th, 1871, under whose ministry the church has flourished. He is the present pastor.

The chapel, which will hold three hundred persons, has every convenience attached to it; and by sliding back the partition which separates it from the school, can accommodate a hundred and fifty more.

#### FILBY.

Mr. Meen states that "Filby was once a distinct congregation;" and in 1717 we find that MR. RICHARD CHORLEY was the minister, and that, on his removal to Framlingham, MR. JOSEPH DAWSON succeeded him. The congregation was at that time aided by the Presbyterian Fund. Filby has been for many years "a chapel of ease to the Presbyterian congregation at Yarmouth." There is a small endowment left for the support of divine worship here, and the ministers of that congregation are required to preach here fourteen Lord's days in the year, which is accordingly done in the summer season.\*

#### DOWNHAM.

Mr. Harmer mentions an Independent Society here in 1774, "who have always had lay ministers and very little connexion with the Congregational Churches of Norfolk and Suffolk," but says it "ought to have a place in the lists of the Societies of Protestant Dissenters."† Preaching was carried on here; previously to 1830, under the auspices of the Norfolk Association, but was discontinued in that year, principally for the want of funds.‡

\* Meen's notes on Harmer, and Dr. Evans' List.

† MSS.

‡ Congl. Mag., 1830, p. 703.

*II. Churches formed in the County of Suffolk.*

## IPSWICH.

We have seen\* that during the Commonwealth and Protectorate Ipswich was well supplied with Evangelical ministers; most of them leaned to Presbyterianism, but two at least had embraced and carried out the principles of Independency.

ROBERT GOUGE was pastor of "a gathered church" in St. Helen's. He had doubtless been introduced to that church in the town, about the year 1652, by Robert Dunkon, patron of the living,† as both of them signed a letter to Mr. Taylor, pastor of the Congregational Church at Bury St. Edmund's, "in the name and by the appointment of the church at Hellen's in Ipswich, 3rd month, day 1st, 1656."‡

Mr. Gouge was born at Chelmsford; was of Christ's College, Cambridge: preached and taught school at Malden in Essex; thence removed to Ipswich; was ejected at the Restoration; continued to reside in Ipswich till about 1673 or 4, when he succeeded Mr. Samms at Coggeshall. He died at Coggeshall in 1705, at a ripe old age.§

BENJAMIN STONEHAM was pastor of another "gathered church" here before the Restoration. He was of Cambridge University, and afterwards chaplain to Sir Ant. Erby in Lincolnshire. His church probably assembled in St. Peter's parish, as representatives from a Congregational church there were present at the establishment of the church in Bury, in 1655. Mr. Stoneham, silenced in 1662, went to London, and "preached in his lodging to all who would come and hear him, for which he was committed to Newgate, in the time of the plague. He died March 30th, 1676, aged about 64." He was a man of blameless

\* Ante, pp. 148—151.

† Here lyeth Robert Dunkon, patron of this church, and three times Bailiff of this town, who died October the 19th, 1670, aged 76 years.—*Stone in St. Helen's Church*. When the Quakers were imprisoned in the town, Robert Duncon (formerly Bailiff) wrote a letter February 6th, 1666, pleading for them.

‡ See Bury.

§ For a list of his publications, see *Noncon. Memorial II.*, p. 428, and *David's "Essex,"* pp. 618, 9.

life, and a zealous millenarian.\* The church of which he was pastor did not long survive its founder, even if it continued in being after his departure from Ipswich, for in 1677-8, "February 17th, Mrs. Mary Hamby, of Ipswich, who had sometime there walked with Mr. Stoneham in church fellowship, but their constitution being dissolved, came in as a member amongst us."†

When these ministers were removed from their work there was no public preaching in the town, except in connexion with the Episcopal Church, for a period of ten years,—the persecuting acts of Charles the Second's first parliament effectually prevented it; but in 1672, when the King granted an indulgence, the REV. OWEN STOCKTON (who had been silenced at Colchester, but continued, amidst many difficulties and dangers, to preach privately,) took out a license, on the 16th of April, to be a "Presbyterian and Independent teacher in Grey Frier's House in St. Nicholas' parish," Ipswich; and on the same day a license was taken out for that house to be a Presbyterian and Independent Meeting House. Mr. Stockton preached here in connexion with his friend, the Rev. Henry Havers,‡ who was ejected from Fyfield, and so gathered together the remnants of the several flocks which had been scattered at the restoration. Mr. Stockton died September 10th, 1680, aged about 50 years.

On Mr. Stockton's death the Rev. JOHN FAIRFAX, who had been ejected from the Rectory of Barking, (and who continued to reside in that parish, and preached to a society of Nonconformists there till his death,) undertook the charge of the congregation at Ipswich in addition to his own; and there were about that time at least four other ejected clergymen residing in or near the town, who in all probability aided him in his labours.

JOHN BUTLER, ejected from Feltwell in Norfolk, preached occasionally in the town and in the country around. He died in 1696, in the 84th year of his age, and Mr. Fairfax preached his funeral sermon.

"He was a man of a sound judgment, an unblameable life, and most healthful constitution. When he subscribed the Attestation of the Norfolk ministers in 1648, he was minister in Oulton. Some time after his ejection

\* For a list of his works, see *Noncon. Memorial II.*, p. 428. † Bury Church Book.

‡ See *David's Essex*, pp. 369 and 471; and *Noncon. Memorial*, sub. nom.

ment he travelled to Smyrna, then preached at Harwich, and then removed to Ipswich."\*

SAMUEL BANTOFT, ejected from Stebbing in Essex, found a home in Ipswich, and lies buried in the grave of the Dunkons in St. Helen's Church.† The inscription on the stone which covers the grave is as follows:

SAMUEL BANTOFT, A.M., Clericus,  
ecclesiæ de Stebing, in agro Essexiensis  
per 8 annos pastor fidelissimus,  
August 24, 1662, ciuilitè, } mortuus,  
August 21, 1692, naturaliter, }  
Anno. ætat. 73.  
Hoc marmore requiescat‡  
beatam resurrectionem  
expectans.

THOMAS WATERHOUSE, ejected from Ash in Suffolk. "He was a scholar at the Charter-house, and went thence to Emmanuel College, Cambridge. He was afterwards curate to old Mr. Candler, at Coddensham, where he married a gentlewoman of good family. A Charter-house living was given to him near Bishop Stortford. On the breaking out of the civil war he went to New England, but returned soon after on family business, when he became master of the Grammar School at Colchester. He removed shortly before the siege of the town, and went into Suffolk and settled at Ash. After he was silenced he lived in Ipswich, where he kept school and preached occasionally. He removed to West Creting and died there in 1679 or 80, being nearly 80 years of age." He was probably too old to take out a license to preach in 1672, but his house in West Creting was licensed as a preaching place, and Thomas James, ejected from Needham Market, was licensed a Presbyterian preacher there.§

TOBIAS LEGG, ejected from Hemingstone; M.A. of Glasgow and Cambridge. "He was a man who in the time of trial kept his conscience void of offence towards God and man, and in the divisions of the nation followed no party for humour, or fear, or worldly advantage. Silenced in 1662—forced by the Corpora-

\* *Noncon. Memorial II.*, p. 192.

† See a more full account in *David's Essex*, pp. 475, 6.

‡ Qu. requiescit.

§ See *Noncon. Memorial II.*, 408, and *License Book, R.O.*

tion Act to choose another dwelling—for above twenty years he preached in his own house gratuitously. He occasionally communed with the Established Church, and lived in great friendship with the minister of his parish. When other ministers suffered he was connived at. He suffered much from gout, and died in Ipswich in 1700, aged 77. Mr. Fairfax preached his funeral sermon.”\*

With the assistance of these and other ministers, Mr. Fairfax continued to preach in all probability to people of both persuasions, Presbyterian and Independent, but in 1686 other arrangements were made. The Independents hired a building in the Green Yard in St. Peter's Parish, formed a church, and called MR. JOHN LANGSTON to be their pastor, whilst the Presbyterians continued under Mr. Fairfax's charge.

The Rev. John Langston was educated at the Free School at Worcester, and afterwards at Pembroke College, Oxford, where he acquired a considerable proficiency in the languages. At the Restoration he was minister at Ashchurch, near Tewkesbury in Gloucestershire, but was obliged to make way for the old sequestered incumbent who was then living. He retired to London and kept a private grammar-school near Spitalfields; but meeting with opposition there, when the Bartholomew Act came in force, he went into Ireland as chaplain to Captain Blackwell, and tutor to his son.

In 1663 he returned to London and again kept a school. Whilst there he was assistant to Rev. William Hooke, M.A., who had been Master of the Savoy, and chaplain to Oliver Cromwell. In 1672 they both asked for licenses “to preach at the house of Mr. Richard Loton in the Spittle-yard for the present, and the next year at his house in Angell Alley in Whitechapel;” but their agent thought it not practicable to get the latter part of the petition granted, and therefore they were only licensed “to preach in Richard Loton's house in Spittle-yard, London.”† At length Mr. Langston removed into Bedfordshire, where he preached for some time.‡ Having received an invitation to Ipswich, he came, and shortly after was instru-

\* *Noncon. Memorial II.*, p. 423.

† *Petitions for Licenses, R.O.*

‡ *Noncon. Memorial II.*, p. 429.

mental in the formation of THE CONGREGATIONAL CHURCH, the facts and circumstances connected with which he has thus recorded :—

“On Octob. 12, 1686, after severall dayes of prayer and humiliation, and severall conferences together, and after I had severall times preacht to them wt. I thought needfull in a preparatory way, the following persons, having on this same day related to each other wt. God had done for their souls, embodied together as a Church of Christ, giving up themselves to the Lord, and one to another to walk together as a Church of Christ in all God’s holy ordinances according to the rules of the Gospell, to the glory of God, and their mutuall edification in love.” [17 names.]

Ten days afterwards, “on Octob. 22,” thirty other persons, whose “spirits and conversation and unity of judgment with us in the great truths of the Gospell and separation from corrupt worship,” were satisfactory to the church, “were by joint consent admitted into the church, they also giving up themselves to the Lord and to the church.”

And on the same day Mr. and Mrs. Langston were admitted “by vertue of letters of recomendacon from a church at London.” After which, at the same meeting, [for in those days it was considered a point of necessary order that a minister should become a member of a church before he could be chosen its pastor,] they “elected and gave Mr. Langston a call to the Pastorall office,” which call, on October 29th, he “accepted of conditionally, viz., that they would walk up to Gospell order and rule, and specially in union and love one to another.” Meanwhile twenty-eight persons more were added to the church.

“Novemb. 2, 1686, was a day of solemne fasting and prayer wherein the church (by the brethren’s lifting up of their hands) testified they had elected and called me to the Pastorall office, and I declared I had accepted of yt call, and again ratified it; and [I] was accordingly then set apart for yt work and office, the following Elders assisting in yt work, vizt., Mr. Manning, Mr. Petto, Mr. Milway, and also Mr. Bidbank: the three first also at ye close of ye day gave me ye right hand of fellowship.”

On Friday the 5th, “the church met and I preacht a preparation sermon in order to ye Lord’s Supper,” which was celebrated on the 7th, and this “was ye first time yt ye church met together at ye Lord’s table.”

The foregoing extracts from the church book sufficiently shew that Mr. Langston was on principle an Independent, and

that he was careful that his people should act according to what they considered to be the "Gospell order and rule." The church under his personal direction was first formed by *voluntary agreement*, they then entered into a *Covenant* "giving up themselves to the Lord, and one to another to walk together as a Church of Christ, &c.;" it was a church *separated* "from corrupt worship;" its pastor was elected and called *from among themselves* to office; the call and its acceptance were publicly ratified in the presence of elders of neighbouring churches of the same order; and those of the elders, who had authority to do so, from the churches over which they presided, gave the "right hand of fellowship" to the pastor of the newly-formed church in token of their approbation of the formation of the church, their contentment with its discipline and doctrine, and their confidence in the pastor chosen to preside over it. The separate and independent churches thus became one sisterhood.

Whilst the church was thus being built with spiritual stones, a material house was being constructed to be their place of worship. This was in the Green-yard, and Mr. Langston makes a memorandum of a church meeting, "June 24, 1687, being p<sup>r</sup>paration day, ye friday before yt Lord's day yt we first met in o<sup>r</sup> new Chappell :\* and so we may conclude that they entered upon the services of their new sanctuary on the 26th day of June of that year, and consecrated it by an act of loving remembrance of what their Saviour had suffered for them. During the first year of its existence the church received one hundred and twenty-three persons into its fellowship.

No other notices of any importance are given in the church book till we come to 1692. Meanwhile the "glorious revolution" had been effected, and a toleration established; but these facts are not recorded. On May 19th in that year Mr. Langston "went for London," and he notices that it was "ye first day of ye engagement w<sup>th</sup> ye French fleet, for ye defeat of w<sup>h</sup> blessed be God!"† On August 13th, there was a great storm, with

\* They purchased the ground and erected a new building, and it is remarkable that the word "chappell" is used in describing it. And it is further remarkable that this church and the churches at Norwich and Yarmouth, should have dared to build, large public meeting houses in the unsettled times of James II.

† The battle of La Hogue.—See *Macaulay's Hist. IV.*, p. 238.



"unusual thunder and lightning;" and "on Thursday, September 8, about 2 afternoon, the earthquake.\*

On October 5th, 1692, Mrs. Bantoft was admitted; probably the widow of Rev. Samuel Bantoft, who died August 21st this year. The fact that Mr. Bantoft was associated with the Dunkons at St. Helen's,† and that his wife was admitted into this church, indicate a preference on their part for Independency; as the connexion of the other ejected ministers with the other dissenting church, indicated their preference for Presbyterianism.

May 3rd, 1693, John Beart was admitted; he was afterwards dismissed to be Pastor at Bury.

From the absolute silence of the church book on the subject of persecution, we might have concluded that the pastor and church continued to enjoy peace as well as prosperity, but Calamy tells us that Mr. Langston met with great sufferings here. He was compelled to leave his house, which was twice searched in the course of one night. His enemies sought for him all over the town, so that he removed again to London. Then they maliciously raised and industriously spread a report that he was a Jesuit, which made no little impression on some minds, even to the stumbling of some sober people: so that he was obliged to publish a vindication of himself, by which he effectually silenced the calumny. The writer of the memoir‡ fixes the time of the persecution which drove Mr. Langston from Ipswich in the year 1697, and says that the charge of being a Jesuit was brought against him in London. We have never seen the "Vindication" which would probably throw light on the subject. Such a persecution would not be at all improbable previously to the revolution, but it is difficult to suppose that it was endured in 1697, in the reign of King William.§

\* Dr. Watts mentions this in his diary, and Calamy in his Life and Times.—See *Milner's Watts*, p. 119; *Calamy I.*, p. 326.

† Mrs. Duncan, qu. Dunkon, of St. Helen's, was admitted August 14th, 1709.

‡ Evan. Mag., 1819, p. 310.

§ The writer probably fixed on this time because of the fact that the church book shows a series of entries so continuous from 1687 to 1697, as to afford no interval long enough to include such a persecution; but from November '96, to February 9<sup>th</sup>, a period of 2½ years, there is but one entry, viz., in August '97, dividing the period into two parts of nine months and eighteen months respectively, during which such events might have been included. It is to be noted that almost in every year Mr. Langston recorded his annual visit to



June 4th, 1701, Jonathan Mills admitted ; he was afterwards pastor at Tunstead.

In the latter part of Mr. Langston's ministry he was assisted by the REV. MR. BENJAMIN GLANDFIELD, who records his coming in these words :

“On Fryday, November 20th, 1702, Mr. Glandfield, uppon ye invitation of ye Pastor and Church, came down to Ipswich, and on 22 preached his first sermon amongst them, and soon after was unanimously called by ye church as assistant to Mr. Langston.”

The Rev. John Langston died January 12th, 170<sup>3</sup>/<sub>4</sub>, aged 64, having sustained the office of pastor here 17<sup>1</sup>/<sub>4</sub> years, during which period 263 persons are recorded as having been admitted to the church.\* The greater number of them resided in Ipswich, but the names of the following places are given as the residences of about sixty of them—Akenham, Barfold [Bergholt], Barham, Belstead, Brightwell, Bucklesham, Burstal, Capel, Chattisham, Copdock, Culpho, Dedham, Freston, Harwich, Henley, Nacton, Needham, Somersham, Wenham, Whitton, Willisham, and Woodbridge.

About a fortnight after Mr. Langston's death Mr. Glandfield “received ye call as pastor,” and about three months after that he was ordained.

“On May 3rd, 1704, being appointed by ye Church for a day of solemn fasting and prayer, the Church, by the mouth of Mr. Tho. Wyncoll, our Deacon, and also by the brethren's lifting up their hands, declared they had elected and called to ye office of Pastor amongst them Mr. Benjamin Glandfield, who then and there declared his acceptance of that call, and was accordingly then sett apart for that work and office, the following Elders praying over him, viz., Mr. Samuell Petto, Pastor of ye Church at Sudbury, who also at that time preached from 1 *Cor.* iv. 1 [lett a man so account of us as of ye ministers of Christ, and stewards of ye mysteries of God]; Mr. George Bidbank, Pastor of ye Church at Woodbridge; Mr. Wickes, Pastor of ye Church at Wattisfield; Mr. Hurryon, Pastor of ye Church at Denton; Mr. Wilshere, Pastor of ye Church at Swefland; and Mr. John Beart, Pastor of ye Church at Bury. All which Pastors and Elders gave the right hand of fellowship to him at ye close of the day.

London with his wife for about three weeks each time. He does so on May 25th, 1697, returning June 18th, with no notice of anything unusual. After this comes the entry August 9th, 1697, and then a void for eighteen months.

\* There is a fine portrait of Mr. Langston in the vestry of Tacket Street Chapel, and a good engraving of it in the *Evangelical Magazine*, 1801.

Mr. Plumstead, of Wrentham, sent us also his assent, wishing ye blessing of God uppon our undertaking ; so also did Mr. T. Rowe and Mr. Nisbitt, of London, who could not be here. Mr. Stackhouse, of Norwich, sent us a letter wishing succeſse and a blessing.

During Mr. Glandfield's ministry the congregation considerably increased, and it was thought necessary to build. In 1718, they bought a house in Tacket Street, in which the minister for the time being, during 150 years, resided, and a large piece of ground behind it, on which they erected the meeting house which was taken down in 1857. It measured fifty-five by forty-four feet, and was capable of holding 800 people. It is doubtful whether Mr. Glandfield ever preached in it,\* for he died on September 10th, 1720, in the year in which it was opened, after some months' confinement ; and neither he nor his successor make any allusion to the building or the opening services.

During his sole pastorate of sixteen years and a half, seventy-five members were admitted to the church, and it is noted that Mr. Tho. Wyncoll and Mr. Joseph Wyatt were deacons when Mr. Glandfield came, and that the Rev. Mr. John Goodchild† and the Rev. Mr. Jonathan Mills‡ “sit down with and are under the Pastorall care of Mr. G.” Among the sisters were Mrs. Langston, relict of ye deceased Pastor ; and Mrs. Clarke, Mrs. Cole, and Goodw. Boyden, of Copdock, three sisters to the Rev. Mr. Goodchild ; and Mrs. Goodchild.

“Att a church meeting the 26th of October, 1720, the church gave a call to MR. THO. MILWAY, att Kettering,§ to the Pastoral office in the following words, and signed as underwritten by the Brethren of ye Church.

“To the Rev. Mr. Tho. Milway, att Kettering.

“Dear Sir,

“The sovereign Lord of life and death having call'd to rest from his labours and afflictions here our late dear pastor, the Rev. and worthy Mr. Benj. Glandfield, the Congregational Church of Christ at Ipswich are thereby left as sheep without a shepherd. We the members of the said Church have humbled ourselves before the Lord by fasting and prayer, imploring his direction under this solemn dispensation, and do think our present duty is the endeavouring to fill up that relation by calling

\* We find a statement that Mr. Glandfield died a week before the chapel was opened.

† Ante, p. 241.

‡ Ante, p. 306.

§ Son of Mr. Milway of Bury ; see *Congl. Mag.*, 1819, p. 184. He had a son Thos. Milway, minister of Haverhill.

one duly qualified for the pastoral office. And having several times had experience of the excellent gifts and graces God in His mercy hath bestowed on you, we cannot but acknowledge how generally acceptable they are to this church and auditory. And having had several informations of your present circumstances at Kettering,—the way being plain and easy for a removal, and considering that your settlement with us in the pastoral office is likely to be of great service to the interest of Christ in these parts, and for the uniting and settling of this church, which otherwise is likely to fall into great confusions. Therefore we, the brethren of the church aforesaid, at a meeting this 26th of October, 1720, do hereby call and desire you to take the pastoral office in this church; praying the Lord, the great Shepherd of the sheep, to direct, incline, and settle you with us; unto whose divine providence we commit this great affair, trusting the Lord will enable us to perform those duties required of us. We desire you, at as convenient a time as possible, to return answer to our desires and call, which will oblige, Dear Sir, your most affectionate friends and servants in our Lord.

Signed      THO. WYNCOLL, }  
                  JOSEPH WYATE, } *Deacons.*"

And also by seventeen brethren.

Mr. Milway relates that:

"The tenth of August, 1721, was a day set apart for solemn prayer to implore a blessing upon my pastoral labours; at which time the church renewed their unanimous call, and I testified my acceptance of it. Of my reverend brethren there were present Mr. Wickes, who began with prayer and spake to the people; Mr. Hurst, who followed him in prayer; Mr. Hurron, who preach'd very suitably from *Heb. xiii. 17*; Mr. Ward, who pray'd after sermon; Mr. John Saunders pray'd next; Mr. Robert Wright concluded in prayer. Mr. Meadows, Mr. Choyce, Mr. Wood, Mr. Williams, Mr. Kervin Wright, Mr. Shepherd, Mr. Manning, Mr. Foster; all these joined with us. We have good grounds to hope the Lord was with us, and did assist in the work, and that a spirit of supplication was pour'd out upon us. For which his abundant mercy may we bless Him for ever; and may a gracious God say to Pastor and People: From this time will I bless you. Amen and Amen."

One hundred and twenty brethren and sisters joined in the call, and "distinctly and one by one gave their consent to my taking the pastoral charge."

Mr. Milway did not long continue to occupy this position, he "died ye Lord's day, May 31st, 1724, in ye morning." During the two years and a half of his ministry thirty-two persons were admitted to the church. He had some trouble with two mem-

bers who became disaffected to his ministry, and who carried themselves so offensively that the church excluded them for their disorderly conduct. Shortly after Mr. Milway's decease one of them acknowledged his mistakes, and expressed his sorrow for his conduct, and was restored to fellowship.

Providence directed the attention of the church at this crisis to the REV. WILLIAM NOTCUTT. He was the son of Mr. James Notcutt, of Wrington in Somersetshire, and was born in the year 1672. He was educated at the expence of a friend, and afterwards placed under the tuition of the Rev. William Payne of Saffron Walden. In the year 1705 he was ordained pastor of a church at Thaxted, in Essex, where he continued nearly twenty years. Soon after his settlement there he married Martha, the daughter of his late tutor, with whom he lived most affectionately for fifty-three years.\*

This church sent messengers to him "to desire him to come and preach before them; and he having complied with their request," they gave him a unanimous call to be their pastor, which he accepted, October, 1724. He relates that:

"The 10th December was set apart for a day of solemn prayer to implore ye blessing of God upon ye ministry in this place. Mr. Williams and Mr. Wood prayed, and Mr. Ward preached on 2 *Cor.* iv. 5, and I closed the exercise. The ministers of London and ye country approving of ye church's choice, though ye season forbad their attendance."

An extended account of him, with a good portrait and a list of his works, is given in the *Evangelical Magazine*, August, 1820, where there is also a copy of the inscription on his tomb; another account of him is given in *Congl. Mag.*, 1823.† Mrs. Notcutt died December 27th, 1755, aged 77; Mr. Gordon preached a funeral sermon for her from *Rev.* xiv. 13; her husband survived her several months.

After thirty years of service, "several infirmities attending his advanced age" rendered it desirable that a co-pastor should be appointed, and "the church agreed to call their brother, WILLIAM GORDON, who had assisted in the ministry for above two years before." They gave him the call July 31st, 1754, and

\* They must have been married in 1702, before he went to Thaxted; compare dates and statements in *Evan. Mag.*, 1820, pp. 313-318.

† Pp. 505, 561, and 699.

he accepted it. He had previously been dismissed from a church in London. Mr. Gordon records that :

"The 9th October following was fixt upon for his ordination. The following ministers engaged. Mr. Burnett, of Witham, prayed ; Mr. Hextal, of Sudbury, received the confession and the like ; Mr. Cornell, of Colchester, prayed ; Mr. Gibbons, of London, preached ; Mr. Ford, of Castle Hedingham, prayed ; Mr. King, of London, gave the charge ; and I closed the exercise. There were present also Mr. Bingham, of Dedham ; Mr. Blomfield, of Neyland ; Mr. Cornell, Woodbridge ; Mr. Palmer, Bildeston ; Mr. Toms, Hadleigh ; Mr. Webb, Rendham ; and Mr. Wood, Framlingham."

Mr. Notcutt died July 17th, 1756, æt. 84, after having been pastor to the church near upon thirty-two years. The Rev. E. Cornell, of Colchester, preached a funeral sermon for him from *Heb. xiii. 7*, which was printed.

There were 128 members at his coming, and 78 more admitted during his pastorate ; but death and other causes had produced such changes that, when Mr. Gordon succeeded to the pastorate, the number of members was reduced to fifty-three. Mr. Gordon was sole pastor eight years, during which time but six members were admitted.

"The Rev. William Gordon being invited to take upon him the pastoral charge of the Church of Christ, late under the care of the Rev. Dr. Jennings, of London, deceased, and having sought direction from above, and consulted friends, came to a conclusion to comply with what appeared to him to be the voice of Providence, and on June 3rd, 1764, quitted the pastoral office, and received his dismission in order to a removal."

The church above mentioned was Gravel Lane, Wapping. Mr. Gordon afterwards went to America, where he acted as private secretary for several years to Washington, during our contest with what are now the United States. He afterwards returned to England. In the year 1786 we find him and his wife living at Mr. Field's, No. 95, Newgate Street, London. He was then seeking a settlement, and hearing that Dr. Stanton, of Hapton, was at the point of death, he endeavoured to secure the interest of the Trustees in his favour. In a private letter to Mr. Joseph Parker, of Mettingham, dated November 28th that year, he says :

"Some of the gentlemen, perhaps, may not approve of my political conduct in past years ; but I am now too far advanced to concern myself in

politics. Some may not approve of my religious tenets; but I cannot with propriety be stiled a fire-hot bigot, and am for allowing others the same liberty in religious matters which I claim for myself."

His application did not succeed, but we find that he was pastor at St. Neots from 1789 to 1802. The writer has a number of his MS. sermons preached there. On quitting St. Neots he came back to Ipswich, and, after assisting Mr. Atkinson during a severe illness, he and his wife were admitted into the Tacket Street Church, November 4th, 1802. Here he spent the remainder of his life. He was buried in the Tacket Street Chapel yard.\* His gravestone bears this inscription:

REV. WILLIAM GORDON, D.D.,  
Died 19th October, 1807,  
Aged 87.

His wife died in 1816.

"On Wednesday, May 22nd, 1765, the REV. MR. [DAVID] EDWARDS took upon him the pastoral charge of the Church of Christ assembling at the meeting house in *Tankard* Street, Ipswich. The members testified and recognized their call by lifting up the right hand. Previous to this day's work there was a dismission sent from the Church of Christ at St. Neots, in Huntingdonshire, where Mr. Edwards stood related as Pastor and member,—to the Church at Ipswich. The ministers who engaged in the work of this day were the Rev. Messrs. Toms, Blomfield, Harmer, Howe, and Dr. Wood of Norwich.

"Mr. Toms began with an introductory discourse concerning the work of the day, and read the certificate of Mr. Edwards' Ordination at Tetbury in Gloucestershire; then desired the church to recognize the call they had given, in the presence of God and the congregation, by lifting up of the right hand; then called upon Mr. Edwards to testify his acceptance of that call, which was accordingly done: Mr. Toms then prayed. Immediately succeeded Mr. Blomfield in prayer. Then Mr. Harmer preached on these words: 'We are ambassadors for Christ, &c.' Then Mr. Howe prayed, and Dr. Wood concluded with a comprehensive, solemn, animating prayer. We sung three times. There were present in all sixteen ministers and a very crowded audience, and I hope many could say that it was a good day with them."

In the year after his ordination he was called upon to engage in an extraordinary and unexpected service.† Two men had

\* There is a letter of his on "Samson's Foxes" in the *Evangelical Magazine*, 1802, pp. 485 and 6. See also p. 534.

† See p. 196.

been convicted of house-breaking, and were sent to Ipswich jail to await their execution. Mr. Edwards was requested to visit them; he did so and found them "extremely ignorant of man's state by nature, and of the way of salvation, but they made a frank confession of their crime, and acknowledged the justice of their sentence." He spent two hours with them on the first occasion, and at their request visited them again: as the result of these visits they were brought to a penitent state of mind. They had heard that Mr. Edwards had prepared a sermon for them, and desired them to attend; this was a mistake, but notwithstanding they obtained permission to go to the chapel where Mr. Edwards was conducting a church meeting. A report of the purpose got abroad and many persons came to the meeting, upon which it was thought most proper that the church business should be laid aside, and that Mr. Edwards should go into the pulpit. He did so, and after singing and prayer, "the prisoners came in with their fetters and shackles on." Mr. Edwards says, when describing the scene:

"Many were moved at the sight. As for myself, I was obliged to stop for some time, to give vent to tears. When I recovered, I gave out part of an hymn, suitable to the occasion, then prayed. The subject of discourse was, 'This is a faithful saying,' &c. The poor prisoners shed abundance of tears while I was explaining the several parts of the text, and especially when I turned and directed myself immediately to them.

"The house was thronged, and, I suppose, not a dry eye in the whole place; nothing but weeping and sorrow; and the floods of tears which gushed from the eyes of the two prisoners were very melting. When we had concluded, I went and spoke some encouraging words, by way of supporting them under their sorrow. They then desired I would see them in the evening; which I did, and called upon Mr. Blindle in the way; the old gentleman went along with me to the prison, and was one who prayed with them with much fervour and enlargement of heart. We spent nearly two hours with them; and a crowd of people was present.

"At parting, they earnestly intreated me to attend them to the place of execution the next day. I told them I could not bear it. Mr. Blindle likewise observed, that it was an unprecedented thing; that a dissenting minister was never known to do it in this county. To which they calmly replied, 'I hope, Sir, it will be no disgrace.' I told them, as the minister of the parish was to give them the sacrament next morning, it was his province to attend them to the place of execution, or some clergy of the town; and left them, after I had explained to them the nature of the



Lord's Supper, pointing out the qualifications of a sincere communicant, &c.

"About ten o'clock next morning, a messenger came from the prisoners, saying, they desired I would meet them at the place of execution. I did not at first feel willing to comply, but begged they would get some clergyman to go. By and by, another messenger came to tell me, that not one clergyman in the town would go; that the practice had for some time been laid aside. Soon after, I heard they were gone. Mr. Horton, of Bentley, my eldest son, and I, followed in a post-chaise to Rush-Moor. We overtook them about half a mile out of town; the cart stopped, and the prisoners looked back wishfully. I got out of the chaise, and into the cart, and sat down by them. I found them, I would hope, in the very frame of the publican, especially Francis. Their language, like his, was, 'God be merciful!' I conversed with them, and then prayed most of the way: but my place was so uneasy, that, after I had gone about a mile, I ordered the cart to stop, and stepped into the chaise again. Soon after, we came to the fatal tree. I then got out, and, enquiring for the sheriff, was told his deputy was there; to whom I applied, to know how long the prisoners had to live? He courteously replied, there was no time particularly fixed. 'Sir,' said I, 'the prisoners are both of them young, and there are abundance of young people present; will you suffer me to give them a word of exhortation on this melancholy occasion?' He answered, 'With all my heart.' I asked what time he would allow me? to which he replied, 'Take your own time; your time shall be mine.' Once more I got up on the cart; but what a situation it was! I stood with one foot on one coffin, the other upon the other coffin, two dying men, who were to die a shameful death, by my side, the fatal tree before me, and thousands of men and women covering a great part of the heath, some in carriages, numbers on horseback, multitudes on foot. It put me in mind of the day of judgment!

"After I had found a little composure in weeping, I gave out part of that hymn at the end of Sternhold and Hopkins, entitled, 'the Lamentation of a Sinner,' which was sung to Windsor tune, then prayed, and fixed upon those words as the subject of discourse, 'Flee youthful lusts.' I applied to the multitude, then to the prisoners, till the tears flowed from almost every eye. You, Sir, can better imagine than I describe what universal weeping spread itself over the face of the people. There was the utmost decency observed in every part. There were no tumults or talking, but a solemnity in every countenance highly becoming the occasion. But, oh! could you have seen the prisoners prostrate, it would have been a scene indeed! it cannot be well expressed; groans and tears cannot be printed or wrote. I then kneeled down and prayed, then gave my last advice, told them to take time, and concluded with the benediction; then hasted to the carriage with my heart full enough. The prisoners then spoke; Francis, in particular, spoke of salvation by grace admirably well. He also intreated all to beware of the beginnings of sin, lest they should come



to a similar fate with himself and his fellow-sufferer. Soon after, the executioner did his office. You know, Sir, it is difficult to judge of such people's conversion to God; but these had some promising marks. They are gone!"\*

In the following year the church book relates the following incident:—

"September 28th, 1767. Yesterday the Rev. Dr. Whitaker, of Norwich in America, and the Rev. Mr. Occom, an Indian minister, preach'd at the meeting house in Tankard Street, to a very numerous congregation. They came over to solicit the charitable contributions of all well-dispos'd Christians in Great Britain towards carrying on the Academy under the care of the Rev. Dr. Wheelock in Lebanon, Connecticut, [for the Indian people]. . . Mr. Occom was brought up in all the darkness of paganism, but, by the providence of God, was brought to be acquainted with some English people who lov'd ye gospel, and was deeply impress'd with his lost and undone state, and the knowledge of salvation by Jesus Christ. . . He discover'd an aptness to learn, and Dr. Wheelock took him under his care, . . . and, as he appear'd to be a serious, solid, pious man of considerable gifts, he was ordain'd and sent to preach the gospel among his own tribes, and has met with success,—the Lord work'd by him, and many are call'd through his ministry. . . This charity is warmly recommended by Sir William Johnson, the King's Commander in Chief, besides six of his Majesty's Governors in America, &c. . . This may be look'd upon as one of the greatest charities yt was ever proposed to the English nation, as it is big with the most important consequences, and many people of all denominations have countenanced it."

The church and congregation in Tankard Street shewed their estimate of the work by contributing the sum of eighty pounds in furtherance of it.

Mr. Edwards continued in the pastoral office here about twenty-six years, when considerable dissatisfaction manifested itself, and at length an act of high-handed authority, intended to screen a member of his family, brought matters to a crisis. The church would not submit to it. A compromise was attempted, but an injudicious act on the part of the pastor prevented its being carried into effect. The result was that the church, by a small majority, requested Mr. Edwards to resign. He apologized for the course he had pursued, "but it was then thought too late

\* *Evan. Mag.*, 1802, pp. 257—261. These men were executed April 10th, 1766. In 1774 Mr. Edwards published "*Sermons for the use of Condemned Malefactors*," at the end of which he gives a more circumstantial account of his conversation with these unhappy men.

to restore the peace of the society." The church promised him an annuity of £50 per annum, and he resigned November 6th, 1791, but continued to preach until Christmas.

On December 25th, several of those who were dissatisfied with Mr. Edwards' removal separated, and met for worship in a private house; they afterwards fitted up a meeting house in Dairy Lane. A new congregation was thus formed, an account of which will follow the history of this church.

The REV. CHARLES ATKINSON, of Homerton Academy, was invited to supply the pulpit. He preached the first time at Ipswich January 29th, 1792, and on July 22nd, was unanimously invited to the pastorate. He was dismissed to this church from the church at Bury on the 16th September in the following terms:

"Whereas the Rev. Charles Atkinson hath signified to us your having called him to . . . the pastoral office among you, and hath requested, in order thereto, a dismission from us to whom he hath long stood related as a member; we do . . . testify that whilst with us he hath been dear to us, and [hath] filled up that relation with comfort [to us, and in a manner] becoming the gospel of Christ; and we do with the warmest affection most earnestly recommend this our dear brother to your fellowship and prayers, and . . . pray that he may, through the blessing of God, be rendered as dear to you in the pastoral character as he hath been to us as a fellow member, and that God may so help him to preach among you the unsearchable riches of Christ, that many may be brought to the faith of Him, . . . and in testimony of our love to him and to you we do in the behalf and with the consent of the whole church hereunto set our names.

"THOS. WALDEGRAVE, *Pastor.*

"GEO. PAUL,                    }  
"ABRM. MALING,                }*Deacons."*

"Mr. Atkinson gave the church a brief account of his conversion, and his conduct in entering into the ministry, referring them to his preaching for his sentiments. He was then received into the church as a member and immediately called to the pastoral office, when he delivered a short address respecting its importance, and earnestly requesting that the members would pray for him, he accepted their call. The deacon, Mr. Geo. Notcutt, then prayed, and the Pastor dismissed the church."

October 23rd was the day appointed for the ordination, and, as in the mean time the only deacon of the church died,

Mr. John Hall was appointed to speak in the name of the church.

“On the day appointed, Mr. Wearing [of Rendham] began the public worship with prayer; then read some passages in the Epistles to Timothy. Rev. John Palmer introduced the ordination service with a suitable discourse; then asked the usual questions. Mr. John Hall answered for the church. The Rev. C. Atkinson having answered the several questions put to him, and delivered his confession of faith, the Rev. G. Hobbs prayed the Ordination prayer; the Rev. Thos. Waldegrave delivered the charge from *Matt.* xvi. 15; the Rev. S. Lowell prayed; the Rev. Wm. Bentley Crathern preached from *Acts* ii. 42; the Rev. W. Hickman concluded with prayer; the Rev. Jas. Knight read one of the hymns. The service began at 10½ o'clock, and ended but little before three.”

During Mr. Atkinson's pastorate several events are recorded which it will be interesting to notice here.

The opinions of members of Independent Churches sometimes change upon the subject of baptism. It was so in the case of a member here in the year 1793, and as she requested her dismissal in an orderly way, the church granted it; and whilst expressing their sorrow that it was necessary for her to separate from their communion, they nevertheless say:

“Approving of your conduct whilst related to this church, and of the peaceable and orderly manner in which you have conducted yourself in separating from it, we comply with your request, and dismiss you from the relation in which you stand to this particular Church of Christ, with earnest prayer to God for His blessing upon you.”

In some other cases where the separation had been effected in a clandestine manner, a dismissal was refused because of the disorderly course pursued.

It seems to us rather strange to meet with such a record as the following:

“1798, January 5th. A member of the Wesleyan society was proposed for occasional communion. This being the first instance of the kind, it was stated particularly to the church, and they thought that if the pastor was satisfied respecting their character, such persons should be admitted to occasional communion.”

At that time this would be considered as a very charitable decision!

This church consecrated several of its members to the missionary work, and manifested considerable interest in that work in

its early years. Daniel Bowell was set apart here July 27th, 1796, and sailed for Otaheite in September; he afterwards met with a violent death. Bennington Haill Paine, appointed printer to the Mission at Bellary, and Lydia Atkinson, approved as a suitable partner in life for him, were married and dismissed from this church April 13th, 1826. The pastor, their father, addressed them and the congregation from *Luke* xviii. 29, 30. Theophilus Atkinson was ordained a missionary here May 19th, 1829; his father, the aged and infirm pastor, gave the charge from *Exod.* xxxiii. 15; and some years afterwards, and after the death of Mr. Atkinson, on the 3rd of October, in 1837, the Rev. Timothy Atkinson, late pastor of the church at Hounslow, was here designated as a missionary to Quebec under the sanction of the Colonial Missionary Society;\* he is now at Pacaltsdorp, Cape of Good Hope.

With the revival of the missionary spirit, an anxious desire was excited for the spiritual welfare of the inhabitants of neglected villages, and we find that on

“July 30th, 1797, several brethren of the church went out for the first time into the villages around, to instruct such as they could find disposed to receive them; and it was agreed that they should go from time to time, subject to the control of the church, and that they should meet to consult on the Lord’s day at noon.”

This work had been recommended by the County Association a year or two previously.†

During Mr. Atkinson’s pastorate, on July 5th, 1805, WILLIAM NOTCUTT was received as a member of this church. He was dismissed to be pastor of the church at Ashley and Wilbarston, in Northamptonshire, May 2nd, 1811. In October, 1825, the trustees and subscribers invited him to become evening preacher and assistant to the pastor, which invitation he accepted. On the 22nd March, 1829, Mr. Notcutt, with the full consent of Mr. Atkinson, who had a short time before been visited with a paralytic affection, was invited to become co-pastor of the church, and on the 1st May following he accepted the invitation. He was a nephew of Mr. Atkinson, and great grandson of the Rev. W. Notcutt, a former pastor of this church.

\* See *Congl. Mag.*, 1837. p. 731.

† See ante, pp. 203, 4.

The Rev. C. Atkinson died, deeply regretted, January 13th, 1830, after thirty-eight years' successful labours. He was interred in a vault in the ground belonging to the meeting;\* Mr. Ward, of Stowmarket, preached his funeral sermon from *Heb.* xiii. 7; and on the 6th April following, Mr. Notcutt was recognized as sole pastor.

In 1853, Mr. Notcutt felt the necessity of having an assistant, and Mr. John Pearson came for a short time; but on March 2nd, 1854, he resigned, and eventually gave up the ministry.

On the 20th of the same month Mr. Notcutt gave notice that he should resign his office on the second Sabbath in April, whereupon the following resolution was unanimously agreed to:

"That this church receives with deep sorrow the resignation of our justly esteemed pastor, the Rev. W. Notcutt, and in accepting the same desires to express, in the most cordial manner, our high esteem for him as a christian minister, our sincere attachment to himself and family, and our ardent thankfulness to the great Head of the Church for all the advantages we have derived from his long pastorate of twenty-eight years, and from his faithful and affectionate labours among us. We rejoice in the good effected thereby, both in reference to those who yet live as well as to those also who have fallen asleep,—in souls brought to Christ through his instrumentality and trained up for heaven. And in retiring into private life we most devoutly and earnestly pray that the best of blessings may attend his declining years, that the promises and hopes of that gospel he has so long preached unto others may cheer and sustain his soul, and that his heart may be comforted with the assurance 'that he has not run in vain, neither laboured in vain;' and when we all shall appear before the judgment seat of Christ, may he with us all be enabled to give up our account with joy and not with grief."

Mr. Notcutt was born at Deptford, July (not June) 20th, 1789, and died January 26th, 1858, in the 69th year of his age.†

The pulpit was supplied by several ministers till July 29th, 1855, when the REV. W. CLARKSON, who had returned from India, accepted the pastorate, which he resigned May 19th, 1856, and removed to Folkestone.

The REV. ELIEZER JONES, of Plymouth, then commenced his pastoral labours, and preached for a time in the old chapel. The honoured old building gave place to the handsome new

\* There is a portrait of Mr. Atkinson in *Evan. Mag.*, 1799.

† Year Book, 1859, p. 210.

chapel in Tacket Street, which was opened for public worship January 27th, 1858;\* and Mr. Jones continued his labours there till a failure of sight and increasing years urged him to relinquish his position, May 30th, 1873, after a pastorate of sixteen years † He was succeeded September 14th, 1873, by the REV. V. W. MAYBERY, from Stoke-sub.-Hamden, who was publicly recognized as the pastor February 25th, 1874, and died suddenly November 16th, 1876.‡

### ST. NICHOLAS' STREET INDEPENDENT CHURCH.

We have seen that differences arose in the church in Tacket Street, and that a secession took place on the resignation of the Rev. David Edwards there. The account of the transaction given by the seceders is as follows :

“1791. Owing to an unfortunate irregularity in Mr. Edwards' family, in which it was alleged that he was deficient in parental discipline, a misunderstanding arose between the pastor and the people. Several ineffectual attempts were made to heal the breach, and a separation soon followed. Mr. Edwards resigned his charge in Tacket Street about [the end of] the year 1791. He afterwards settled at Wootton-under-edge, in Gloucestershire, where he died in the course of a few years.

“His friends at Ipswich, who formed a respectable minority of the congregation, afterwards withdrew from Tacket Street, and met together for prayer at a dwelling house in St. Clement's, where Mr. Beaumont, of Woodbridge, occasionally preached. An opulent individual among them soon provided a more convenient place, in Dairy Lane, which was supplied by the neighbouring ministers, and several of Lady Huntingdon's connexion.

“A church having been formed, MR. EDWARD DAVIES became their pastor in 1793, and pursued his labours with considerable success; but towards the latter part of his ministry the congregation greatly declined, till it became nearly extinct in the year 1825. Mr. Davies having become possessed of the chapel estate in Dairy Lane, sold it to Mr. Thomas Wilson, of Highbury, for the sum of £300. After a time, the meeting house, having undergone some repairs, was re-opened for public worship by the Revs. Edward Parsons and J. Stratton, of Paddington, in the

\* Year Book, 1858, p. 258. Mr. Noteutt laid the foundation stone of the new chapel May 29th, 1857, and died the day before it was opened.

† The Rev. G. Woodward, from New College, became assistant to Mr. Jones in 1863, and removed in the following year to Shaftsbury.

‡ Obituary Year Book, 1877, pp. 397-9.

month of July, 1826. From this time the place was regularly supplied by a succession of students from Highbury College, and ministers from different parts of the country, by whose labours the congregation in Dairy Lane was greatly revived and increased.

"In the course of 1827, MR. HENRY CRESSWELL, another of the Highbury Students, preached for several Sabbaths with great acceptance, and received from the people a unanimous call to take the oversight of them in the Lord. Mr. Cresswell accepted the invitation, and commenced his stated labours on the first sabbath of 1828.

"As the chapel had fallen into other hands, it was thought advisable that the church should be re-organized. The first meeting to carry out this design was held October 17th, 1828, and two days afterwards the Rev. J. H. Cox, of Hadleigh, presided at the re-organization, at which the Rev. Edward Davies\* and the Rev. Henry Cresswell were both admitted to membership."

The foundation stone of a new chapel in St. Nicholas' Street was laid in August, 1828, and the building was opened for divine worship April 30th, 1829.† The Rev. H. J. Roper, of Teignmouth, preached in the morning, and the Rev. J. Stratten, of London, in the evening.

Mr. Cresswell was ordained in the new chapel on Tuesday, June 23rd, 1829, on which occasion the following ministers engaged; the Rev. I. Sloper, of Beccles, read the scriptures and prayed; the Rev. A. Bromiley, of Needham Market, prayed; the Rev. W. Ward, of Stowmarket, delivered the introductory discourse, and asked the usual questions; the Rev. J. M. Ray, of Sudbury, offered the ordination prayer; the Rev. R. Philip, of Kingsland, delivered the charge from *Heb. xiii. 17*; the Rev. W. Notcutt, of Ipswich, concluded by prayer: and in the evening the Rev. J. Herrick, of Colchester, preached to the people. Several other ministers from the town and neighbourhood were present and assisted.

The Rev. H. Cresswell resigned his pastorate and removed to Canterbury in 1831, on which occasion about thirty-one persons requested their dismissal from the church.

The REV. JOHN WHITBY, from Highbury College, received a unanimous invitation to the pastorate February 26th, 1832,

\* Mr. Davies died in October, 1834, in the 79th year of his age. He published several works: "The True Christ of God," in 1799; and "Twelve Dialogues," in 1801, &c.

† The old chapel in Dairy Lane, now Bethesda, is occupied by a congregation of Particular Baptists, who seceded from Stoke meeting about May, 1829.



which he accepted on the 18th of March, though only twelve persons then remained in membership. He continued his ministrations till July 17th, 1853, when he resigned and removed to Swansea.

The REV. JOHN RAVEN, who had formerly been a successful minister at Hadleigh, removed from Manchester to Ipswich, and undertook the pastorate here January 15th, 1854, which he resigned July, 1869, and went to Felstead, Essex. During his pastorate the chapel was enlarged and a new chapel built at California, and 1046 members were received into fellowship. Mr. Raven died March 7th, 1875.\* During the latter years of his pastorate he had as his assistants Rev. F. Warmington, from Fordham, who came in 1864; he married a daughter of Mr. Raven, and removed to Buntingford in 1866, when the Rev. J. L. Collins came from Cheshunt, and removed to Finch-  
ingfield in 1868.

The REV. GEORGE SNASHALL, B.A., from Swanland, became pastor March 13th, 1870. In his time the chapel at California was enlarged, and a new class room was built at Nicholas Chapel; the old debt on the chapel was liquidated; and 376 members were received into fellowship.

In 1875 Mr. Snashall removed to Chesterfield, and was succeeded, in 1876, by REV. T. W. TOZER, from London.

#### CROWN ST. CHAPEL.

The church and congregation worshipping in this chapel formerly occupied a building called Salem Chapel, which stands in St. George's Lane, opposite the place where St. George's Chapel formerly stood, where Bilney was apprehended when preaching in favour of the Reformation, and where he so enraged the monks that they twice plucked him out of the pulpit. At that time he escaped, but did not cease to preach. He afterwards offended the popish clergy and people by a sermon at Christ's Church in this town, they thereupon took and imprisoned him. Here also he held a controversy with Friar

\* Obituary Year Book, 1876, pp. 353, 4.



Brasterd, respecting the mediation of saints, for which he was accused as a heretic, removed to London and executed there.\*

Salem Chapel was built at the sole expence of Mr. Joseph Chamberlain, at a cost of £1200; it was opened June 11th, 1812. The Rev. John Hartnall was for several years minister of this chapel. He was an extraordinary instance of successful study in the case of a person who had not the advantages of early education. He died May 11th, 1825, aged 40 years, and on his death the members of various denominations voluntarily raised a sum of £500 for the benefit of his orphan children.†

The chapel had been shut up nearly seven years when the Rev. Thomas Middleditch, from Biggleswade, came in 1836, and shortly after formed a church here on the true union principle, the members being Baptists and Independents indiscriminately. They bought and enlarged the chapel, and put it in trust for the use of "a christian church." After a pastorate of eight years Mr. Middleditch resigned, and was succeeded in 1845 by REV. JOHN GAY, who was born at Midsomer Norton, near Bristol, in 1816, and was educated at Hoxton, intending to devote himself to the Wesleyan ministry. In 1841 he commenced his career as a preacher, and in 1843, whilst stationed at Ipswich, he left the Wesleyan connection and undertook the pastorate of Salem Chapel. His ministry was greatly blessed; so much so that another enlargement was necessary. On Mr. Gay's accepting the pastorate, the Baptist brethren withdrew, and the church became practically Pædobaptist. On removing to the new building in Crown Street, they resigned the old chapel into the hands of the trustees, free of an incumbrance, which had amounted to £300, and became formally a Congregational Church, of which Mr. Gay was the first pastor. The old chapel is now used by a Baptist congregation.

Crown Street Chapel was erected as the result of Mr. Gay's energy and perseverance; it was opened for public worship November 23rd, 1865; the cost of erection was £3,200.‡

Mr. Gay did not long continue to minister in the new place.

\* Foxe II., pp. 260—278.

† He published a sermon on the death of George III., in 1820, and another on the death of Queen Caroline in 1821.

‡ Year Book, 1866, p. 329.

He died December 7th, 1869,\* and was succeeded by the REV. JAMES SAUNDERS, B.A., from Cheshunt College, who was ordained July 11th, 1871. Mr. Saunders removed to Wycliffe Chapel, London, in 1875, and was succeeded in the following year by REV. G. H. SANDWELL, from Maidenhead.

#### ST. CLEMENT'S CHAPEL.

During the year 1869 a new chapel was commenced in St. Clement's parish, to provide for the wants of a thickly-populated neighbourhood ; members of other Congregational churches in the town heartily uniting to carry on the work. The foundation stone was laid September 9th in that year, and the chapel was opened on the 21st April, 1870, by the Rev. J. Spence, D.D., of London. The original cost of the building and fittings amounted to about £2,300.

A church was formed, and the REV. J. FEASTON, from Nottingham, was its first pastor ; but he was compelled to retire on account of his health, and the church chose the REV. JONATHAN CALVERT, of New College, who was ordained here September 17th, 1872 ; the Revs. S. Newth, M.A., and R. Halley, D.D., taking the principal parts of the service. Mr. Calvert removed to Beccles in November, 1876, and the REV. THOMAS TONKINSON, from Long Stratton, was ordained April 12th, 1877.

#### THE OLD PRESBYTERIAN CHURCH, ST. NICHOLAS' STREET.

About the same time at which Mr. Langston came to Ipswich and gathered the Independents into a separate society, the Presbyterians (in 1687) hired a house for their religious meetings in St. Nicholas' parish, near the place where the Elephant and Castle stood. There they probably continued to worship till 1700, in which year, on April 26th, the chapel which still exists was opened for public worship by Mr. Fairfax, who preached a sermon on the occasion, which was afterwards printed, and dedicated to Sir Thos. Cuddon, Chamberlain of the city of London.

\* Obituary Year Book, 1871, p. 113 and 310.

His text was *Exodus* xx. 24. The venerable preacher died at Barking, August 11th in the same year, aged 77.\*

Early in the year 1701 the REV. SAMUEL BAXTER, M.A., eldest son of the Rev. Nathl. Baxter, ejected from the vicarage of St. Michael-upon-Plyer, in Lancashire, was invited from Lowestoft to take the charge of this congregation. He continued in his ministry here thirty-nine years, and died July 13th, 1740, in his 70th year.

In 1725, some fifteen years before Mr. Baxter's death, the REV. SAMUEL SAY, second son of the Rev. Giles Say, ejected from St. Michael's, Southampton, was invited from Lowestoft, where he had been minister eighteen years. He became co-pastor with Mr. Baxter, and continued in this relation till 1734, when he was appointed successor to Dr. Calamy at Westminster.†

In the year 1734, the REV. THOS. SCOTT was invited from Lowestoft. He came to be co-pastor with Mr. Baxter, and on Mr. Baxter's death succeeded him. He remained here forty years; removed to Hapton in Norfolk, where he died in 1774.‡

The *Rev. William Wood*, F.L.S., from Stamford in Lincolnshire, became co-pastor with Mr. Scott in 1767; he remained here three years and removed to Mill Hill Chapel, Leeds, where he succeeded Dr. Priestley. The *Rev. R. Lewin*, from Debenham, succeeded Mr. Wood; he remained three years, and then removed to Liverpool. The *Rev. Jas. Pilkington*, from Derbyshire, succeeded Mr. Lewin, but resigned after two years' service. He continued to reside in Ipswich, was the author of a History and Description of Derbyshire, 2 vols., 8vo; died September 15th, 1804, aged 52 years, and was buried in the ground belonging to the chapel.

During a year the congregation procured supplies, among whom was the *Rev. Robert Alderson*, afterwards of the Octagon Chapel, Norwich, who ultimately became a lawyer and Recorder of Norwich.

\* See account of him at Needham.

† A sketch of his life and character and notices of his works are found in the Protestant Dissenters' Magazine, 1794. pp. 297, 345, and 403.

‡ He published a translation of the Book of Job; and "A Discourse on Christian Zeal," in 1739.

In January, 1778 the REV. WILLIAM JERVIS, from Devizes, became the pastor; he died here March 24th, 1797, æt. 72, and is buried in the Tacket Street grave yard.\* The REV. SAMUEL PARKER, from Coseley, Staffordshire, remained till 1803. The REV. THOMAS REES, F.L.S., (afterwards Dr.) came from Caermarthen, remained two years, and then went successively to Glamorganshire, Stoke Newington, and Stamford Street Chapel, Southwark.

In 1805 the REV. THOMAS DRUMMOND came from Filby, and resigned in 1813. The next minister was the REV. ISAAC PERRY, from Norwich, who remained till 1825. His successor, the REV. JOHN PHILP, from Whitchurch, died August, 1827, aged 28. The REV. ANDREW MELVILLE, from County Down, came in the same year, and was followed, in 1833, by the REV. JOSEPH KETLEY, who, after a ministry of two years and a half, changed his views on Trinitarianism and resigned.

In 1836 the REV. T. F. THOMAS, came from Chatham. He was succeeded in 1853 by the REV. HENRY KNOTT from Bury St. Edmund's. The REV. J. T. COOPER, from Doncaster, came in 1853, resigned in 1863. The REV. DR. HARRISON, came in 1863, and resigned the following year. He was succeeded in 1866 by the REV. J. W. SMITH, from Nottingham, the present pastor.

#### CONGREGATIONALISM IN BURY ST. EDMUND'S.

Bury in early times was favoured with an evangelical ministry. George Withers, D.D., was silenced here in 1565 by Archbishop Parker, for objecting to the "habits," but at his people's earnest request he submitted and was restored to his office.† Richard Gawton, or Gayton, had been suspended by Bishop Freeke, at Norwich, in 1576, on account of the ceremonies and the cross;‡ he became preacher here in 1581. He and John Handson, of whom we have spoken before,§ were ministers of St. James' when Robert Browne came to the town in 1582, and John Hill

\* It was during the ministry of Mr. Jervis and his successor that the congregation became decided Unitarians.

† Davids' Essex, p. 74.

‡ Brook II., p. 241.

§ Page 45.

was a persecuted Puritan minister here at the same time.\* Elias Thacker and John Copping, as we have seen,† embraced Browne's opinions, and circulated his books; they were convicted of this crime in July, 1583, and were executed during the assizes.

In 1603, a volume was printed containing "Certaine Godly and learned Expositions vpon diuers parts of Scripture, by Maister George Estey, late preacher of the word of God in Saint Edmunds Burie;" after this author we find the names of Gibbons, White, Calamy, Jewell, Burroughes, Sainthill, and Wall;‡ and in the Commonwealth period we find Claget and Sclater in the parish churches: we are not surprised therefore to find that Independency early took root in this town.

Edwards, in his *Gangræna*, published 1646, says: "Katherine Chidley, about August last, came to Stepney, where she hath drawn away some persons to Brownism, and was with Mr. Greenhill;" most probably a member of his church. She was a woman of some celebrity, and had already encountered and unhorsed this valiant Presbyterian knight. *Gangræna* Edwards, or as Milton styled him, Shallow Edwards, had written a book against Independency, and Katherine Chidley had replied to him, and her pamphlet was as fine a piece of controversial criticism as that age produced. Stung to the quick, because worsted in the encounter by a woman, Shallow Edwards did not know how to retaliate but with abuse, and in the third part of of his *Gangræna*§ he says:

"There is one Katherine Chidley, an old Brownist, and her son a young Brownist, a pragmaticall fellow, who not content with spreading their poison in and about London, go down into the country and gather people to them, and among other places they have been this summer to Bury in Suffolke, to set up and gather a church there, where, as I have got it from good hands, they have gathered about seven persons, and kept their conventicles together." "Gaffer Lansetter, of Bury, (for so he was unless he hath commenced 'Master' by preaching), whom I have spoken of in the 2d. part of *Gangrena*, was a great man with Katherine Chidley and her sonne, and is left preacher to that company of sectaries in their room; and I have great reason to think, by the epistle to the reader, that

\* Page 27.

† Pages 45, 6.

‡ See Wilkinson's preface to Claget's "Abuse of God's Grace." Oxford, 1659.

§ Page 170.

Katherine Chidley and her sonne made the book called 'Lanseter's Launce,'\* because Katherine Chidley and her son's books (for the mother and son made them together, one inditing, and the other writing,) are highly magnified, and the brazen-faced, audacious old woman resembled to Jael."

This elegant extract will give an idea of the manner in which the early Independents were regarded and treated by Presbyterians, who feared that their supremacy would be endangered by the purer and more tolerant principles of Independency.

Edwards is, however, so far truthful in regard to the facts recorded, as that a small gathered church was formed in this town on the 16th August, 1646, and Katherine Chidley and her son were present, and subscribed their names to the record as witnesses of the transaction. That record is still in being.

The members of this church were few and poor, and some of them were illiterate, and we are more than inclined to believe that their manifesto, written on the occasion, was from the pen of the redoubtable Katherine herself, unless indeed John Lanseter, who was one of the signatories, had again couched his "Launce" for the occasion.

"Be it known unto all the saints of Sion that we whose names are underwritten, knowing that there is but one eternal God—The Father, the Word, and the holy Spirit; . . . and that the eternal Son gave commission to his disciples that they should teach his followers to do and observe all things which he commanded; and that he sent his holy Spirit to assist them, and strengthen them, and to confirm their holy actions, amongst which to erect particular churches of saints here on earth was one: and being convinced in conscience of the evil of the Church of England, and of all other states which are contrary to Christ's institution: and being fully separated not only from them, but also from those who communicate with them either publicly or privately: we resolve, by the grace of God, not to return unto their vain inventions, their human devices, their abominable idolatries or superstitious high places, which were built and dedicated to idolatry. And seeing not only the necessity of this separation, but also the great need of continuing in christian fellowship and society, . . . we do therefore, together with our posterity, covenant to become a peculiar temple for the Holy Ghost to dwell in, an entire spouse of Jesus Christ our Lord of Glory, for the enjoyment of all his holy ordinances, according to his own institutions, and so to walk in all his ways so far as he hath revealed unto us, or shall reveal hereafter."

\* Br. Mus. Catal. E. 364 and 363.

This strict Brownist covenant was signed by eight adults ; but it is specially noted that three of them "brought in their children with themselves," and the names of these children, six in all, are also appended to the document. They evidently believed in the membership of children, recognized them as the children of the church, and so endeavoured to realize an idea, which some churches seem almost to have forgotten, that the children of church members are related to the church itself.

But this first settlement was not a permanent one. Nothing further appears to have been done in connexion with it, and the design collapsed. Two years afterwards, on the 21st December, 1648, ten persons "sat down" in a more orderly way, and entered into a covenant of a more liberal character, and more in harmony with the spirit of the times.

"We whose names are here subscribed do resolve and engage, by the help of the Spirit of God, to walk in all the ways of God, so far forth as he hath revealed, or shall reveal them unto us by his word ; and in all duties of love and watchfulness each to other as become a church of Christ."

Messengers from the church at Norwich were present, who gave a report at Norwich of "the order of the christians gathering a church there," [at Bury]; "which being satisfactory the church declared to hold communion with them."\* Before the close of the year, several other persons joined themselves to this little company, and a foundation was laid which has remained firm to the present day. Three only of the persons who joined in the first covenant united in this ; but alas ! they proved themselves unworthy of the position they had taken, and not very long after, they were separated from the society.

In the Milton State Papers, June 15th, 1654,

"It is certified that the Congregational Church at Bury have walked together in the fellowship of the gospel for the space of divers years without any assistance from the State, being constrained, for the number of their audience, to hire the Shire house at a great rent, and to maintain a minister at their private charge, having not above six persons in their society who may conveniently spare any help from the maintenance of their families towards the charges aforesaid.

"Signed, John Hayward, James Grundy, and George Stannard."

\* The Norwich Church Book.



Mr. Taylor was now at Bury, and it is probable that his coming among the people was the cause of this increased attendance, and that he is the minister they were called to maintain. The certificate contains nothing to lead us to suppose that the church had a settled minister before Mr. Taylor, who was their first pastor.\*

“THOMAS TAYLOR, sometime a member of the Church of Christ which is at Norwich, and afterwards, by dismission from them, a foundation member of the church which is at Godwick and Stanfield, in the County of Norfolk, being a public preacher and dispenser of the gospel, approved therein by both those churches, was called by this church to preach and dispense the gospel of Christ unto them in the year 1653; and after near two years' experience and trial, his dismission being first obtained from the church of Godwick and Stanfield, was by commendation from the said church and brethren at Godwick, and also by giving in a relation of the dealings of God with his soul, and of the work of grace upon his heart, received into fellowship as a brother upon the 18th day of the ninth month (November), 1655.”

When Mr. Taylor came to Bury in 1653, he found the church in a very unsatisfactory state, and set himself to effect a reformation before he accepted the pastorate. On the 29th of March, 1655, a day of fasting and prayer was held, at which they “confessed and bewailed their manifold sins and transgressions, especially their breach of covenant and neglect of duty each to other, which the Lord had convinced them was the occasion of so many breaches and breakings forth of sin among them,” evils the existence of which the records of the church abundantly prove. They therefore specially resolved upon the following amendments, which will suggest the points on which they felt they had been remiss and guilty.

1. “To be more regular and diligent in attendance at ‘the assemblies of the saints and meetings of the church.

\* Mr. Taylor was born at Scarning, in Norfolk, in November, 1625. He received the rudiments of his education at Wymondham, and went afterwards to Gonvil and Caius College, Cambridge. Cambridge was then puritanically inclined, and Mr. Taylor's father, being a Cavalier, took him from Cambridge and placed him in the family of Mr. Ripps, of Mattishall, as tutor to his children. There he became acquainted with some religious people who exerted a great influence upon his mind. He united himself with the Congregational Church at Norwich, and was dismissed by them in 1653 to unite with other brethren in the formation of the church at Godwick. He shortly after came to Bury. Probably it was before his dismission from the church at Norwich that he removed to Swaffham and taught the Free School there, and lived in good repute.—*See Noncon. Memorial, sub. nom.*



2. "More faithfully and lovingly to walk toward, and watch over, each other according to all the parts of our duty.'

3. "To endeavour to bear and take, patiently, meekly, and in the spirit of love, such words of admonition and exhortation as the church, or any brother or sister, shall from the Lord administer unto us, not gathering up prejudice or evil will against such as shall be faithful and deal most plainly with us.

4. "To labour to bear the frailties and infirmities of each other, and to cover the same with a skirt of love.

5. "To sanctify the name of God in all his ordinances so far as we are through grace agreed, and in those ordinances wherein our judgments differ to walk peaceably and orderly towards each other, in the spirit of meekness and forbearance, that the name of God may in all things by us be sanctified, and not through our divisions and disorderly walkings blasphemed."

### They note that

"The ordinances in, which they are agreed are—i. prayer; ii. preaching the word or prophesying; iii. keeping the first day of the week holy unto the Lord; iv. baptism for believers; v. breaking of bread. The ordinances wherein at present some do dissent are—i. baptism for the seed of believers; and ii. singing of psalms."

The foregoing resolutions and statements, unquestionably prepared by Mr. Taylor, will shew what his view of the internal state of the church was at that time, and will fully inform us of what improvements he felt to be necessary therein.

As the church had hitherto been without a pastor, it is not surprising that irregularities had crept in among them. Mr. Taylor came, and his first business was "to set in order things that were wanting." We find him next, preparing a confession of faith under eleven principal heads, and twenty-nine subordinate divisions. This confession is a masterly performance, well worthy of the thoughtful consideration of professors of religion even in these days; it is comprehensive, judicious, and scriptural. Of course it is coloured by the theological tints which prevailed when it was composed, but it has fewer questionable statements than almost any other confession of faith, of the same minuteness, which that age produced. This confession was signed by all the brethren and sisters, but not as a mere matter of form. Those who dissented from any article or state-

ment in it, carefully noted their dissent at the time of subscription.

The 3rd day of January, 165<sup>5</sup>/<sub>6</sub>, was an important day in the history of this church, and the members had prepared for it by sending to the greater number of the churches of the same order, then existing in the district, inviting the presence of their messengers on the occasion of the ordination of Mr. Taylor.

The church at Yarmouth could not send messengers, as they had received but short notice of the meeting; they however appointed their officers to write a letter "to certify the church at Bury of our blessing the Lord that had brought up their hearts and given them an opportunity to His service," and in other ways they shewed their sympathy. The church at Norwich, being invited, replied, "that they could add nothing to their furtherance in this business, it being an affair the management whereof properly belonged to themselves; and considering the unanimous concurrence of the brethren of Bury therein, they thought it not necessary to appoint messengers, but desired two brethren to send a letter to signify the sense of the church herein."

But messengers were present from the churches of Coggeshall, in Essex; Sudbury; two churches in Ipswich, Peter's and Hellen's; Syleham; Weston;\* Rattlesden; Pulham; and Hapton. And

"The church did by election, holding up of hands, and by fasting and prayer, ordain Thomas Taylor, a public preacher and member of the church, after near two years' trial and experience, unto the office of a Pastor; and John Hayward a member of the same church unto the office of a deacon; at a very solemn and public meeting in which the church did also make public profession of their faith according [to the form already mentioned]."

They tell us that they "had the unanimous approbation of the messengers, both as to their confession of faith, church state, and order—not one dissenting."

"At the same meeting they received the right hand of fellowship from the churches of Rattlesden, Weston, and Coggeshall. The messengers from Hapton and Pulham declared that the church had already received the

\* Wottesfield.

right hand of fellowship from them at or soon after their first sitting down together. The messengers from Syleham, Sudbury, and Hellen's in Ipswich, promised to make report of our faith and order unto the churches to which they did belong, and to give us the right hand of fellowship at some convenient time ; but could not then do it because they had received no such power from the church."

So careful were Independent Churches not to recognize other churches which in their esteem were defective in essential matters of faith and practice.\*

As this matter of giving the right hand of fellowship, after witnessing and approving the faith and order of a church, was recognized as one of so much importance ; and as it was the only bond of union between Independent Churches in those days ; and as it was the equivalent for recognition and reception into the associations of the present day ; it will be interesting to peruse two letters sent to this church in fulfilment of the promises mentioned above.

"The copy of a letter sent from the church which is at Sudbury, whereof Mr. Samuel Crossman is pastor, to give and extend unto the church at Bury St. Edmund's the right hand of fellowship.

"THE SUPERScription.

*"These to his worthy friend and brother Mr. Taylor, pastor to the church at Bury.*

"Endeared Sir,—Our brotherly love and salutations in the Lord to you and the church with you ; with daily, though weak, addresses to the Lord that both you and we, and even all the saints of God, may be through grace preserved to his heavenly kingdom.

"We have received by our brethren who were lately with you an account of your affairs and order as touching the Gospel, concerning which we must say we rejoice with you that, after many and sore trials, the Lord at length hath brought you unto this state and stability ; and with much comfort herein we tender unto you our right hand of love and fellowship in the Gospel. It is the desire of our brethren (though we be too unable to advise) to suggest unto you, as brethren, what we daily charge upon ourselves, and therefore we pray you that you strive to walk blamelessly and harmlessly as the sons and daughters of God, without rebuke, in the midst of a crooked and perverse generation, that, by well-doing, the ignorance of foolish men may be put to silence. We further pray you to put on all bowels of tenderness and kindness towards such the fellow-

\* See also pp. 291 and 338.

servants of your and our dearest Lord, who yet happily (qu. haply) see not the goings of God in his sanctuary, and are not alike-minded with us in the discipline of the Gospel. And we lastly pray you to watch against that tumultuating and discontented spirit of uncomely agitation which is now abroad in the world, seeking to involve the name of the churches into a civil, if not unchristian, disorder. While we profess the order of the Gospel, we wait for times of further refreshing from the Lord, and are assured we need not put our hands to any evil for the promoting thereof. Bear with our intimations of these things. They are written, if we know our own hearts, in meekness and love. We have no more but to long for that day when you and we and all the churches and saints of Christ may meet together in that Jerusalem which is above, for which we shall mutually pray, and at present rest,

“Yours in Him who loved us,

“SAML. CROSSMAN,

“In the name and with the consent of the church with me.

“Sudbury, Feb. 11, 1655-6.”

The second is from the church at Hellen's, in Ipswich.

*“These for our beloved friend Mr. Taylor, Pastor of the church which is at Bury Edmund's, to be communicated to the said church.*

“Grace, mercy, peace, &c.

“We desire to rejoice and render praise to the Lord when we call to remembrance that faith whereof you have made profession before many, and to glory in you among the churches of God as it is meet . . . that you are not ashamed of the testimony of the Lord, and are ready to be partakers of the afflictions of the Gospel, . . . and we pray that the Lord would give you rest in his ark, the spirit of power, love, and of a sound mind; and that with joy ye may draw water out of the wells of salvation. The Lord destroy the face of the covering cast over all people—the veil that in some measure spreads over all the churches of Christ.

“As concerning the right hand of fellowship, we have endeavoured to satisfy each other about the soundness of your faith; and being thereby moved, as encouraged by the free approbation of many others, according to that understanding we have of the Lord, and of the things of His house, and the truth by you professed, we do, though unworthy, profess our approbation, and rejoice that the Lord hath so far made us of one mind and led us into the unity of faith that we have freeness of spirit herein, although the Lord is pleased in wisdom to suffer some covering upon his people, that there is not a like clear and full understanding and concurrence in all things.

“And not forgetting your necessities recommended to us by letter, our dear Saviour's precedent, who became poor that we might be rich, and the Apostle's counsel ‘to do good and communicate forget not, for with

such sacrifices God is well pleased,' as also ourselves, being in the body, and not so crowned with the blessings of this life but that we may need others' charity, [these considerations] are prevailing upon us out of our poverty, amidst many occasions to contribute towards them, and have sent you three pounds. And not more to trouble you. The God of peace that brought again from the dead, &c.

"Signed in the name and by the appointment of the church at Hellen's in Ipswich.

"ROBERT GOUGE.

"RO. DUNKON.

"Third month, day 1st, 1656."

The allusions in the foregoing letters serve to inform us that this church in its infant state had to contend against poverty. An appeal was made to sister churches to come to its help. We have seen that the church at Hellen's responded to the appeal, and in the Yarmouth Church Book we find this entry.

"1656, May 6. Received a letter from the church at Bury taking notice of our desires for their good, also requesting some relief for their present support, and for the satisfying some debts that are due on the church's account." "The church [at Yarmouth] took it into consideration and ordered the deacons to gather of the brethren what they shall be pleased to give to the same. This was done, and nine pounds four shillings was gathered and delivered here [qu. at Yarmouth] to Mr. Taylor, pastor of the same church."

The church had also to contend against some of the early excesses of the Quakers, as they were called. We have seen that the church at Yarmouth had to do the same. We insert the following extract, only because of the light it throws upon the state of religious society in those days, and because of the statement it contains of opinions then promulgated.

"November 13th, 1656. John Roote, a member of the church, was admonished by the same, and reprov'd for his neglecting the assemblies of the church, and assembling with the Quakers; and for his owning of their wicked opinions, whereof he made himself guilty by affirming that if there were any true light it is among them; and particularly for justifying and owning the doctrine of perfection, and a sinless state attainable, and attained by some, in this life; and for denying the hope of the resurrection and the coming of the Lord Jesus; viz., the hope of perfection at that day; and also for not giving thanks at meat, but sitting down to eat bread and not call upon the name of the Lord, which crime was proffered to be proved against him, but he confessing, and also justifying the same, the church did not call for any further proof thereof.

"January 1st, 1656-7. John Roote was admonished the second time by the church for the causes above mentioned, and warned of the danger of sinning wilfully after he had received the knowledge of the truth.

"January 29th. John Roote was delivered over unto Sathan for the causes above named, and for despising the admonitions of the church;" i.e., he was excluded from the church and sent back into the world which is under the dominion of the prince of the power of the air.

The church had also to contend against oppression, as is evident from a petition to the Protector, November 4th, 1658.

"The humble petition of divers well affected, peaceable, and good people, being known by the name of a *Congregational or gathered church*, meeting at the Shire House, in the town of Edmonsbury, in the county of Suffolk.

"Humbly sheweth :—That whereas your petitioners having walked together for some time, in the order of the gospel, and having behaved ourselves peaceably in the enjoyment of the liberty of our consciences, a mercy for which we tune our spirits in daily and hourly praise to the name of God the Author; so we humbly and cheerfully acknowledge the present government as the instrument thereof, and do greatly rejoice that we live under such a government as in its fundamental constitution hath taken such prudent and tender care for the due liberties of the poor saints, a mercy which former ages have not, and other nations do not enjoy to this day.

"And whereas your petitioners, through the prevalency of a party in the said town of different principles, have been for divers years together overshadowed and discountenanced and shut up in a corner; we meet in an obscure way, and that to the hazard of our healths and lives in the winter season, by reason of the coldness of the place. And whereas the other party by whom we are oppressed are but one society, known by the name of the Presbyterian, and have two minister-officers to that particular people, who enjoy the advantage of both the parish meeting-houses, whilst your petitioners have none but the Shire House, a place very uncomfortable as to ourselves, and very offensive to others, and yet we are almost daily threatened by our brethren of the contrary party to be turned out of that also, to the daily grief and wounding of our spirits, and the discouraging of others who are looking Zionward; and as we conceive [it would be] to the advantage of the gospel, there appearing a whiteness unto the harvest in the willingness of the people, could our pastor be admitted to the exercise of his gifts more publicly as is much desired.

"Wherefore your petitioners humbly crave the timely interposition and influence of your Highness for the moderating of these exorbitancies of our brethren, and the procuring for us either liberty of one of the meeting-places, there being work enough for both their ministers, who have, besides

the work of preaching twice every Lord's day, the care also of a constant Lecture every Friday throughout the year, besides several accidental, and some other state occasions of public preaching. And this we rather propose because it hath been usual, until now of late time, to have two ministers for one parish, and that Mr. Jeremiah Burroughes and Mr. White, both eminently gifted, were ministers in the one, and Mr. Calamy, now of this city, and Mr. Jewell in the other: at the same time there being no maintenance appropriate to either place, but is stated [qu. rated] upon the persons at the pleasure of the corporation.

"Or, if that be not thought meet, that the chancel of Mary's parish may be parted from the body of the meeting-house for the petitioners to meet in, which place is so large that there is room enough for two congregations to meet in, being parted, without any disturbance to each other, the chancel being a mere superfluity and useless to the parish as it is now. And your petitioners shall ever pray.

"On behalf of themselves and the rest of the Church,

"JOHN HAYWARD,

"JAMES GRUNDY."\*

Nicholas Claget, M.A., was at this time the minister of "Mary's," and Samuel Slater, M.A.,† was minister of "James' meeting-house, i.e., the parish churches of St. Mary and St. James; and we can very well suppose that things were pretty nearly as they are represented by the petitioners, for in a volume of sermons published in 1659 by Mr. Claget, Henry Wilkinson of Magdalen Hall, Oxford, wrote an address to the reader, in which he expresses his high esteem for Mr. Claget, and his opinion that his hearers are greatly blessed in having such a teacher; and then he reflects upon those who had separated themselves and says:

\* Waddington II., pp. 537, 8.

† Nicholas Claget, M.A., of Mert. Coll. and Magd. Hall, Oxford. An able moderator in philosophy. First vicar of Melbourn in Derbyshire. At his ejection he had been in Bury eighteen years. He died September 12th, 1663. Dr. W. Claget was his son. See *Noncon. Memorial II.*, 415, and *Wilson's Diss. Ch. I.*, 339. In *Candler's MSS.*, p. 445, mention is made of some who were probably of his family. "Martha Humphrey married Wm. Clegate, son of Wm. Clegate, descended from John Clegate of Swilland, Clarke, the first preaching minister since ye reformation in the Hundred of Bosmere and Claydon, sent down in the beginning of the reign of Q. Elizabeth." Samuel Slater, M.A., son of Mr. Slater, of St. Kath. Tower, London. He was first at Nayland, and removed thence to Bury, where he and Mr. Claget were troubled, at the first assizes after the Restoration, for not reading the Book of Common Prayer. Some time after, being still vigorously opposed for Nonconformity, he removed to London, and became pastor of a considerable congregation [Crosby Square]. There he died, May 24th, 1704. Mr. Tong and Mr. Alexander, assistant to Mr. Slater, preached funeral sermons for him. In 1672 he made application for a license to preach in the Shire House, in Bury, which was refused. He was then licensed to be a Presbyterian teacher in his own house at Walthamstow. See *Noncon. Memorial II.*, 415; *Wilson's Diss. Ch. I.*, 338—342; and *License Book, R.O.*



"As for such who forsake faithful teachers, and the public assemblies, I heartily wish them timely and serious repentance, and that their palates might have a right taste, then they will conclude that the old wine is better than their new ; and that godly ordained ministers are better than upstart, uncalled, self-conceited seducers."

We can readily believe that those who could use these words would have no scruple about "overshadowing and discountenancing and shutting up in a corner" any Congregational brethren whom it was in their power so to treat ; and in so doing they would think they were doing God service !

No other facts of any importance have been recorded in connexion with Mr. Taylor's ministry here. The last entry in his time is of a private baptism at Wortham on the 26th July, 1661. Several brethren of the church, together with the pastor, were appointed by the whole to meet at Wortham to receive the children of certain christian parents into this [Bury] church.

Whether Mr. Taylor ever had the opportunity of preaching in one of the Bury churches is not known ; if he had, it must have been for a very short time, and in that case he would be ejected at the Restoration ; if not, he was silenced by the operation of one or other of the persecuting acts of the restoration period, and Calamy tells us he was above a year in prison in Bury.

The church in these unhappy times was harassed and distressed ; and it appears that it also suffered from internal dissension. Mr. Taylor was obliged to remove to London, where, the church book tells us, he "betook himself to selling tobacco ;" at any rate he wanted a living, and entered into business.

"During the breach and division of this church, and in the absence of their pastor, the major part attended the preaching of Mr. Lawson, who removed hither from Denton."

When the Indulgence was issued in 1672, there were three ejected ministers of the Congregational order licensed to preach in Bury : *Thomas Lawson*, who after his removal from Denton resided at Norton, and whilst living there preached in Bury in "Dame Cook's house, in Southgate Street ;" the services there were conducted by him, and by the Rev. Wm. Folkes, a Presbyterian ejected from Sudbury, and by the Rev. *John Winbon*, a Congregationalist. At the same time the Rev. *Robert Asty*,



ejected from Stratford, was licensed as a Congregational Teacher in the house of Susan Adams in Haller Street.\* Mr. Taylor was during this time the pastor of the Congregational church, though living in London, but in 1674, about the middle of April, his connexion with this church ceased, and he "had his dismissal sent to him."

Whilst engaged in trade in London he preached occasionally, sometimes in the city, and sometimes at Croydon.† When the dissenters had liberty settled by law, or a little before, he succeeded Mr. Holcroft at his meeting-house at Green Street, Cambridge, where he preached till November, 1700, when he died at the age of 75. He was buried in the meeting-house there, and Mr. Hussey succeeded him.‡

MR. THOMAS MILWAY had been among the people "for some time preaching the gospel" before Mr. Taylor's dismissal was sent to him, which was "about the middle of April, 1674." On the 23rd of the same month Mr. Milway was dismissed to the church at Bury from Coggeshall, in Essex,§ by a letter subscribed by Isaac Hubbard. On the 7th of May "he was chosen to the office and work of a pastor among them, Mr. Saml. Petto, Mr. Fran. Holcroft, and Mr. Oldey,|| officers of churches, being present and helping to carry on the work of that day, which was kept as a day of fasting and prayer."

These were dark and trying times for the little Congregational societies that had hardly been established when King Charles returned; and many times the pastor of this church records with thankfulness the admission of members, notwithstanding the

\* Thomas Lawson; see Denton. John Winbon; probably John Wenburn ejected from Parham. He lived at Hacheston, and was a very affectionate preacher. *Noncon. Memorial, sub. nom.* Robert Asty; see "The Asty Family," in Appendix. License Book, R.O.

† Surrey Congregational History, p. 188.

‡ See Congregational Mag. II., 184.

§ The Rev. T. W. Davids notes that in May, 1672, a license was taken out by Thomas Mill(a)way in Coggeshall to be a "general Congregationalist teacher."—*Essex*, p. 364. The License Book shews that in that month a license was taken by Thomas Milway, a Congregationalist, to preach in the "house of Widow Heath at Preston, Hartfordshire."

|| Mr. Milway preached a funeral sermon for Mr. Holcroft on *Zech. i. 5, 6*, which was afterwards published, and a commendatory epistle prefixed, by Mr. Thos. Taylor and Mr. Hussey.—*Congl. Mag. II.*, 184. In Stoughton's "Spiritual Heroes," pp. 350—368, we find an account of "the three graves" of three ejected ministers, Henry Osland, Joseph Oddey, and Francis Holcroft, with an account of the lives of the deceased. These three graves are outside the parish churchyard of Oakington, Cambridgeshire, in a place "which was never touched by any prelatical rites of consecration." A view of the graves is given as a frontispiece to the book.

persecutions they had to endure, and on such occasions he frequently refers to *Dan.* ix. 25, "The street shall be built again, and the wall, even in troublous times."

On July 10th, 1681, being Lord's day, the church gave solemn thanks for God's delivering brother Bowers out of prison, who had been detained above three years upon the writ *de excom. capiendo.*, and was brought out by a *supersedeas*, at which time the church freely contributed towards the charge." He died June 10th, 1684, aged 79, and the character given of him is, "faithful to the death." This old disciple must have been nearly 73 years of age when the ecclesiastical authorities seized upon him and thrust him into prison!

The clouds still threatened, and the heart of the simple pastor foreboded evil, and on the 21st May, 1686, when recording the death of sister Pike, at London, he says she was "taken away in the midst of her days from the evil that is coming upon the land."

In the years 1687, 89, and 90, there are records of the marriages of several couples. It appears that they, or one of them, in each case were members of the church, and that the church was "acquainted with their purpose once and again" before the marriage was effected. Probably the pastor was present to officiate, but this is only inferred; and in every case "several of the brethren were present" as witnesses of the fact.

In the year 1687, an entry occurs which illustrates the ancient practice of the churches in relation to lay preaching.

"December 9th. Being Lord's day, the church agreed that, having heard brother Robt. Garrold exercise his gifts, he should be allowed to help those brethren (and others) about Combes for the present necessity; and no member of the Church should take upon him to teach or preach usually, without the approbation and consent of the church." A case happened a few years after when a member was "censured for disorderly conduct in going up and down preaching to others without the allowance and approbation of the church, who judged him unfit for such work by reason of his unbecoming conversation."

The object of such arrangements was not to check lay preaching, for Independents had ever been advocates of the practice in opposition to the Presbyterians,\* but to regulate it, and to ascer-

\* See Woodbridge.

tain whether the scriptural knowledge and christian life of the preachers would qualify them for the work.

By the Yarmouth Church Book it appears that, in 1690, Mr. Milway was thought to be removable. He was invited to Yarmouth, but did not accept the call.

In the year 1692 the connexion between Mr. Milway and this church came somewhat suddenly to a close. The circumstances connected with this event were of a peculiar character, and as the record of the facts is full, and as the whole story shews what opinions were formerly held respecting the relation of pastor and people, a condensed statement is given below.

1692. "Mr. Milway had been pastor of this church eighteen years, yet in several of the last of them was uneasy, and sometimes desired the church to dismiss him; but the church always declared against it. Nevertheless, about Nov. 20, 1692, he wholly deserted the church and went to London." The ministers there wrote to the church at Bury, "to give Mr. Milway a loving dismissal," instead of which they felt "necessitated to send him an admonition to return to the church, which admonition was founded upon his casting off the care of the church, and breach of covenant (*Acts* xx. 28); and such a practice was contrary to the judgment of several holy men that were of the Congregational persuasion, such as Dr. Ames, Mr. Cotton, Dr. Owen, and also the Savoy Confession."

"But that admonition, not being effectual, another church meeting was appointed upon the 31st March, 1693, where, after seeking the Lord, there was much debate, some of the brethren being willing to dismiss him, others contrary minded, whose reasons were as followeth, and had most weight in them :—

"1. That his removal could not be warranted by the Word of God, and so, consequently, his dismissal would be unwarrantable also.

"2. That it would be a bad precedent to sister churches if, upon a pastor's withdrawing himself from the watch and care of the church, a dismissal should be presently granted. . . .

"These reasons prevailing, the desired dismissal was laid aside, and it was generally consented to that a loving letter should be written in the name of the church. . . . There were also several letters written to him by particular members of the church entreating him, in the bowels of mercy, to return, and so prevent the blasphemies of the enemies of Christ and the Gospel, and the reproaches of seeming friends."

"But he, still persisting in his obstinacy, the church proceeded to give him a second admonition, which was founded upon his persisting in the breach of covenant, and despising the authority of the church in the former admonition (1 *Tim.* v. 20, *Rev.* ii. 2). Also on the judgment of the Synod

at Cambridge, in New England, in the year 1653, in their platform of church discipline, chapter x. section 56."

"And that admonition was also ineffectual."

"Oct. 6, 1693.—There was another church meeting, where there was much debate whether to dismiss or censure the pastor. The form of dismissal, drawn up by Mr. Petto, pastor of the church in Sudbury, was after this manner: 'Whereas, Mr. Thomas Milway, some time pastor of the church of Christ at Bury, for some reasons desires a dismissal from them, this may certify all whom it may concern that his being received into that church whereof Mr. Mather is pastor, or any other Congregational church in London shall be a sufficient discharge from his office and membership there' (qy. here?)."

Thirteen brethren subscribed it, but "there were twenty-two who declared against it as irregular and sinful. So they . . . desired that the elder would declare non-communication with Mr. Milway which the thirteen brethren were averse to. . . . The church answered that if he would come and give the church satisfaction for his offences"—[by acknowledging the evil of his course]—"they would join with them in dismissing him, and further offered to give fourteen days' time to consider it." This was declined.

"Then our elder, being again desired to declare non-communication with Mr. Milway, stood up and said—'Brethren, seeing I am appointed to be a mouth to the church, I do declare, in the name of Christ and this church, that whereas Mr. Milway, our late pastor, hath cast off his care of the church, and thereby broken covenant, not taking care to fulfil his ministry; and being twice admonished to return hath refused to hear the church, I do declare non-communication with him, and so set seal to his own act.' The twenty-two members stood up to signify their consent."

Thus terminated Mr. Milway's pastorate; shortly after this event, and before another pastor was chosen, the church elected a deacon to assist their old elder, and on April 13th, 1694, three brethren were set apart to the office of Ruling Elders in the church. The day was observed as one

"Of fasting and prayer, at which time were present Mr. Hensman, and another brother from the Church of Christ at Braintree, in Essex; and Mr. John Tayler,\* from Cambridge, who preached to inform the said Elders concerning the nature of their work, and weight thereof; encouraging them also to go on in the work of the Lord, from the instance of Ezra and Nehemiah, to build the house of God and the wall thereof in a troublesome day; consenting to the thing and rejoicing with the church, in that the Lord was with it and about to build it, when some said, this is Zion whom no man careth for."

\* Query Thomas Taylor, the former pastor of this church. See p. 405.

In the year 1696, about twenty-two members of this church, who lived in and about Combs, asked and obtained permission to become a distinct church by themselves.\* And in 1699, the church proceeded to the election of a pastor.

"MR. JOHN BEART, having preached the gospel about five years in Bury, and having his abode in this town nigh three of those years, in which time his doctrine and conversation were satisfactory to the church, was received into this church on the 26th November, 1699, by a letter of recommendation from Ipswich as followeth :

"Whereas our dear brother Mr. John Beart hath signified to us that the Church of Christ at Bury hath requested him to desire his dismission from this Church of Christ at Ipswich, that so he might join himself to them in order to their calling him to the pastoral office amongst them. . . .

"Now therefore we, though very loth to part with our said brother, yet willing that the service of our Lord Jesus, to which he may be called, should be promoted, do in the name and with the consent of this church, for the ends before mentioned, dismiss our said dear brother from that relation wherein he hath for some years stood unto us as a fellow member, that he may join himself to that Church of Christ at Bury. And we do also recommend our said brother unto them in the Lord as one whose spirit and walking with us hath been in all respects such as becometh the gospel of Christ, to the glory of God and our great comfort.

"Signed the 16th day of Novemb., 1699.

"JOHN LANGSTON, *Pastor.*

"THOMAS WYNCALL, } *Deacons.*"

"JOSEPH WYATT,

On the 12th December, 1700, the church renewed their covenant very solemnly, and on that occasion they resolved on the modification of two articles of their confession of faith; and from this fact we may conclude that in their estimation such symbols were not dead forms, but living realities.

This church had also at this time a fixed form, entitled "The manner of receiving members to communion;" and they also recorded their views of the practice, then common in the churches, called "Renewing of Covenant," stating what they considered was involved in it; and as some explanation on this subject may be necessary, the following extract is given.

"Question. Whether, when the church on any important occasion, and after considerable shakings renews its covenant, the members who are

\* See Stowmarket.

perhaps disaffected to the present work, and do not renew covenant with the rest (who are supposed to be the majority), be left in the world and in effect excommunicate and no longer members?"

"Answer. It is in this matter as the church doth intend and design it. If they look upon such members worthy to be disowned, and so do agree that their renewing covenant doth exclude them, they are *ipso facto* excluded: but if the church does not mean it so, but rather to wait for their conviction, they are not—they cannot be excluded. And 'tis so if they did not consider expressly the merits of this question when they renewed. Hence it behoves a church to be well aware of what they do, and distinctly to know their own design in such acts. But in most cases it will be best to take the most moderate way, and to deal tenderly; unless in case of schism or disorderly leaving the church, it may be best to drop such in renewing."

After the reception of Mr. Beart to the fellowship of the church, he was requested several times to accept the pastorate, but declined doing so: at length, on the 1st May, 1701, he stated that, after seriously considering their call, he had resolved to accept it, provided that the choice was approved of by neighbouring churches; and, as he had at that time some doubts about baptizing infants, he desired that neighbouring pastors might perform this rite instead of himself.

"On the 12th of June, 1701, John Beart, having accepted the call to office, was ordained thereunto by the public election of the church, signified by the lifting up of hands, and his renewed acceptance of the office; whereupon the church declared their submission to him in the Lord as their pastor, and by solemn prayer with fasting did separate him for that work whereunto the Lord had called him. There were present Mr. Petto, of Sudbury, who preached a very weighty sermon from *Eph.* iv. 13; Mr. Langston, of Ipswich, who preached from *John* xxi. 15—17; Mr. Stackhouse, of Norwich; Mr. Doughty, of Soham, who also prayed. These four were pastors, and in addition to them there were thirteen messengers from churches there.

In 170½, his scruples being removed, and being satisfied about the covenant interest of the seed of believers and their right to baptism, on the 17th and 20th of March he administered the rite to two such children.

March 11th, 1709, Mr. Abraham Coveney, afterwards minister at Armingland and Oulton, was admitted a member.

On the 3rd of January, 1716-7, the church sorrowfully records the death of its pastor.

"Mr. John Beart, a minister and pastor of this church of Christ ; having lived with us about twenty years, administering the gospel of the Lord Jesus with all faithfulness and readiness ; preaching the word in season and out of season as the Lord gave him opportunity ; declaring salvation alone by grace through the redemption of our Lord Jesus Christ, and not by the works of the law ; dividing the word of God aright, giving to every one their proper portion ; having in his lifetime printed two excellent books of great use for the good of those that read them ;\* and having preached a sermon on the Lord's day on *Rom. iii. 24*, to the great comfort of those that heard him ; departed this life on the Thursday after, in the midst of his days, being 43 years of age ; leaving a wife and five children."

In the midst of their grief they rejoiced on his behalf, inasmuch as he had "gone to enjoy what his Lord prayed for : that all that the Father had given to him might be with him to behold his glory."

On the 25th, being Friday, the church had a solemn meeting of prayer to seek the Lord for counsel and direction how to manage the affairs of the church so as it may be for his glory ; and then and there, as many as were able and willing, contributed towards the charge of our pastor's funeral, with great cheerfulness, to the sum of fourteen or fifteen pounds.†

MR. JOHN SAUNDERS came to Bury, August 22nd, 1717, and he says, "the London ministers did further my coming." They appear to have had some considerable influence in this church, possibly because Mr. Abraham Cutchley left some property "for the use of this church (in 1716,) provided there be a minister in it approved by London ministers of the Congregational persuasion, and if not, to be distributed by them as they see fit."

On the 24th of October this year died Mr. James Noble, one of the Ruling Elders of the church ; it is recorded of him that he "had suffered imprisonment in the time of persecution for the cause of Christ."

Before they chose a pastor, the church proceeded, on the 15th November, to fill up all the other offices : three new ruling elders and an additional deacon were appointed at this meeting.

\* The titles of his books were "A Vindication of the Eternal Law and Gospel," and "Divine Breathings or Spiritual Meditations, &c." Both were reprinted in 1753.

† Query—Was this after the funeral? When did Mr. Beart die? Did he die on Thursday, December 24th? and was this meeting next day? and was the entry made on the 3rd January? Mr. Wickes, of Wattisfield, preached a funeral sermon for him, which was printed.



On the 6th December, Mr. Saunders, was desired to send to his father, the Rev. Julius Saunders, of Bedworth, for a dismission, which he did, and received this answer: that his father was willing to see the church at Bury first and take notice of their faith and order, with which answer he acquainted the church." The prudent old gentleman came on the first of May following, and stayed two Sabbaths.

Meanwhile on the 6th of May, 1718, died Mr. Robt. Haward, aged 60½ years.

"He was a deacon in the church, and performed the office well, having good parts and being very active in the cause of Christ. He had suffered trouble and imprisonment in times of persecution."

On the 8th May, during the visit of Mr. Saunders, Sen.,

"The church gave Mr. John Saunders a call to be their pastor, and he made some proposals to them, that there might be no jar afterwards, which were generally agreed to."

On his return, Mr. Saunders, Sen., in the name of the church at Bedworth, sent the dismission of his son to the church at Bury,

"Testifying that he hath walked very regularly and holily among us, and is, we believe, a faithful servant of Christ; one that hath no small place in our hearts and affections, and no low one in our value and esteem: we therefore beseech you as a sister church to carry it to him with all love and tenderness, and with dutiful respect as to a pastor when solemnly regularly set over you. There have been divisions among you, as has been declared by some of the ministers of London to some of us, and therefore we hope you will carefully mark them that cause divisions and avoid them, and walk in love, and so help together to carry on the work of our great Lord, that the heart of our dear brother be not grieved, whom we love as our own souls."

This dismission was signed July 28th, 1718, and on the 10th August, Mr. Saunders, Jun., "acquainted the church with his dismission, and mentioned some things which he had met withal in his experience, and was received in among them as a member;" and on September 11th, he "was settled in the pastoral office in this church, being called thereto by the church *nemine contradicente*;" but the particulars of the service are not given.

The only noteworthy recorded fact connected with this pastorate was, the *third* renewal of covenant, which took place March



25th, 1726. Mr. Saunders drew up a new confession of faith in twelve articles: i. concerning the Bible; ii. God; iii. the creation of man; iv. the fall; v. election; vi. the Redeemer and the redemption by Him obtained; vii. the application of redemption; viii. vocation or calling; ix. justification; x. sanctification; xi. the law; xii. the last judgment. These articles are almost verbatim from the Assembly's Catechism, except viii. and xi., which are as under:—

“We believe that there is an effectual call of God whereby he enables his own chosen to obey his voice and come to Christ; and those who are thus called come under that promise that ‘all things shall work together for their good;’ and that they shall at last come to heaven and glory.

“We also acknowledge that there is an outward call, whereby God, by his word and ministers, calls many men to turn from their sins, to repent and believe the gospel, to receive the Lord Jesus, to love and honour him,—who never hearken to his call, but turn a deaf ear and refuse to come, and thereby aggravate their own condemnation. And seeing this was the practice of the Prophets, of John Baptist, of our Lord Jesus himself, and of the Apostles afterwards, we judge that ministers ought not to be blamed, or counted legal, because they exhort sinners to pray, repent, believe, to seek God, or to give diligence to be found of him in peace. Neither does this anyways suppose a natural power in men to do these things,—for to love God is our duty, but God's free gift.

“We believe that God's people are delivered from the yoke of the ceremonial law, and from the curse and condemning power of the moral law; but yet they are under the moral law as a rule of obedience: and therefore the law is to be preached for the conviction of sinners, and direction of the saints in the duty they owe to God and to their fellow creatures.”

Mr. Saunders began to procure signatures to this confession, but, as in the case of other churches, some scrupled subscription; the church desired him to forbear insisting upon their subscribing, and several were admitted to renewal of covenant without subscribing; and at the same meeting they “assented to that covenant which had hitherto continued in the church.”

On the 21st April, 1728, the church dismissed Mr. Saunders “from his pastoral care over them, and from his relation to them as a Church of Christ, to the Congregational Church at Hertford, who had given him a call to the ministerial work amongst them.”

No reason is given for his departure, the officers simply say it was "for weighty reasons not necessary to be enlarged upon here."\*

The next pastor was the REV. THOMAS SAVILL, who was educated under Dr. Ridgley. He came to Bury at the end of November, 1727, and was ordained in the middle of July in the following year. He made very few entries in the church book.† We have therefore to leap over the forty years and more of this pastorate. All that the church book tells us about it is that the Rev. Mr. Davidson‡ had been called as an assistant in the time of Mr. Savill's weakness and infirmity, and continued for some time to preach to them after the pastor's decease. Mr. Savill died November 23rd, 1769.§

Mr. Davidson declined the work of the stated ministry here, whereupon the church made application to Dr. Conder, of Homerton, who advised them to apply to the Rev. THOMAS WALDEGRAVE, the pastor of a church at Tockholes in Lancashire, who came over in July, 1770. After preaching to them for a short time, the church unanimously invited him to come and settle amongst them; he accepted the invitation and came January 26th, 1771. After some months the church renewed their call, and entreated his acceptance of the pastoral charge and care over them, to which he agreed, and the 11th July was fixed upon for his public settlement. Meanwhile his dismissal and that of his wife from the church of Tockholes was received, and they were admitted members of the church here. The deacons of his late charge say :

"Whereas the said Thomas Waldegrave hath with much acceptance and usefulness ministered to us in holy things, and is now called to the exercise of his ministerial gifts among the people of God at Bury,—he needeth not epistles of commendation to them, nor letters of commendation from us; but our hearts' desire and prayer to God is, for him and

\* For an account of the Saunders family, see "Denton."

† His first entry is the baptism of John Nichols, which was performed February 27th, 1729. "by Thomas Savill, minister of the Congregational Church of Christ at Bury, Suffolk."

‡ Mr. James Davidson was successively preacher at Dedham, Long Melford, and Wymondham; he then went into Kent and came thence to Bury.

§ Bury, November 23rd, 1769. Last night, between twelve and one, Mr. Savill left our sinful and miserable world. He pitched on good Mr. Toms to preach his funeral sermon. You have no doubt been informed of his eldest daughter's death upwards of a fortnight ago. Mr. Davidson to Mr. Lucas.—*Congl. Mag.*, 1832, p. 603.

for those to whom he ministers, that he may be an happy and honoured instrument of much good to precious souls, as we trust he has been amongst us. Grieved as we are at the separation made between us and him, in consequence whereof we are now as sheep without a shepherd, we do notwithstanding with grateful remembrance bless God for having lent us the ministry of his servant for a season, and desire with humble acquiescence to resign to his providence which hath removed him from us. We follow him with our prayers to God for him, and beg his prayers and those of our christian friends, particularly of those who now enjoy the ministry, the loss of which we lament, that our breach may be healed, and that we may in the Lord's due time be provided with another pastor who shall come to us in the fulness of the blessing of the gospel of Christ."

Ten ministers were present at the settlement of Mr. Waldegrave.

"Mr. Hubbard, Mr. Addington of Market Harborough, Mr. Edwards, and Mr. Saunders of Cambridge, engaged in prayer; Mr. Harmer introduced the design of our meeting by some pretty and pertinent observations on the nature and order of Congregational Churches. Mr. Waldegrave then gave a short summary of his faith; and the church gave an account of the steps they had taken with respect to Mr. Waldegrave coming amongst them; and after having recognized their call by the solemn lifting up their hands, the Rev. Mr. Davidson, then of Bocking, gave us an excellent discourse upon the occasion from those words *1 Thess. v. 12, 13*. The discourse was very much to the purpose," and the narrator says, "I doubt not to the edification of many. The whole work was, I trust, crowned with the presence and blessing of a covenant God. Those who assisted in prayer were carried out, and their hearts enlarged to the refreshing of many. May the same presence and blessing attend us in all his ordinances, and keep us in the faith, and restore order and due discipline amongst us, that so it may be said of us and our families, 'These are the blessed of the Lord and their offspring with them.' Amen, Amen."

Mr. Waldegrave was born in Norwich in 1732. He was the only surviving child of Henry and Letitia Waldegrave, a branch of the Right Honourable family of that name. His father was possessed of extensive property, and gave his son an education becoming his situation and prospects; but taking part in the rebellion of 1745, that property was confiscated, and he was obliged to quit the kingdom.

His son was taken and brought up by a maternal uncle, in the Catholic religion, until he arrived at the age of eighteen or twenty, about which time he went with some fashionable acquaintances rather to make sport of than to hear the Rev.

Dr. Wood, of the Old Meeting, Norwich. His attention was forcibly arrested, and he began to attend regularly on the ministry there. His uncle supposed him mad, and treated him accordingly, and eventually turned him out from his house destitute. Dr. Wood and his friends rendered him assistance, and sent him for instruction first to Mr. Webb of Hitchen, and next to Heckmondwike.

Towards the close of his academical studies, he became intimately acquainted with the Rev. G. Whitefield, and accompanied him in many of his preaching excursions. He married Sarah, daughter of S. Scatchard, Esq., of Morley, near Leeds, by whom he had three children.

His first pastorate was at Tockholes, in Lancashire, which he left only because of pressing pecuniary necessity. He was invited to Hull, but came to Bury in 1770, accepted the invitation of the people here, and was recognized as pastor July 11th, 1771. He continued in this relation thirty-two years. Towards the close of his life his mental faculties greatly failed; he died December 27th, 1812, deservedly revered for his amiable, generous, and benevolent disposition, and generally beloved by the members of his church. He was one of the ministers who preached for some weeks at the Tabernacle in London, for several successive years.\*

To the end of the last century the attendants at Churchgate Street Chapel, who were Presbyterians, were in doctrinal sympathy with the Independents, though the church book contains allusions to differences on the questions of church government, and the admission of church members. That doctrinal agreement is witnessed by the constant interchange of services between the respective ministers, and the presence and assistance of pastors of each denomination at the settlements of ministers in the other.

The last record of such an interchange at Bury is given in the Wottesfield Church Book in 1792, where the pastor, the Rev. John Driver, says:

"I attended the settlement of the Rev. Evan Johns at Bury with the people, late under the pastoral care of the Rev. Wm. Lincolne. Mr. Johns

\* Evan. Mag., 1814, pp. 261-7; where also there is a portrait of him.

had been ordained previous to his coming to Bury; he is a native of Wales, about 29 years of age. May the Lord greatly bless him among that people, and may they, though few in number, be much increased!"

Mr. Johns continued his ministry here till 1800, when he resigned and removed to Berlin, Connecticut; and from this time it appears that a considerable difference of sentiments became manifest. The Whiting Street Church Book records that

"Upon Mr. John's leaving Bury, several persons, both men and women, had their relation [at Churchgate Street] dissolved, and were, in Christian affection and at their own request, admitted to communion and fellowship with us, on the recommendation of their late pastor."

On the 28th May, 1801, the REV. CHAS. DEWHIRST, late student at Hoxton Academy, was ordained co-pastor with Mr. Waldegrave. He had received his dismissal from the church of Christ at Osset, in Yorkshire, then under the pastorate of the Rev. Mr. Taylor. At the ordination service Mr. Laxon, of Stowmarket, began with prayer and reading the scriptures; Mr. Stevenson, of Castle Hedingham, delivered a discourse on the nature of a gospel church and the right of the people to choose their own minister, and asked the usual questions; after a concise and judicious confession of faith from Mr. Dewhirst, the Rev. Mr. Crathern, of Dedham, offered the ordination prayer with laying on of hands. The Rev. Mr. Cockin, of Halifax, delivered the charge from *Ecc. l. xii. 9, 10*; the Rev. Mr. Price, of Woodbridge, prayed; the Rev. J. M. Ray, of Sudbury, delivered a suitable discourse to the people from *2 Cor. viii. 24*; the Rev. C. Atkinson, of Ipswich, concluded with prayer. In the evening, Mr. Gunn of Hadleigh, and Mr. Gardiner of Cambridge, prayed; but the question of the preacher is doubtful: the Evangelical Magazine says that Mr. Thornton, of Billericay, preached from *Eph. iv. 3*; whilst the church book states that "the Rev. Mr. Cockin in the evening gave an excellent discourse to the people at large from *Jer. viii. 22*."

Mr. Dewhirst's ministry was greatly blessed, and it soon became necessary to increase the accommodation. This was done at two different times, at an expense of £1128 2s. 4d., and on the 2nd September, 1802, the chapel was re-opened. The

\* Query, did Mr. Cockin preach on another evening?

Rev. R. Simpson, of London, preached in the morning from *Ps.* xc. 17; Rev. R. Hall, of Cambridge, in the evening from *Rev.* xxii. 3, "His servants shall serve him;" Mr. Wm. Hickman, of Wattisfield; Mr. Thos. Hickman, of Lavenham; and Mr. M. Wilks, of London, engaged in prayer.

For some time the cause prospered, but unhappy circumstances led to a division; temporary accommodation was found for the seceders, on Angel Hill, in 1826, and a new chapel was built for them in 1828.

Mr. Dewhirst resigned in consequence of declining health, and was succeeded in 1844 by DR. JACKSON, from Sudbury, who relinquished the pastorate in 1850.

In May, 1850, the REV. ALFRED TYLER first came to the town, and settled as the pastor on 28th July in that year. Since which time a good school-room has been erected, and various extensive alterations and improvements have been effected. The chapel was re-opened after restoration on Tuesday, October 2nd, 1866, when two sermons were preached by the Rev. H. Allon, of Islington.\* Mr. Tyler is the pastor at the present time.

#### NORTHGATE STREET.

We have seen that a secession took place from the Whiting Street Church during the ministry of Mr. Dewhirst. A place of worship was opened for them on Angel Hill, on September 18th, 1825: the Rev. Thos. Morell, of Wymondley, preached in the morning and evening, and the Rev. J. Blakie in the afternoon: and, notwithstanding the circumstances under which the place was opened, in the afternoon of that day Mr. Morell preached at the meeting house in Whiting Street, by the request of the Rev. Mr. Dewhirst.

The REV. MATTHEW JEULA, from Spalding, became their first pastor in 1826. A chapel was built in Northgate Street, and opened on the 10th June, 1828, and Mr. Jeula continued in the pastorate till the latter end of 1835. He afterwards became pastor of Old Gravel Lane, St. George's in the East, London.†

\* See Year Book, 1867, p. 358.

† See Obituary Year Book, 1855, p. 221.

The REV. JOSEPH ELLIOTT, of Coward College, was ordained here October 4th, 1836, and continued pastor till 1846. He was succeeded in that year by the REV. JOSEPH C. BODWELL, M.A., who went to America in 1850, and was settled at Framingham, near Boston.\*

The next pastor was the REV. JOHN F. GUENETT, from Fleetwood, who came in 1850, removed in 1857, and is now at Point-in-View, Lympstone.

In 1857 the REV. WILLIAM BEALBY came from Oakengates, and remained till 1860, when he was succeeded by the REV. THOS. ANTHONY, B.A., from Springhill College, who removed to Truro in 1867.

The REV. GEORGE WILLIAMS, from Aylesbury, accepted the pastorate in 1867, and removed to Boston, Lincolnshire, in 1870, and in the following year the REV. JOHN CHRISTIEN, from North Shields, commenced his ministry here, which he still continues. The chapel underwent a thorough renovation in 1866, at a cost of £600.†

#### CHURCHGATE STREET, PRESBYTERIAN.

*Nicholas Claget, M.A.*, was ejected from St. Mary's Church, and *Samuel Slater, M.A.*, from St. James.' They, as we have seen, were Presbyterians. An application was made in 1672 for a license on behalf of Mr. Slater to preach in the Shire-house, but it was not approved, and we find that he was afterwards licensed to preach in his own house at Walthamstow. His friends at Bury probably wished to secure his services, but failed in their attempt, and then the Rev. Wm. Folkes, ejected from Sudbury, was licensed as a Presbyterian Teacher, at the house of John Clarke. Mr. Folkes fraternized with his brethren in adversity, though Congregationalists, and preached sometimes in connexion with them at the house of Dame Cook, in Southgate Street.‡ "After his ejectment he lived at Wenham, where he

\* Died July 17th, 1876, at Mount Desert, Maine, U.S., the Rev. Joseph C. Bodwell, D.D., recently Professor of Homiletics at the Theological Seminary, Hartford, Connecticut; and formerly Congregational minister at Bury St. Edmund's and Weymouth, England, aged 68. See Year Book, 1863, 239.

† See Year Book, 1867, p. 367.

‡ Petitions for Licenses, and License Book, R.O.

had a small estate. He succeeded Mr. Owen Stockton at Colchester, rendering his services simply for his horse-hire. He was a good man, and an evangelical preacher."\* In addition to his work at Bury we find that he was also licensed as a Presbyterian Teacher at the house of John Parish of Sudbury.

We do not know how long Mr. Folkes continued here, nor when the Presbyterian Society was first established; but about the time of the Revolution, in 1689, the REV. SAMUEL BURY was its pastor. He continued till 1720, when he removed to Lewin's Mead, in Bristol. He was a very popular preacher, and published several Funeral Sermons, and a Life of his wife, Mrs. Elizabeth Bury, who died May 11th, 1720, aged 76.

In 1690 a house was bought and used as a meeting-house in Churchgate Street, and in 1711 the present chapel was built upon the same site. Two sermons preached on the occasion of its opening were published. In 1717 the congregation numbered about 700.†

*Mr. Samuel Savage*, a nephew of Mr. Bury, was his assistant here for some years; he removed to London in 1718, and died at Edmonton.

The REV. ROBERT WRIGHT became assistant minister in 1718, and on Mr. Bury's removal was the pastor of the church. He removed to Girdler's Hall, London.

The REV. THOMAS STEWARD, from Dublin, succeeded in 1724. In the latter part of his life he was presented with the degree of D.D. by the University of Aberdeen. He died at Bury, September 10th, 1753, aged 84.

The REV. JOSIAH FOLLETT, son of the Rev. Mr. Follett of Ilfracombe, and a pupil of Dr. Doddridge, was for a time Dr. Steward's assistant, and was ordained co-pastor with him on July 12th, 1753. He was a young minister of strong sense, and very serious and evangelical in his preaching, but died suddenly September 30th, 1756, aged 26.

The REV. WILLIAM LINCOLNE removed from Beccles, and was ordained here September 7th, 1757; he died April 22nd, 1792, aged 64. He was immediately succeeded by the REV. EVAN JOHNS,‡ who resigned in 1800. The REV. NATH. PHILLIPPS,

\* *Noncon. Memorial, sub. nom.*

† Evans' List.

‡ See page 416.



D.D., came in 1801, but removed to London the following year. The REV. JOHN GRUNDY came from Bristol in 1804, and left in 1806. After him the REV. JOHN RUDD came in 1807, and resigned in 1809, when the REV. THOS. MADGE occupied the pulpit for eighteen months, and then removed to Norwich. In 1812 the REV. WM. PITT SCARGILL became the pastor; he resigned in 1832, and in the following year the REV. R. M. MONTGOMERY succeeded, who resigned in 1836, when the REV. HENRY KNOTT commenced his ministry, which was continued till 1853. The REV. JOSEPH A. NEVILL came in the following year, and resigned in 1861. The REV. HUGH HUTTON, M.A., came from Birmingham in 1862, and died in 1871, when he was succeeded by the REV. JOHN FERRAR, B.A., the present minister.

#### WRENTHAM.

Samuel Baker, Esq., of Wattisfield Hall, in his "Experience," dated August 23rd, 1667, says:

"I was born at a village called Wrentham, which place I cannot pass by the mention of without saying thus much: that religion has there flourished longer, and that in much purity; the gospel and grace of it have been more clearly and powerfully preached, and more generally received; the professors of it have been more sound in the truth, and open and stedfast in the profession of it in an hour of temptation; have manifested a greater oneness among themselves, and have been more eminently preserved entire from enemies without (albeit they dwell where Satan's seat is, encompassed with his malice and rage,) than, I think, in any village of the like capacity in England; which I speak as my duty to the place, but to my particular shame, rather than otherwise, that such a dry and barren plant should spring out of such a soil."

The Brewsters of Wrentham Hall "were gentry of consideration in their county for a long period;" they espoused the Puritan cause, and "appear to have attained their highest elevation during the Protectorate of Oliver Cromwell," and were, without doubt, mainly instrumental in producing that state of things so graphically described above.

In 1597, *Richard Mowse* was instituted to the Rectory of Wrentham on the presentation of Francis Brewster, Esq. There

is no doubt but that he was the Puritan minister who was appointed preacher in Yarmouth in 1575, who suffered imprisonment there under Bishop Freeke in 1582.\* He died, and was buried at Wrentham, March 27th, 1609; shortly after which, in the same year, the REV. JOHN PHILLIP commenced his pastoral labours here.

On the 6th January, 1611-12, he was married, at Wrentham, to Elizabeth, the sister of Dr. William Ames,† “that worthy Professor of Divinity at Franeker.”‡ This choice had a considerable influence on his after career, for Calamy tells us that, by means of Dr. Ames, Mr. Phillip “had no small furtherance in his studies; and intimate acquaintance with him increased his inclination to the Congregational way.” He was a man of good learning,§ sound doctrine, consistent life, and laborious usefulness—“a very profitable and useful preacher,” and therefore obnoxious to that intolerant prelate, Matthew Wren, by whom he “was chased out of Old into New England for his Nonconformity.”||

He had been under surveillance in the time of Wren’s predecessor, as appears by the following document preserved in the Record Office. Hugh Peters wrote a letter to him, from which we learn that he and his friends were looking forward to the next episcopal visitation with some forebodings,¶ and Peters assured him of a welcome in Holland.

“Dearly beloved Sir,

“I have received yrs., and thanke you hartely for that you write concerning Mr. Ward; truly he hath not done well, making many suffer through his melancholly fitts; I pray wish him to come away; we have a place or two (as I write) looke[ing] for good men, and this cuntry cannot supply [them].

“Mr. Burgesse is answered, but how the bookes will come into men’s hands is a question. Dr. Ames wilbe here settled the next moneth, and we shall desire both to see you. The Lord our God make us useful each to other, and both to the churches of God.

\* See pp. 123, 4.

† See p. 66.

‡ Dr. Thos. Goodwin.

§ Mr. Savage, of Boston, Mass., says: “When in England in 1842, I found your John Phillips had been matriculated at Emanuel College, and had taken his degrees in 1614-5 and 1618.” This appears to be inconsistent with the fact of his institution to the living of Wrentham in 1609, and of his marriage in 1611-12, and probably relates to another person.

|| Calamy’s Contin., p. 797.

¶ See p. 101.

"Good Sir, let us learne howe thinges goe with you the next visitation. We suppose things doe. . . . The Lord in mercy doe you good in all thinges, in whome I am,

"Yrs.,

"*Rotterdam, 23 of June, 1633.*

"HU. PETER.

"To the Reverend, my very worthy friend, Mr. Phillipps, at Wrentham, these, &c., &c. Leave this letter with Abraham Wheeler's wyfe."\*

The history of the preservation of this letter is very curious. Bishop Corbet had intercepted it on its arrival at Yarmouth, perused it, copied it, and then forwarded it to Mr. Phillip by a sailor boy, in order to remove all suspicion. This agent of his lordship in all probability expressed his readiness to convey a reply to Peters, in order that he might put it into the hands of the bishop, who desired to obtain it that it might be used as evidence against the writer; but Mr. Phillip was on his guard, and the glibbing bishop, when transmitting his copy to Laud, expressed his disappointment thus:

"This is a copy of a letter which I intercepted att Yarmouth. The prototype was sent to Phillips (after my reading) by a sailor's boy; I had hoped to receive his answer, but the Right Reverend Phillips was too crafty."

Laud simply notes that he received the paper August 30th 1633.

Mr. Phillip continued to occupy his position here for some time after this, but was deprived in the year 1638.† The register of the institution of his successor is as follows:

\* R.O. Dom. Ser., Chas. I., 1633, Vol. 241, No. 52. In all probability the reference in the letter is to Samuel Ward, who at this time was under episcopal discipline [see ante, p. 142]. The answer to Burgess was "A fresh svit against Human Ceremonies in God's Worship; or A Triplication unto D. Burgesse his rejoinder for D. Morton." Printed anno 1633. This work was written by Dr. Wm. Ames, whose removal to Rotterdam is noticed ante, p. 69.

† In the Record Office, Cal., 1638-9, p. 64, there is "A certificate of Edward Duke, Sheriff of Suffolk, of defaulters to the ship money for 1637." Wangford Hundred; Garrett, a tanner, gone to New England, 2s.; St. Michael's, Geo. Barrett, gone to New England, 2s. Lothingland; Bradwell, William Ballard, gone to New England, 1s. Blything: Wrentham, Henry Chickren, gone to New England, 25s. 10d. The parsonage is rated 14s., and since that time the incumbent was deprived of his living and is gone to New England, 25s. Loes; Framlingham, Francis Baylee, gone to New England with his family, 4s. 4d. In Candler's MSS., Br. Museum, p. 404, we find that "John Smythe, a great grazier, occupied sundry great farms successively in Bruisyard, Peasenhall, Metfield, Mendham, Bramfield, and Wrentham, one of his descendants, Edmund Smith of Wrentham, married — Mingay, their son Benjamin, a farmer of Northhall, in Wrentham, under Mr. Brewster, married — and died s. p. His widow married Henry Chickering, who after her death went into New England." Inquiries have been made in England respecting the origin of the Chickering's. This note may be of service in settling the question.

*"Rectoria de Wrentham in Com. Suff.: Octavo die mensis Augusti, anno Dni præd. [1638]. Robertus Astey, Cl'icus, Institutus fuit in Rectoriam præd.: pr. deprivacoem Johis Phillipps, cl'ici ultimi Incumbent, ib'm vacan, &c.*

His arrival in America was not unexpected. Some of his parishioners had gone thither in the previous year, and it appears that "the christian people of Dedham had invited him to that plantation beforehand." When he arrived in the summer of 1638,\* his Dedham friends "did expect and much endeavoured [to obtain] his guidance in the first beginning" of their ecclesiastical relationships. He did not however accept their invitation, but being much in request, "and called divers ways, could not resolve, but at length upon weighty reasons concerning the public service of the Church and foundation of the College,† he was persuaded to attend to the call of Cambridge," and "he might have been the first head of that blessed institution."‡

His sister-in-law, Mrs. Ames, went over to New England and had land and £40 granted by the Salem authorities in 1637; and it was doubtless to her settlement that two Wrentham families, Paine and Thurston,§ went in the same year; and equally reasonable is it to suppose that Mr. Phillip was partly decided to take up his abode in Salem or its neighbourhood, by the fact that his relation had already settled there. At any rate we find that a movement was made, December 31st, 1638, by the people of Salem to secure his settlement among them, for it was "agreed and voted that there should be a village graunted to Mr. Phillip and his company vppon such conditions as the seven men appointed for the towne affaires should agree on." He was received there as a townsman, January 21st, 1640, and assigned land,

\* He went over in 1638, with Ezekiel Rogers, from Rowley, in Yorkshire, and a company of emigrants; for we find in the Mass. Records that: "1638-9, Mr. Ezechl. Rogers, Mr. John Phillips, and their company, had granted them eight miles every way into the country, where it may not trench upon other plantations already settled."

† Lamson's Hist. of the Church at Dedham, Mass.

‡ Letter of James Savage, Boston, N.E.

§ [May 10th, 1637]. "The examinacion of Thomas Paine of Wrentom, in Suffolk, weavear, aged 50 yeares, and Elizabeth, his wife, aged 53 yeares, with six children, Thomas, John, Marey, Elizabeth, Dorethey, and Sarah, are desirous to goe for Salame, in New England, to inhabit." Same date—"The examinacion of John Thurston, of Wrentom in Suff, carpentar, aged 30 yeares, and Margrett, his wife, aged 32 yeares, with two children, Thomas and John, ar desirous to passe to New England to inhabit." It will be observed that these persons were examined at the same time as Mrs. Ames. See ante, p. 70.

eight miles every way, on condition of his remaining in the country.\*

He did not, however, long continue in Salem, for on November 1st, 1640, he received a third invitation from Dedham, with which he complied. His pastorate there was but of short duration, for on the calling of the Long Parliament, he with his wife took ship on October 26th, 1641, to return to his native land. They experienced a most disastrous voyage—"were tossed up and down a December sea, and their provisions were nearly exhausted in consequence of the length of the voyage."†

Having escaped the perils of the deep, we find him, in 1642, settled again in his homely parsonage, and ministering to his old flock. He resumed his rectory of Wrentham, and there conducted the ecclesiastical affairs of his parish on Congregational principles, so far as they could be adapted to the parochial system: and so satisfied were the neighbouring Independents of his Congregationalism that when, in 1644, members of Mr. Bridge's church residing in Norwich desired to form themselves into a separate community, they not only consulted with their brethren in Yarmouth, but with Mr. Phillip also, as the only man then in the neighbourhood in whose judgment and experience they could confide.‡

The church at Yarmouth also fully recognized his Congregationalism and that of his church, even though it had not as yet been formally constituted; for on the 19th March, 1645, "Brother Purgall moued ye brethren for a letter of recommendation to Wrentham, which ye church did grant, and so took his leave of the church." Such a transaction would not have been allowed if there had been any doubt upon the matter.

In 1643 Mr. Phillip was appointed one of the members of the Assembly of Divines at Westminster, and was recognized by Baillie in his letters as one of the "Independent men" there; but he was growing infirm and could not now engage in much public

\* Felt's Annals of Salem, and Mass. Records.

† Winthrop's History by Savage. There is a town called Wrentham, in Massachusetts, which was formerly, and at the date of Mr. Phillip's stay there, part of the town of Dedham from which it was set off, and incorporated as a distinct town in 1673, and there is no doubt that it received its name in consequence of the connexion of some of its earliest inhabitants with Mr. Phillip and Wrentham in England.

‡ See ante, p. 252.

work; he therefore took no prominent part in their proceedings, though he attended the meetings of the Synod.

His nephew, Mr. William Ames, M.A., son of Dr. William Ames, who had graduated at Harvard College in 1645, came over in the next year from America to assist his uncle;\* and here, when the Congregational church was formally constituted, February 1st, 1649-50, he became "Teacher" of the church of which his uncle was "Pastor."

The circumstances connected with the formal "inchurching" are very interesting: the following extract from the record will bring the reader face to face with those who engaged in the transaction.

"The worke which now wee have in hand wee desire may be conceived [of], but as ye reforming of orselves according to that church estate, the patterne whereof is set before us in the words of C[hrist], according to ye measure of or enlightening therein, (as all right reforming must be by reducing things to ye primitive and f[irs]t institution). This to prævent misconstructions of meddling with or censuring any churches by or course, the grounds whereof we doe shewe."

Then they entered into the following covenant:

"Wee doe agree to give up ourselves vnto ye Lord in p[ro]fessed subiection to his gospell; and promise by the help of his grace wherevpon wee trust, to walke together in his holy ordinances and wayes; to watch over one another in love, and submit to the government of C[hrist] in this society."

From these extracts it will appear that this church was not a "gathered," but a "reformed" church; its pastor was rector of the parish, its place of meeting was the parish church. The members did not repudiate their former church state, but simply reformed themselves by scripture rule, as they understood it; and, without censuring others, pursued what appeared to them, under the circumstances, the path of duty. They asserted their liberty and reformed the church.

For ten more years the venerable pastor fulfilled the duties of his office; but the day came at length when he must die. He had seen some years of prosperity at the close of a long and eventful life, and "fell asleep ye 2 of September, 1660," being about 78 years of age. He was not ejected from Wrentham, but died before the Act of Uniformity came into operation.

\* See ante, p. 70.

"*Mr. Thomas King*, after Mr. Phillip's great decay, supplied at Wrentham," and, on Mr. Phillip's decease, was presented to the living by Robert Brewster, Esq. He married the daughter of Humphrey Brewster, Esq., and was ejected in 1662. He was probably the Mr. Tho. Kinge who was, at some period of his ministerial life, "Preacher off the worde at Mutforde;" and the Mr. Thomas King who was buried at Wrentham November 18th, 1683.

WILLIAM AMES, M.A., of whom we have previously spoken, "not only assisted his uncle at Wrentham, but preached one part of the Lord's day at Frostenden,\* for many years. In 1651, on November 5th, he preached a sermon at St. Paul's, before the Lord Mayor, Aldermen, &c., on 1 *John* ii. 20, entitled "The saint's security against seducing spirits; or the anointing from the Holy One." Calamy says of him, "He was a very holy man of the Congregational Persuasion, and in all respects an excellent person."†

On the Restoration he was ejected from both pulpits, but continued in "the office of Doctor" to the Congregational church till his death. In 1672 he was licensed a "Presbyterian‡ Teacher in the meeting-house in Wrentham," and the "Meeting-house in Wrentham was licensed for Presbyterian" worship May 13th. His gravestones§ in Wrentham churchyard bear this inscription:—

\* John Allen was sequestered here, but he was allowed the Parsonage house and a portion of the glebe land. He died before the Restoration, see Walker, p. 187, who tells a story of his successor, "one Row, a sort of Itinerant who had the care of several other sequestered livings in the neighbourhood . . . originally an apprentice to a Grocer in Norwich . . . who on one occasion, ordered Row to pick out some broken pounds of candles, and to carry them into the house, for he would have them *burnt at home*; whereupon Row carried them into the kitchen, and cast them into the fire, whereby the house was in some danger of being burnt." He was consequently dismissed, became a butler in a gentleman's family in Suffolk, then an Inspired man, and a preacher, "being much followed by the factious common people." Whether this were so or not, Thomas Pye was instituted June 24th, 1651, [Inst. Bk.] and John Strowger succeeded him, who was displaced at the Restoration, and who then went to Ilketshall St. Margaret's, where he was ejected, for on April 24th, 1663, the living was vacant *pr. incapacitatem*, Joh'is Strowger Cl'ici. In 1672, he was licensed to be an Independent Teacher at Cookley, Eye, and Metfield.

† Calamy's Contin., p. 797.

‡ Of course the designation "Presbyterian" was a mistake. From this entry in the License Book we learn that there was at that time a "meeting-house" in Wrentham when very few others existed.

§ There are two, one at the head, the other at the foot of the grave; the inscription is partly on one and partly on the other; the foot-stone has long been sunk below the surface.



"HERE . LYETH . INTERRED . THE . BODY . OF . WILLIAM . AMES,  
(ELDEST . SON . TO . THE . LEARNED . DOCTOR . AMES,) . TEACHER . OF  
A . CONGREGATIONAL . CHURCH . IN . WRENTHAM, . WHO . DEPARTED  
THIS . LIFE . ON . JULY . 21, . 89, . AND . IN . THE . 66 . YEARE . OF . HIS  
AGE."

His ministry extended over a period of forty-one years; his name appears among those who "joynd in church fellowship, February 1st, 1649-50;" he survived the ejection, and continued his functions as teacher of the church twenty-seven years afterwards; lived to see the Revolution, and then departed to be at rest.

Mr. Ames was twice married. His first wife, Susan (or Susanna) was admitted into the church at one of its earliest gatherings: she was buried January 6th, 1651-2. By her he had one daughter, Elizabeth, who married *Mr. Robert Smith*, "minister of the gospel in Wrentham," November 6th, 1672. He was ejected from Blithborough, distant six miles from Wrentham, but neither Calamy nor Palmer had any information to give respecting him. After this event he continued at Wrentham till his death. He was buried on the anniversary of the ejection, August 24th, 1705,\* forty-three years after. His wife died many years before him, and was buried July 28th, 1679: her mutilated gravestone records that "her outward man God had endowed with a graceful comlinessse, bvt her inward man"—we may suppose, for here the legend is broken off—was adorned with a meek and quiet spirit, which is in the sight of God of great price. Two children survived her, Elizabeth and "Ames," the latter of whom resided at Denton; and his granddaughter, Sarah, the fifth in descent from Dr. W. Ames, was the first wife of the Rev. Thomas Bocking, minister at Denton.†

Mr. Ames' second wife was Elizabeth Wales, to whom he was married January 26th, 1652-3; she was the mother of two children, Ruth and "Phillip," who both died young; she "fell asleep in ye Lord February 19th, 1682-3," and was buried at Wrentham.

On August 14th, 1662, "Samuel, ye son of Edward Barker and Frances his wife, was baptized at Wrentham." This Frances

\* His ministrations were not confined to Wrentham, for in the License Book, 1672, we find that Robert Smith, M.A., was a "Congregational Teacher at the house of Joseph Gilder, yeoman, of Westleton."

† See p. 340.



was unquestionably the same person who was admitted into the church February 27th, 1678-9, and described as "Frances Barker, widdow of *Mr. Edward Barker*, minister of ye gospel, asleep in Christ." Of Mr. Barker, Calamy gives an interesting account. He was ejected from Eye, in Suffolk.

"He was bred in Caius College, Cambridge, and while he was there he was high for the church: but going through one of the churches in Norwich while a sermon was preaching there, he stayed to hear it, and was struck into a great consternation and fear, which never wore off, till he was brought to a serious repentance of an ill-spent life, and a thorough reformation. Receiving assistance from some Congregational ministers in his spiritual trouble, he afterwards fell in with them. . . Dr. Sampson in his papers (from whence this character is transcribed), says of Mr. Barker, that his life and doctrine were very commendable. His preaching wrought a great reformation in the Corporation, till the flood came and swept them all away. He was very humble in his behaviour, studious and thoughtful in his preparations for his sermons, and earnest in pressing the necessity of an holy life. He was much harassed with Deputy Lieutenants, indictments, and prosecutions in all courts, after the Restoration. They would not let him be quiet on his legal death. But when, not long after, viz., An. 1665, he rendered up his pious soul to God, he was out of their reach. His loss was much lamented by his people and the serious christians of those parts. He had a peculiar fancy for divine poetry, and completed a book of it in imitation of Mr. Herbert."\*

It will be observed that the baptism above referred to, took place ten days before the ejection of the Nonconformists; and probably in anticipation of this dire calamity, which fell with ruthless severity upon the families, as well as upon the persons, of the ministers, Mrs. Barker retired to Wrentham, where, during the period of maternal trouble she might have peace: here her Samuel was, doubtless, born; here was he consecrated to God, and here she and her child dwelt in safety, whilst her husband was "harassed by Deputy Lieutenants, indictments, and prosecutions."

MR. AUGUSTINE PLUMSTEAD, JUN., was ejected from Trinity College, Cambridge, in the 29th year of his age.† At the Restoration he was Fellow of Trinity,

\* He joined with Samuel Habbergham, in an "Address to the Christian Reader," in S. Petto's "Voice of the Spirit."

† Augustine Plumstead, son of Augustine and Anne Plumstead, of Beccles, was baptized, October 23rd, 1634. Another son was baptized August 17th, 1736, and the mother

"Whither he came from Westminster School as King's Scholar, chosen by Dr. Arrowsmith, at that time Master of the college. He was forced to quit his fellowship on the account of his Nonconformity before the Bartholomew Act, soon after the removal of Dr. Wilkins from the Mastership. Upon the coming of a new master, he endeavoured to pass his degree of M.A., but could not obtain it, also on account of Nonconformity. Hereupon he left the University, and lived a private life upon his patrimony; and for want of constant employment in preaching, he applied himself to draw up a peculiar Concordance to the Bible."\*

He was admitted into the church May 8th, 1661, and it is not improbable that, from this period, he exercised his gifts as an occasional preacher. In 1672 a petition was presented for a license for Augustine Plumsted to be a Teacher in Norfolk; and another that he "may be approved teacher in any licensed place of the Congregational persuasion of Wrentham;" and on the 8th May, Augustine Plumsted, of Norfolk, was licensed a general Presbyterian Teacher. Austin Plumstead, Independent, was licensed to preach in the house of Ann Fenn, Framlingham, Suffolk; and the houses of Ann Fenn and John Fenn there, and the house of Thomas Buck, of Ashfield, were licensed for preaching places. From the handwriting in the church book, it seems evident that after the Restoration Mr. Ames directed the affairs of this church till his death, in 1689, after which, when liberty of conscience was secured, and when the church was permitted to meet publicly for worship, Mr. Plumsted became the pastor and teacher of the church. He continued in the pastoral office till his death, which took place in January, 1715-6. The following inscription is on his gravestone:—

"The body of the Reverend and excellent Avgvstine Plvmsted was here interr'd, January 10, 1715, aged 82."

He was "a learned, recluse, pious man; much abstracted from the world, and indifferent to the fashions and emoluments of it."† "He was ever esteemed a man of great integrity, plain-heartedness, and primitive simplicity; 'an Israelite indeed, in

was buried the next day. The father afterwards married again, and resided at Wrentham, where six other children were born, several of whom died in their infancy. The father was one of the first members of the Wrentham Church, and was buried in October, 1652. He left a small legacy to the Church.

\* Calamy Contin., p. 806, where there is a prospectus of the work and testimonials from several persons of note, respecting its usefulness.

† Church Book.

whom there was no guile,' and a person much mortified to the world."\*

It appears from the church book that "Wrentham Hall was a place of refuge or concealment for the minister, or any of the people, in time of persecution;" and the foregoing accounts sufficiently shew that refugees from other quarters made Wrentham their home when cast out elsewhere. The church records inform us that during Mr. Ames' pastorate, between the Restoration and the Revolution, 1660—1688, at least ninety persons were admitted to church fellowship; no year passing without some addition to the church. We conclude therefore that though their worship must have been in secret, this church had comparative peace.† Mr. Plumsted was pastor from the Revolution to the accession of George I., 1689—1716, and during this period also the church had peace.

After Mr. Robert Smith's decease, MR. SAMUEL WRIGHT, from Yarmouth, assisted Mr. Plumsted. He received a call to this office in January, 1708-9, but the Yarmouth church demurred to his acceptance of it.

"There was a long debate, and it was resolved a letter should be sent from this church (Yarmouth) to that in Wrentham, advising we had agreed to part with Mr. Wright freely to them for the pastorall office, otherwise not, supposing Mr. Wright might be as serviceable here as there to assist onely." They "agreed to meet about the letter the 31st (January, 1708-9,) which was done and writt by our Reverend Pastor, signed by him and the four Deacons, and to be sent by brother Baber to Laystoff, and soe forward; not thinking it safe to goe by post."

In May that year he came to Wrentham to assist only; and it was not till Mr. Plumsted's death that he had a call to the pastoral office; but disturbances "arising about baptism," he left the people and went to Southwold, whither many of his old hearers followed him.

\* Calamy.

† Henry Wotton, who was presented to the living in 1664, by Francis Brewster, Esq., exercised "forbearance towards the wandering sheep of his own parish." [See Edm. Bohun's Diary, by S. W. Rix, pp. 28, 9.] He had a remarkable son, a prodigy of learning, who at six years of age, devoted his time to the "reading and exposition of Sacred Scripture, in Latin, Greek, and Hebrew," who in 1676, some months before he was ten years of age, was admitted of Kath. Hall, Cambridge, on which occasion Dr. Eachard, the Master, entered his name on the rolls: "Gulielmus Wottonus, infra decem annos, nec Hammondo, nec Grotio secundus." See Wotton's Essay on the Education of Children.

MR. NATHANIEL HOLMES succeeded Mr. Wright ; but though "he was esteemed an excellent preacher, his temper was very indifferent." He removed in 1724 to Guestwick, in Norfolk, and died January 2nd, 1732, aged 48. He is buried at Denton.

There seems to have been no proper settlement from the time of Mr. Plumsted's death till MR. SAMUEL HEBDEN came. He was the last minister of the old Congregational Society in Canterbury,\* and was set apart to the pastoral office in Wrentham February 17th, 1724. He was a man of considerable learning, and had a remarkably strong memory. He published several sermons ; a work on Original Sin in reply to Dr. Taylor of Norwich, &c. His gravestone tells us that

"[He was a] judicious and solid preacher [and] writer in defence of the doctrines of grace in the comforts of which he lived, and died stedfast in the faith once delivered to the saints. He was xxv. years pastor of the Congregational church in this town. He ceased not from hard study, fervent prayer, and constant preaching till dismiss'd by death, January xxiii., C1DCCXLVII., in the 55th year of his age.†

In February, 1750-1, MR. JAMES OLIVER came to Wrentham, and he was "settled" here September 18th following. "He was a man of great abilities, and had a peculiar turn for argument ; he took pleasure in conversing with Jews and Deists, and men of all parties and persuasions," and this he could do "with judgment and calmness."‡ He died May 25th, 1757, aged 51 years.

The next pastor was the REV. WILLIAM SWETLAND, who was ordained September 20th, 1758. He continued in his office thirty-six years, died January 21st, 1794, and was buried in the graveyard connected with the Old Meeting, Norwich. During his ministry the present chapel was built. It bears the date

\* Congl. Mag., 1833, p. 59.

† During Mr. Hebden's ministry Dr. Doddridge paid a visit to Wrentham, "where good Mrs. Steffe lives." She was the widow of the Rev. John Steffe, late Rector of Wrentham, two of whose sons were educated by Dr. Doddridge. The doctor subsequently published a volume of sermons by one of them, the Rev. Thos. Steffe, of Taunton, with a short Memoir. Mrs. Steffe, the Rector's widow, subsequently became a member of the church. See Letters from the Doctor to Mr. Steffe, Congl. Mag., 1825, 25 ; and 1822, 413-15.

‡ Among the papers of the late Mr. Oliver Prentice, a descendant of Mr. Oliver, we find a letter written in April, 1734, by a friend at Greystone, in Scotland, directed to Mr. James Olipher, Putachie, inviting him to a funeral. We may therefore conclude that he came from that neighbourhood. His eldest daughter, Deborah, married Mr. William Newson, of Norwich ; the younger, Katherine, married Mr. Manning Prentice, of Bungay.

1778, and was erected at a cost of £690. The chapel in which the congregation previously worshipped stood away from the village, on what is now called the old-meeting-house-farm; it was erected in 1710. Where the congregation assembled before that date is not known; but there was a "meeting-house," and it is not improbable that it was connected with the old Hall.

The REV. WILLIAM SHEPPARD succeeded in October, 1793, and was ordained July 30th in the following year. He was educated at Homerton; his ministry extended over fourteen years, during the early part of which the Sabbath School was established. He died February 24th, and was buried in Wrentham churchyard, March 2nd, 1807.

The REV. ANDREW RITCHIE, also from Homerton, came first to Wrentham in 1807, and preached at intervals till his ordination, July 22nd, 1809. He was a man of great reading, and delighted in theological and metaphysical discussion; "as a minister he was sound in doctrine, full in matter, clear in statement, methodical in plan, earnest, grave, impressive in appeal." An appreciative memoir of him is given in the Evangelical Magazine, and a sketch of his life in the Congregational Year Book, 1849. He died on December 26th, 1848, and was buried in the Abbey Chapel burying ground, Romsey, Hants.

His successor, the REV. JOHN BROWNE, B.A., of Coward College, elder son of the Rev. James Browne of North Walsham, came to Wrentham September 10th, 1848, accepted the pastorate of the church three days before Mr. Ritchie's death, preached on January 7th, 1849, a sermon commemorative of the late pastor, and introductory to his own ministry, from 1 *Kings* xx. 11, and was ordained February 1st, 1849, at the commencement of the bicentenary year of the Church's existence. He is the present pastor.

#### SOUTHWOLD.

This town has for a long period enjoyed an evangelical ministry. In the year 1626, on "ye 14 day of Jvne, Mr. Christopher Yonges\* dep'ted this life.

\* Southwold at this period was only a chapelry in connection with Reydon. Christopher Youngs was instituted to the vicarage of Reydon *cum capella (S. Edmundi) de South-*

“A good man full of fayth was hee  
Here preacher of God’s word :  
And manie by his ministrie  
Weare added to the Lord. *Acts ii. 24.*”

He was succeeded by Mr. Stephen Fen, as we learn from a certificate of the church, sent by order to Oliver Cromwell in 1654, which states that “the town of Southwold is at present destitute;” that “for many years together it upheld a powerful ministry among them at the yearly charge of seventy pounds extraordinary paid out of the towne revenue, by the consent of the Corporation, until the death of the late faithful servant of Christ, Mr. Stephen Fen;” but that “they are no longer able to defray ye foresaid charge of a minister.”\*

Mr. Fenn was succeeded here by “Samuel Stonham, preacher of God’s word at Southwold,” who was buried at Wrentham May 10th, 1659,† in which year, on the 5th November, Alexander Kirby was instituted to the vicarage and chapelry; but *Mr. Woodward* appears to have been the town preacher, for he was silenced at the Restoration. Mr. Davids says that he afterwards preached at Harlow, in Essex, where he seems to have founded the Baptist church. He also founded another congregation at Little Parndon in the same county, which is now extinct.‡

After the ejection, this town appears to have been committed to the charge of a non-resident minister, “Master Sharpen, who had his abode at Sotterly,” and preached at Southwold but once a-month. There were Independents in the town in those days, and “his indulgence favoured the separatists with the liberty and free use of the church, where they resorted weekly or oftener; and every fourth Sunday both ministers met and celebrated Divine Service alternately. He that entered the church first had the precedency of officiating, the other keeping silence until the congregation received the Benediction after sermon. Most of the people attended all the while.”§ It was before the

wold, January 14th, 1611. His successor was John Goldsmith. Stephen Fenn was no doubt a curate or preacher maintained by the town. He was “minister of the neighbouring towne of Walberswick,” where he was succeeded by Mr. Nathaniel Flowerdew.—*Episc. Records and Milton’s State Papers*, pp. 157, 8.

\* *Milton’s State Papers*, p. 157.

† Wrentham Parish Register.

‡ Essex, p. 631.

§ Gardner’s Southwold, p. 212.

year 1680\* that these things were done; after this period the Rev. James Petre was incumbent, and, from the account of him given on his tomb-stone, we can hardly suspect that he would permit such irregularities to continue. "He was an orthodox man, who suffered many ills, and those not the lightest, for his King and for his Faith." At his coming, therefore, the Independents were compelled not only to leave the church, but the town also, and assembled in a "malt-house beyond the bridge, where, being disturbed, they chose more private places in the town, until liberty of conscience was granted, when they publicly assembled in a fish-house, converted to a place of worship."† Their number at this time was considerable, as seventy-seven persons, chief of the Dissenters in this town, subscribed an instrument, in 1699, to secure a fixed salary to their teacher *Mr. Smith*. This is the first Dissenting minister whose name is mentioned; he was not the pastor of a church, but simply the teacher of a congregation. He probably continued in this office till about 1704, when the meeting-house was enlarged, shortly after which time *Mr. Jenking Lewis* was the minister here.‡ He removed to London in 1719, after which *Mr. Wright* came from Wrentham to this place. He resigned in 1727, and was followed by *Mr. Quiney*, and he by *Mr. Helm*.

To this time there had been no church formed here: the communicants residing in the neighbourhood were members at Wrentham, but on the death of the Rev. Samuel Hebden, the pastor there, the REV. GEORGE WIGGETT, with ten other persons, entered into church covenant together at Southwold, October 11th, 1748, on which the Southwold brethren, who were members at Wrentham, joined them. Mr. Wiggett died in 1752.§

The Articles of agreement, at the formation of the church, were as follows:—

\* In 1672 the house of Joseph Ireland was licensed for Presbyterian (most likely Congregational) worship.

† Before this "At a Sessions holden 5 W. and M., 20th June, Publication was made in the Court that the House of Henry Williamson was designed for a place of religious worship."

‡ Evans' List.

§ Samuel Wiggett, of Norwich, his son, married Letitia, daughter of Daniel Meadows, of Norwich, who was the son of John Meadows, ejected from Ousden.—*Suff. Bartholomews*, p. 115.



"1. That the persons who shall first consent to join with each other in church fellowship, shall mutually declare their satisfaction in each other as to their sincerity in the profession and practice of Christianity.

"2. That whosoever shall, after that, desire to join themselves to us shall give an account of their competency in the knowledge of Christianity to the pastor, and of their sober life and conversation to him and the rest of church. But

"3. The manner of doing it shall be left indifferent ; whether by solemn profession made by themselves in writing, or by word of mouth, or by the testimony of credible persons best acquainted with them ; if they choose to declare themselves they shall have liberty, but still the testimony of others shall be adjoined to it ; if through bashfulness or any other cause they are averse to this method, provided their conversation be well attested, they shall be received notwithstanding.

"4. If any, after admission, be guilty of sins inconsistent with a sincere profession of Christianity, they shall be admonished, reprov'd, suspended, or excluded from the communion of the church, according as the nature of the crime shall be.

"5. That upon a sincere repentance, well evidenced, they shall be restored or taken into the church again.

"6. Lastly. That in all matters of controversy we will be determined by the sole authority of the Bible, and wherein we are at a loss will call in the assistance of other pastors for their advice and direction."

The REV. THOMAS MARRYATT, son of Dr. Marryatt of London, succeeded Mr. Wiggett, was ordained in September, 1754, but resigned at the end of 1758, and removed to Barnet. He ultimately settled as a physician at Bristol, and died May 28th, 1792.\*

MR. PRICE, "an ingenious young man," continued only one year and then conformed ;"† after which the REV. JOHN HURRION, grandson of Mr. Hurrior of Denton, and son of Mr. Samuel Hurrior of Guestwick, was ordained August 12th, 1761. He died March 13th, 1793, after a pastorate of thirty-two years, and was buried at Denton.‡

The REV. W. H. GARDINER, M.A., succeeded Mr. Hurrior in 1793, and removed, in 1804, to Barnstaple.§ He died December 21st, 1840.

The REV. JAMES WALL, from Homerton, brother of the

\* Wilson's Diss. Ch. IV., 203. An account of his family and of his subsequent unhappy course, is found in Congl. Mag., 1828, p. 60.

† Harmer's MSS.

‡ See p. 336.

§ A Memoir of him, by the Rev. W. Walford, is in the Congl. Mag., 1841, p. 225.



Rev. W. Wall, of the Pavement, Moorfields, succeeded. He was ordained here, but resigned his charge in April, 1810. He conformed to the Established Church, became Rector of Norton Subcourse, near Loddon, in Norfolk, and died there.

The Rev. Thos. Steffe Crisp, afterwards of the Baptist College, Bristol, preached here for a short time "to collect and unite the congregation which, during the latter part of Mr. Wall's ministry, had become greatly diminished." Having been instrumental in effecting this object, he recommended the REV. THOMAS NOTTAGE, from Wymondley, who was ordained April 16th, 1811. In consequence of illness, Mr. Nottage resigned his charge July 6th, 1823.

The REV. BENJAMIN LONGLEY, of Rotherham, came in 1824, and was ordained October 27th; he resigned April 9th, 1835, when the REV. WM. HOPKINS, from Ripley, Hants., succeeded in 1836. He was publicly recognized June 22nd in that year. During his ministry, in 1837, a new chapel was built.\* He resigned his pastorate 21st June, 1865, and died August 3rd following.†

The REV. EDWIN W. WILSON, from New College, succeeded in 1865, and is the present pastor.

#### WALPOLE.

There are no ancient records belonging to this church, but from other sources we learn that it was originally a *gathered* church, that is to say, the Christian people holding Congregational principles *in and about* this central place were gathered together in church fellowship here.

Mr. Harmer mentions the existence of an ancient paper superscribed "A confession of faith made by the church at Walpole, at their first settling down, 1647." This we have not seen; but as it clearly appears by the Yarmouth Church Book that both John Manning and Samuel Manning wrote to that church "to this effect, yt upon ye 21st of this instant moneth (June, 1649) ye saints in and about Couckley did intend for to set down in gospel order," and as we can hardly suppose there was another

\* See Congl. Mag., 1836, p. 136.

† Obituary Year Book, 1866, p. 263.

church within a mile of them, we conclude that the "nine" was mistaken for a "seven."

Heveningham, Cookley, and Walpole seem to have been intimately connected, and MR. HABERGHAM appears to have been their first pastor.\* On his removal to Syleham, JOHN MANNING succeeded, for we find his signature in the Yarmouth Church Book, in 1652, as "Pastor of the church at Wapool." He removed to Peasehall,† and his brother, SAMUEL MANNING, M.A., was inducted to the living and became pastor of the church.‡ He was of Emmanuel College, Cambridge, and was ejected in 1662. He suffered six months' imprisonment afterwards, and his health was not injured by it, though he was so feeble as not to be able to stand whilst he preached.§ He was a man of sweet, engaging temper, and of a very edifying and useful conversation.||

When the Indulgence was issued, he took out a license to be a Congregational teacher at his own house here; and at the same time Thomas Folkard obtained a license to be a Presbyterian teacher at *his* own house in Walpole. Mr. Manning continued in his office for many years. In 1675 he published a

\* See ante, pp. 220-2.

† John Manning, ejected from Peasehall, "was several times imprisoned at Bury, Ipswich, Blithburgh, &c. He was often reckoned amongst malefactors, arraigned, found guilty, premured, &c., and spent the greatest part of his time in confinement. Indeed, there is scarce a jail in Suffolk which he was not sent to at some time or other, in the latter part of his life. When he was delivered, it was by acts of pardon which the courtiers wanted for what they had done irregularly. Notwithstanding his many imprisonments, he was a very meek and innocent man. Tho' he was scrupulous of taking oaths, he gave no occasion to think he was unpeaceable; and he got such favour with his jailors, that they sometimes trusted him to go home to visit his family and people." In 1672, he was licensed to preach at his own house at Peasehall, as a Congregational teacher. He died in 1694.—*Noncon. Memorial II.*, 435; and *License Book*.

‡ The state of affairs here at this time will be learnt from the following record: "1654, June 15. At Cookley. Mr. Samuel Manning, pastor. The parishes of Cookley and Walpole are reduced to one cure by consent of the inhabitants. The aforesaid Mr. Manning was settled in this cure by an order of the Committee for Plundered Ministers. The profits of Cookley £25 per annum. Walpole Improprate to Mr. John Reade, who allows £15 per annum. The church altogether unable to make up the defect of the maintenance. The said Mr. Manning is quite straitened to maintain his wife and four small children, having been visited with about seven years' sickness, and no temporal estate remaining to him, &c."—See *Milton State Papers*, p. 155.

Heveningham. *Jacob Votier* signed the petition in 1646. His daughter Mary was baptized here July 1st, 1653; Anne, his wife, was buried at Rumburgh, February 15th, 1664. He was ejected at the Restoration. John Votier, probably a son of Jacob, rector of Burgh, died March 31st, 1735, aged 75, and was buried at Rumburgh.—*Davey's MSS.*, &c.

§ It was commonly reported that he and Mr. Spatchet, of Dunwich, were both bewitched by a woman in the neighbourhood; and Mr. Petto, in his pamphlet on the subject, says that a certain justice of the peace, when desired to punish the woman, said: "If she bewitches only Manning and Spatchet, we will let her alone."

|| *Noncon. Memorial II.*, pp. 438, 9.

little book, entitled "A Discovery of Sincerity and Hypocrisie," which Mr. Harmer enlarged and improved in "An Address to the Religiously Disposed, written at the desire of the Association of Dissenting ministers of the counties of Suffolk and Norfolk," and read at Debenham October 1st, 1777.\*

There is no account of the time of Mr. Manning's death; but it is supposed to have taken place before 1698, for at that date, the Rev. John Hurriou, in one of his letters, states that "he was a pupil at Haveningham, by Walpole, under the tuition of one MR. ROBERTSON," who probably succeeded Mr. Manning. This is confirmed by Mr. Harmer, who says that "one of the elder ministers of this county remembers to have heard of one Mr. Robinson or Robertson, who was at Walpole before Mr. Crompton, and was a person of considerable abilities, and educated some young gentlemen for the ministry," among whom he mentions Mr. Hurriou. But nothing further is known of him.

The REV. JOHN CROMPTON, who had been educated under Mr. Chorlton of Manchester, came in 1704. "He was a learned, judicious, and candid minister; of a pious, benevolent, and peaceful disposition; and a very acceptable and useful preacher."† He died December 27th, 1758, after a pastorate here of fifty-four years, and lies buried in Walpole churchyard, where there is a tomb erected to his memory.

The REV. THOMAS HOWE, from Floor in Northamptonshire, succeeded. He was ordained July 11th, 1759; his ministry was universally acceptable for several years, but a difference with one of the congregation on a matter of personal concern led to his removal. He accepted a call to Yarmouth, and preached "a very tender but very prudent" farewell sermon to his Walpole friends, April 5th, 1767, from 2 *Cor.* vi. 11—13, which was afterwards published.‡

The REV. JOHN WALKER,§ from Framlingham, came in 1767. He had been a pupil of Dr. Doddridge. He was a man of good sense, of great simplicity of manners, and of eminent piety and

\* Harmer's Misc. Works, pp. 265, &c. There is also extant a volume of MS. Sermons "preached by that able and faithful minister of Jesus Christ, Mr. Samuel Manning at Wallpool, from March 16th, 1689-90, to September 1st, 1690."

† Harmer.

‡ See p. 248.

§ See Orton's Letters, Vol. I., p. 201.

devotion. He died August 30th, 1805, at the age of 86, and retained his faculties to the last. He was buried in Walpole churchyard, and his funeral sermon was preached by Mr. Toms, of Framlingham, who had been his first pupil when he resided there.

He was succeeded by REV. JOSEPH PICKLES, who was ordained July 23rd, 1806, and continued here till 1809.

The REV. THOMAS SPENCER was here a little while, and was succeeded by REV. RICHARD WEARING, from Rendham, in 1811. The REV. JOSEPH W. MAYHEW, was ordained September 19th, 1822. He was originally a member at Halesworth, and was minister at Selby before he came to this place. He died January 13th, 1850. The REV. JOHN F. LEWIS, from Fairford, was here from 1850 to 1855. He was followed by the REV. HENRY JOSEPH HAAS, from Crediton, who came May 18th, 1856, and resigned in 1870. The REV. R. A. CLIFF accepted the pastorate in 1871, and resigned in 1877.

#### HALESWORTH.

A town adjoining Walpole, never had a dissenting meeting-house till the close of the last century.

"About the year 1790, Hustings Moore opened his house for preaching here; and in 1793, it was resolved to build a meeting-house, which was opened September 19th in that year.

*Mr. Thomas Robinson* was the first settled minister, but was not ordained.

The REV. JOHN DENNANT, from Hoxton, and afterwards of Bicester, Oxfordshire, came to Halesworth in April, 1796, and was set apart October 5th in that year, and continued in the pastorate forty-four years. His ministry was greatly blessed, and within twelve years from its commencement four enlargements of the chapel accommodation were required.

The church was formed before Mr. Dennant came. The Bible was taken as the sole rule of faith and practice, but it was understood from the first that the people were Calvinists and Independents, and this is specified in the trust deed.

In 1836 the first stone of a new chapel was laid, and the building was opened on October 6th that year. In 1838 the REV. JOHN ROSS, afterwards of Woodbridge, became assistant to Mr. Dennant. In April, 1840, Mr. Ross resigned, and Mr. Dennant signified his intention of resigning also, as soon as a suitable successor should be found,\* and on May 27th in that year, the REV. G. LARKWORTHY SMITH was ordained; he had been educated at Newport Pagnell, and was subsequently at Brackley, in Northamptonshire. On leaving Halesworth, February 21st, 1850, he went to Sion Chapel, London.†

In May, 1850, the REV. R. H. SMITH was invited. He resigned January 9th, 1853, and was afterwards at Surbiton, and then at Gospel Oak. In December, 1853, the REV. D. T. CARNSON, from Preston, accepted the pastorate, which he resigned in October, 1863. He died in 1877. In December, 1863, the REV. HENRY COLEMAN came from Wickhambrook: he resigned the pastorate in October, 1868, and went to Penryn, Cornwall. In March, 1869, the REV. ABRAHAM JACKSON came from Wickham Market; he removed to Debenham in 1876.

In 1868 a portion of the church and congregation seceded and formed the Free Congregational Church, which met in the Assembly-room, of which the Rev. R. A. Cliff was minister.‡ The breach was happily healed in April, 1877, and Mr. Cliff removed to Harleston.

#### CRATFIELD.

The church at Cratfield originated in efforts put forth chiefly by Mr. Dennant. In 1798 Mr. Edward Pooley registered his dwelling-house for public worship. In 1812 the chapel was erected, and the church was formed, the following year, of persons who had been members at Halesworth. The pastors of this church have been—

The REV. WILLIAM GARTHWAITE, from Hackney, ordained June 15th, 1814, who removed to Wattisfield August 5th, 1817. REV. LAMBERT GORE, 1818, who died in 1819, aged 40.§

\* Mr. Dennant died in 1851, at the age of 84. See Obituary Year Book, 1851, p. 241.

† Obituary Year Book, 1857, p. 204.

‡ See Walpole.

§ Year Book, 1849.

REV. RICHARD ROBINSON, from Blackburn, ordained August 21st, 1821, removed to Witham 1824.\* REV. GEORGE CORNEY, from Hackney, set apart April 27th, 1826, removed to Newmarket. REV. JAMES WILLIAMS, early in 1832, removed to Lowestoft 1833. REV. MR. HAYWARD, MR. HOLMES. REV. JOHN GEORGE, ordained March 15th, 1837, removed 1844. REV. WILLIAM WARREN, 1844, removed to Wattisfield 1847. REV. WILLIAM WAYNE, 1848, died 1855.† REV. WILLIAM BUTCHER, 1856, removed to Leiston 1860. DR. SALISBURY, 1861, the present pastor.

### SUDBURY.

*William Jenkyn*, the father of the ejected and martyr'd minister,‡ was, on his ordination, settled a minister at Sudbury.§ He was succeeded, in 1618, by *John Wilson*,|| who had been very intimate with Dr. Ames, and others of the same class, at Cambridge. He itinerated preaching on the borders of Suffolk and Essex, and was at length suspended and silenced by the Bishop of Norwich. He joined a little band of voluntary exiles forming in this neighbourhood, who left England for America in 1630. They went to Charlestown; a church was established there, and Mr. Wilson was installed on the 27th of August. This church was afterwards transferred to Boston, and was the first church formed there. On the same day, August 27th, 1630, the church at Watertown was established with *Mr. George*

\* Obituary Year Book, 1859, 218.

† Obituary Year Book, 1856, 239.

‡ William Jenkyn, A.M., the son, of St. John's Coll., Camb., author of "The Exposition on Jude," was born at Sudbury 1612, was ejected from Christ Church, London. He had been sent to the Tower for what was called Love's Plot, but, upon a petition, was pardoned. In 1684, spending the day in prayer with Mr. Flavel and some other friends, he was apprehended and committed to Newgate. He petitioned King Charles for a release, as the physicians declared that his life was in danger from his close imprisonment; but the King's reply was: "Jenkyn shall be a prisoner as long as he lives." His treatment in Newgate was most rigorous. He died there, January 19th, 1685, aged 72. A nobleman having heard of it, said to the King, "May it please your Majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your Majesty, the King of Kings," with which the King seemed greatly struck, and remained silent.—*Noncon. Memorial I.*, pp. 97-100; and see *Dauids*, p. 166.

§ "John Harrison, of Sudbury, a pious man and an eminent preacher in the time of King James and King Charles, married Judith, daughter of Isaac Wincoll." Their son, Isaac Harrison, rector of Hadleigh, D.D. in 1657, was ejected and afterwards conformed. *Candler's MSS.*, p. 447; and see ante, p. 149.

|| A longer account of him is given in *Brook III.*, p. 431-5; and *Dauids*, pp. 166, 7.

*Phillips* for their pastor. Mr. Phillips was born at Roudham, in Norfolk, and went over at the same time with Mr. Wilson. Dr. Fuller, in a letter to Bradford written June 28th, respecting Winthrop's company, [i.e. the company which went over with Mr. Wilson,] scarcely a month after their arrival, says: "One Mr. Phillips, a Suffolk man, hath told me in private, that if they will have him stand minister by that calling which he received from the prelates in England, he will leave them." So soon did mere Puritans develop into Congregationalists in the free air of America !\*

There is no extant record of the formation of the Congregational Church here, but in 1651, MR. SAMUEL CROSSMAN, who at the same time was Incumbent of Little Henny, in Essex, was its pastor. The church at Little Henny was in ruins, and as Sudbury was very near, it was very possible for him to discharge his duties in both places. There was no incumbent at Little Henny in 1650, and the probability is that on his appointment here, or shortly after, Mr. Crossman undertook the pastorate of the gathered church at Sudbury. He was invited to attend the Savoy Conference as pastor of the church in Sudbury, and was ejected from Little Henny in 1662. He afterwards conformed, and was rewarded with the Deanery of Bristol.†

After the ejection the church appears to have been disorganized ; but as "there were many eminent Puritans in these parts, both ministers and people, before the Restoration," we may fairly conclude that they continued to worship together after that event. From a letter written by Bishop Reynolds in July, 1670, we find that some Nonconformists in this neighbourhood were very bold, and even preached in the church of All Saints, in this town, notwithstanding the laws in force against them ; and that others "in Suffolk, towards Essex side, had taken up a practice to procure a person to read some parts of the common

\* See *Clark's Congregational Churches in Mass.*, Boston, 1858 ; and *Brook II.*, p. 493.

† Samuel Crossman, B.D., of Cambridge, and Prebendary of Bristol, son of Samuel Crossman, of Bradfield Monachorum, in Suffolk, . . . died 4th February, 1683, aged 59 years, and was buried in the South Aisle of the Cathedral Church in Bristol.—*Wood, Ath. Oxon. II.*, p. 730. See a larger account of him and his works in *David's Essex*, pp. 408, 9. "Some few Sacred Poems" of his, originally printed in 1664, have recently been re-published by D. Sedgwick, Sun Street, Bishopsgate, London.



prayer, and then they preach and carry on the duty of the day.”\* The whole letter reads thus:—

“Sir,

“I recd. on Saturday last a Lre from my Ld. Arlington, dated June 9th, whereby I understand that his Matie. hath recd. informacon that the Parish Church of All Sts., in the Towne of Sudbury, (being without a minister) is made use of by Non-Conformists and Un-Licensed Preachers. I am commanded to inquire into it, and forthwith to take care to pvent it, wherein I hold it Necessary to desire yor. Speedy assistance, Intreating you to enquire Speedily about it, as alsoe to assist me wth yor. advice how a Maintenance for a Constant Minister may be raised, the Place being Unindowed. If my good friend Dr. King, my Comissary, and yor. Official, be in Cambridg, I intreate you wth the Tender of my hearty respects to Impart these unto him, desireing him wth you to advise what is most pper to be done.

“I intend this Night to send to the Register in Bury, an Order for him to take care to dispatch to the Church Wardens of that Parish, to see that none Preach but those that can pduce Licenses and Testimonials of their Subscriptions.

“I recd. alsoe a Lre, dated July 2nd, from my Chancellor, whereby I find that the Bp. of London desired him to acquaint me, that he lately saw an Informacon from a Sober hand, that since the late Act there is a Practice taken up in Suffolk, towards Essex side, that the Non-conformists pcure some to Read some parts of the Common Prayer, and then they Preach and cary on the duty of the Day. These things I thought necessary to Impart unto you, not doubting of yor. readinesse to inquire after them, and to afford me yor. advice and assistance about them. Soe desireing a Lyne or two from you that I may be Satisfied of yor. Receipt hereof, I Remaine,

“Yor. very affectionate Friend and Brother,

“ED. NORVIC.

“*Norwich, July 6th, 1670.*

“These for the Reverend my very Worthy Friend John Spence, Dr. in Divinitie, and Master of Corpus Xti Colledg in Cambridg, Cambridg.”

The Bishop put a stop to these proceedings, but in less than two years after this time the King had issued his Indulgence, and then other arrangements for worship were made.

\* No. DCLXXIV., No. 24. Library Lambeth Palace as quoted by Rev. G. Gould in St. Mary's Chapel Case [p. xxxv.] This letter, taken in connexion with Wood's character of Bishop Reynolds [Ath. Ox.], requires us to modify the opinion given of the writer, ante, p. 173. He appears to have been a timeserver, and a tool of the court party; used by them and despised for his weakness.



*William Folkes* had been ejected from one of the churches in Sudbury in 1662, and we are told that

"After his ejection he lived at Wenham, in this county, where he had a small estate, and that he succeeded Mr. Owen Stockton at Colchester, rendering his services simply for his horse hire. He was a good man, and an evangelical preacher."\*

But before the death of Mr. Stockton an application was made in 1672 for a license for William Folkes, of Great Cornard, to preach at John Clarke's house in St. Edmonsbury, and at the house of John Parish at Sudbury, and we find that the licenses were accordingly granted. These were all Presbyterians; but we find also that *Samuel Blower*, of Sudbury, was licensed to be a general Congregational Teacher, and that a barn belonging to Robert Sewell, of Sudbury, was licensed for Congregational worship, in which most probably the remnant of the church assembled for some time; and SAMUEL PETTO, who was ejected from St. Cross, South Elmham, otherwise Sandcroft, became their pastor. He did not, however, come to Sudbury immediately after his ejection. It appears that he lived at Wortwell, or Alburgh, near Denton, and was helpful to the church at Denton after Mr. Lawson's departure; and that in 1672, his own house there was licensed as a preaching place; and that he was licensed as a Congregational minister. Another house in Redenhall or Harleston was also licensed for him. In each of these places he preached to small congregations, and no doubt his hearers were afterwards united with the Denton Society.

When at Sandcroft, in 1658, he united with Mr. Martin, of Edgfield, and Mr. Woodal, of Woodbridge, in issuing a work already mentioned,† which conclusively proves him to have been a Congregationalist. He was a man of considerable attainments, having received his education at Kath. Hall, Cambridge, and was highly esteemed in his own church at Sudbury, and in the churches around. On the death of "Squire Baker," at Wattisfield, he was selected to preach the funeral sermon. He wrote an account of a parhelion, seen by him in Sudbury in 1698, which appeared in the "Philosophical Transactions" that year. But he was not above the vulgar belief in witchcraft which pre-

\* Noncon. Memorial II., p. 438

† See p. 343.

vailed in that age. In 1693 he wrote "A faithful narrative of the wonderful and extraordinary fits which *Mr. Thomas Spatchet*\* (late of Dunwich and Cookley,) was under by witchcraft, &c. The whole drawn up and written by Samuel Petto, minister of the gospel in Sudbury in Suffolk, who was an eye witness of a great part." He wrote several other works, and joined in a preface to "Tillinghast's Remains." He lived to a good old age, but there is no record of the date of his death. In 1707 his son-in-law, the REV. JOSIAS MAULTBY, was chosen joint pastor with him, and continued here till his removal to Rotterdam in 1719. "He was a learned, correct, and judicious preacher,"† and was succeeded, in 1721, by the REV. JOSHUA FOSTER, who afterwards removed to Basingstoke, where he died. The church then chose MR. SAMUEL HARVEY, who was at that time assistant to Dr. William Harris, at Crutched Friars, London; but he was removed by death, as he was upon the point of coming to Sudbury, to the great regret of his friends here. He died April 17th, 1729, in the 31st year of his age. Dr. Harris, in his funeral sermon, gives him a very high character; and Dr. Watts composed an epitaph to his "pious memory."

"Here lie the ruins of a lowly tent,  
Where the seraphic soul of Harvey spent  
Its mortal years, &c."

In the same year, 1729, MR. JOHN FORD, from Wisbeach, came to Sudbury.

"He was a man of solid judgment and ready elocution; pleasing in conversation, and a sincere friend. . . . The great Head of the Church took away one exquisite preacher when [this people] were on the point of enjoying his settled ministrations, but he brought amongst them another, and the breach was very effectually healed."‡

\* According to "a certificate of the church sent by order to Oliver Cromwell, May 30th, 1654," Mr. Thomas Spatchet was then minister at Dunwich. He was ejected in 1662, and in 1672 was licensed a Congregational Teacher at the house of Lydia Woodward, at Cookley. Mrs. Spatchet was admitted to the church at Beccles in June, 1676, and Joseph, Edmund, and Nathaniel, sons of Thomas and Elizabeth Spatchet, were baptized there in 1677, 1678, and 1679. Mr. Spatchet "was born about the midst of the month of January, 1614, and hath been Bayliff twice in that antient Maritime Town of Dunwich; his father's name was Mr. James Spatchet, his grandfather's name was Mr. Robert Spatchet, of Dunwich, who was a very prudent man." His fits commenced in 1660, and continued about eight years. Whether the Mrs. Spatchet mentioned above was his widow, and the Thomas Spatchet his son, we have no means of ascertaining.

† Evans' List Congl. and Presb.

‡ Harmer's MSS.

He was sprung from a line of worthy ancestors. His great grandfather, by the mother's side, was John Vincent "who was so harassed for his Nonconformity, that though he had many children, not two of them were born in the same county."\* His grandfather, Nathaniel Vincent, exhibited remarkable "zeal and courage amidst the most cruel persecutions for righteousness sake."† His father was a merchant in London. He "preached to a very crowded congregation at Sudbury with great acceptance and usefulness." His brother, Mr. William Ford, was minister at Castle Hedingham, in Essex.‡ After a very successful pastorate he died, September 8th, 1750, and his funeral sermon was preached by the Rev. Isaac Toms, of Hadleigh, from *Phil.* i. 20.

The next pastor was the REV. WILLIAM HEXTAL, from Creaton in Northamptonshire. He was "solemnly recommended to the grace of God" by several neighbouring ministers as pastor of the church, and a sermon suitable was preached by the Rev. Dr. Doddridge, June 20th, 1751. The doctor was now in failing health, and this was among his latest public services; he refers to it in a letter written on this date to Dr. Wood of Norwich.§ Mr. Hextal continued here till 1762, when he removed to Northampton, and succeeded Mr. Gilbert in the congregation of which Dr. Doddridge had been pastor. He died in 1777, aged 66 years. The cause of his removal from Sudbury was a strife which arose in the congregation connected with some parliamentary election.

The church then invited MR. OTTOWELL HEGINBOTHAM, a student at Daventry, and waited till 1765 before he was ordained, hoping that his great merits and abilities would overcome all political prejudices, but in vain. He was ordained November 20th, 1765, and Mr. Harmer, of Wattisfield, gave the charge on the occasion from *2 Tim.* iv. 5. A separation immediately ensued, a new meeting house was erected, and Mr. John Lombard was chosen pastor of the secession. Mr. Heginbotham was unable to bear up under the evils which afflicted the church, and died of a consumption in 1768, in the

\* Calamy.

† Id.

‡ Evan. Mag., 1806, pp. 529-31.

§ Dodd. Correspondence V., 204.

24th year of his age. He composed many hymns in the old supplement used at Sudbury, and several are found in the Protestant Dissenters' Magazine.

MR. JOHN WOOD, student at Daventry, was unanimously chosen to the pastorate, and was ordained September 25th, 1770,\* but being afterwards afflicted with a disorder in the head he removed to his native county, Northamptonshire, and on his recovery he was invited to Creaton.

The next pastor was the REV. JOHN MEAD RAY, a student at Dr. Conder's, who was unanimously chosen, and ordained September 21st, 1774. In 1785, the congregation, which had seceded in 1765, returned, and settled under Mr. Ray. In 1823, the meeting house having been rebuilt, was opened for divine worship on March 27th, on which occasion

"A sermon was preached in the morning by Mr. Hughes, of Battersea, from *Neh.* x. 39; in the evening by Mr. Dewhurst, of Bury, from *Proverbs* xix. 2. Prayers were offered up by Messrs. Cox, of Hadleigh; Ward, Saville, James, of Woolwich; Ford, of Long Melford, and by the pastor of the church. The place was filled on both occasions, and the collections amounted to £119.

"On the following Sabbath, Mr. Ray (who was in the 50th year of his ministry at Sudbury,) preached from *1 Cor.* ii. 2, after which, the members of the church renewed the dedication of themselves to God by a solemn celebration of the Lord's Supper. The ordinance of Baptism was also administered, for the first time in the new sanctuary, on the following day; when Mr. Ray joined with the parents in devoting his great grandson unto the Lord.

"Unwilling to be encumbered with a debt, the Committee for the erection of the building met, on the morning of the 28th, and recommended an additional per centage on their first subscriptions, to all the subscribers; which being approved, and the measure adopted, Mr. Ray had the unspeakable satisfaction of informing his congregation, on the Lord's day, that the place in which they were assembled was their own; for that provision had been made for the payment of every farthing of the debt which had been contracted by its erection."†

In 1824, in consequence of Mr. Ray's advanced age, the Rev. W. Wallis became co-pastor with him: this union continued till the death of Mr. Ray, January 11th, 1837. This excellent

\* Mr. Harmer preached on the occasion; the sermon is in his *Miscell. Works*, pp. 72-97.

† *Evan. Mag.*, 1823, p. 294.

man was pastor of the church for more than sixty-four years, though for the last seven of them he was obliged to desist from preaching, owing to the failure of his sight: he continued, however, to the last to conduct the devotional services in the morning and afternoon. An extended memoir of him is given in the *Evangelical Magazine* for April, 1837.

The REV. WILLIAM WALLIS, from the college at Homerton, as has been recorded, came to Sudbury in the early part of the year 1824. On the 7th of December in that year, he was ordained co-pastor with Mr. Ray.

“On the preceding evening, the Rev. Dr. Pye Smith delivered an admirable discourse from *Eph.* iv. 18. The ordination services were introduced with prayer, and reading the scriptures, by the Rev. David Ford, of Long Melford. A discourse on the Nature and Constitution of a Christian Church was then delivered by the Rev. William Walford, one of the Tutors of Homerton College, who proposed the usual questions to Mr. Wallis, and received his answers. The confession of faith, though brief, was clear, comprehensive, and truly evangelical. The ordination prayer was offered up by the Rev. John Mead Ray, accompanied with laying on of the hands of the Presbytery, and followed with a most solemn, affectionate, and impressive charge, which was delivered by the Rev. John Savill, of Colchester, from *2 Tim.* iv. 5. A very appropriate sermon was then addressed to the people by the Rev. William Ward, of Stowmarket, from *1 Thess.* iv. 1. The public services were concluded by a prayer that the divine blessing might follow them, presented by the Rev. Charles Atkinson, of Ipswich.”\*

On the death of Mr. Ray, Mr. Wallis became sole pastor, and so continued till his death in the summer of 1853.

The REV. JOHN GILL, from Witham, entered upon his stated ministry here October 23rd, 1853, and continued till 1858, when the REV. JOSEPH STEER, from George Street, Croydon, entered upon the pastorate July 4th of that year, and resigned in April, 1877.

#### TRINITY CHAPEL.

After Mr. Ray's decease a second Congregational Church was formed in this town. In 1838, the REV. THOS. K. DE VERDON was invited to Sudbury by some christian friends, and in the following year the church was formed, and the chapel built.

\* *Evan. Mag.*, January, 1825, p. 24.

In 1843, the Rev. DR. JACKSON came from Highbury, and was ordained October 4th in that year; he removed to Bury, and was succeeded, in the following year, by the Rev. JOHN ELRICK, M.A., from Northallerton; and he, in 1845, by the Rev. WILLIAM McNAB. In 1849 the Rev. JESSE HOPWOOD came from Lutterworth; he removed to Oakhampton in 1854, when the Rev. THOS. SOWTER came from Saxmundham; he removed to Tiptree in 1861; and in the same year the Rev. GEORGE HOLLIER came from Thurlow. He is the present pastor.

#### WOODBIDGE.

Some years before the formation of the Congregational Church here, a schoolmistress in Woodbridge published the second edition of a pamphlet entitled,

“The Old and Good Way vindicated: in a treatise, wherein divers errors (both in judgement and practice, incident to these declining times,) are unmasked, for the caution of humble Christians. By Elizabeth Warren, a lover of truth and peace.” 1646.

It received the Imprimatur of James Cranford,\* the Presbyterian licenser of the press, who says:

“Having perused (not without admiration) this short, but seasonable treatise, I could not but see fulfilled that of the Psalmist, ‘Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mayest still the enemy and avenger:’ and that of the Prophet, ‘Upon my handmaids will I powre out of my spirit.’ This work needs not (Reader) my commendation, but both our practice.”

Another writer, who signs himself T. C., probably Thomas Case,† says:

“Reader,—In this necessarie and profitable essay thou mayst behold, as in a mirrour, eminencie of gifts, humilitie of spirit, elegancie of style, soliditie of matter, height of fancie, depth of judgement, clearnesse of apprehension, strength of reason, all sweetly met together, and all piously improved for the maintenance of the old truth of Jesus Christ, against the new errors of these times, by this rare and precious gentlewoman, the envie and glorie of her sex.”

\* James Cranford, A.M., Rector of St. Christopher's near the Old Exchange, a strong Presbyterian, and licenser of the press.—*Hanbury II.*, 251.

† Thos. Case, also a Presbyterian and implicated in Love's Plot.—*Hanbury III.*, 408. He had been ejected from Erpingham by Bishop Wren. See pp. 99, 100.

Another, who signs himself W. Bridges,\* says:

“Courteous Reader; Knowing the person and vertues of this gentlewoman, Mrs. Warren, the author of this tractate, I being for some time her neighbour; and hearing this book questioned as spurious, and not her owne naturall issue, could not but aver that what is expressed by two reverend gentlemen, my brethren, in her commendations, is not beyond her merit, who is everie way worthy their expressions; and her abilities render her not only capable of writing this tractate, but of a much greater, and, if possible, a better, if shee would make her parts knowne to the world; her zeale to true religion crownes all. Therefore if any shall still continue in their malicious ignorance, let this convince them; ‘*Testor Jesum cui illa servavit, et ego servire cupio, me in utramque partem nihil fingere, sed quasi Christianum de Christiano vera proferre,*’ &c. *Sic Hieron. Epitaph. Paulæ.*”

And in the handwriting of the period, another admirer has described the tract as “Against Sectarye.”

“Qui quantum in ipsis est Xtum in homine occidunt.”

This second edition, with a letter from the author, was published at the instigation of George Jermy, of Knodishall.

But after all, the tract shews no great power; it is a fair defence of a regular ministry, against those who would discountenance it altogether, which surely was not the position of the Separatists. The three classes she aims at are—

“1. Those who in their senselesse stupiditie account this calling more easie than any other, and will take no knowledge by respective reverence of the painfull labours of their faithfull ministers.

“2. Those who intrude into this weighty work, having neither due calling, nor fit abilities, for a sincere or conscientious discharge of the duty; some of such persons being meerly mechanic, who leap from the limits of their lawful station, affecting a dignity transcending their desert, and feeding like cameleons on the aire of popular applause.

“3. Those who cry down, with Julian, all Christian Academies, averring that human learning is needlesse, and that men are qualified by immediate inspiration.”

The pamphlet is interesting as coming from the same town as “The preacher sent: a vindication of the liberty of public preaching by some men not ordained.”†

“On the 18th day of the 7th month, 1651, several serious

\* W. Bridges, of Wickham Market, another of Bishop Wren's victims. See p. 100.

† See page 343, and Hanbury I., 356, 7.



Christians in and about Woodbridge were associated and framed into a visible Church for Christ according to the Congregational way and order," on which occasion they entered into the following covenant:—

I. We do profess before the Lord this day, that he is our God whom we have chosen, to whom we are joined, upon whose covenant we take hold for all that we want, to whom also we give up ourselves, according to that covenant, and all that we have.

II. We do and will, in the power of his Spirit, receive Jesus Christ our King, Priest, and Prophet, depending upon him for wisdom, righteousness, sanctification, and redemption, that glorying, we may glory in the Lord.

III. We will through grace endeavour to know the Scriptures more fully, which only are able to make us wise unto salvation, that we may embrace all the promises, obey all the precepts, walk in all the ways laid out for us therein, being led by the Spirit and living and walking in him.

IV. We freely and cheerfully give up ourselves each to other, to become one lump and one stick in the Lord's hand; and will, the Lord assisting us, submit ourselves one to another in the fear of God, watch over one another, bear one another's burdens, taking the same care one for another, and doing all things becoming those of the same body, and whose heart is one, and way is one in the Lord.

V. We will, the Lord helping us, endeavour to keep the unity of the Spirit in the bond of peace, doing nothing through strife or vain glory, but following after things which make for quiet, and things wherein one may edify another.

VI. We will, in power received from on high, hold fast what we have received till the Lord come, obeying our governors in Him, pleasing our neighbours in Him, instructing our children in the knowledge of His will, observing all the laws of His house, the laws of the Sabbath, prayers, fasting, and thanksgiving, hearing our great Prophet in all things, walking after Him, that we may give no offence to Jew nor Gentile, nor to the Church of Christ; but may exercise ourselves unto Godliness, which hath the promise of this life and of that also which is to come.

The first pastor, FREDERICK WOODALL, "was a man of learning, ability, and piety, a strict independent, zealous for the fifth monarchy, and a considerable sufferer after his ejectionment." He continued to be the pastor of the church thirty years, and "was dismissed from this rugged path to the realms of eternal felicity, December 1st, 1681."

At the time the church was incorporated, Mr. Woodall was not with them. It appears by the Yarmouth Church Book that



he was then at Hapton.\* Under the date January 6th, 1651-2, there is this entry:—

“The church in Woodbridge having given Mr. Woodall a call unto the Pastor’s office among them, and in opposition hereto, the church in Hapton having called him to the Teacher’s office; their joint desire is that messengers from hence [Yarmouth] might meet the messengers of other churches at Hapton to consider of this business on the 28th day of this instant.” On the 21st messengers were appointed to go to Hapton “to debate the reasons both for Mr. Woodall’s remove unto Woodbridge and stay at Hapton.” The conclusion arrived at was “that there is greater necessity for Mr. Woodall to attend the service of Christ at Woodbridge than at Hapton :

“1. Because the church at Woodbridge lieth destitute of the ordinances of the gospel, which the church at Hapton do, and may enjoy after his dismission.

“2. Because we do not perceive how he can make full proof and discharge of his ministry in that office the church at Hapton have called him unto.

“3. Because of his inclination to entertain the desires of our brethren of the Church at Woodbridge.

“Signed in the names of the messengers of the churches by

“MR. CROSSMAN, pastor of the church at Sowberry [Sudbury].

“MR. JOHN MANNING, pastor of the church at Wapool [Walpole].

“MR. SA. HABERGHAM, pastor of the church at Sylam.”

This is an interesting record of a very early “Council of Reference;” it shews us how such councils were constituted, under what kind of circumstances they were called into being, what sort of questions they discussed, and how they announced their conclusions.†

Mr. Woodall was a man holding definite opinions, as is manifest from the book “The Preacher Sent,” the joint production of Mr. Martin of Edgfield, Mr. Petto of Sandcroft, and himself; and we are not surprised to find that so sturdy an Independent, and firm a Fifth Monarchy man, met with considerable opposition after the Restoration. He had to contend with “a tedious embarrassment, through the infamous persecuting spirit that for many years prevailed, and considerably cramped the

\* He was instituted to Broome April 1st, 1645, and resigned before August 11th, 1647. *Episc. Register.*

† This is but a report, and not a copy of the decision as appears from the manner in which the names of the signatories are given.

success of his ministry and the increase of that flock of which this truly good and excellent man had the oversight."

Mr. Woodall at first exercised his ministry in the parish church. After his ejection he was assisted by *Henry Stephens*, who was ejected from Kettleburgh, till both were silenced and imprisoned.\*

In 1672, Mr. Woodall was licensed a Congregational Teacher in Woodbridge, and the house of Jonathan Basse was licensed for worship, and afterwards the church appears to have assembled in a room adjoining the "Ship" Inn, near the Quay.

At Mr. Woodall's death the church was for some years like "an ark tossed upon tempestuous waves, and had little or no rest;" but the people were eventually providentially directed to the REV. GEORGE BIDBANK, who became their pastor. The Church Book narrative, written some years after, states that he had been for many years eminently serviceable to the Christians on Debenham side, and that they, with great difficulty, could be persuaded to give him up. And a printed statement declares that "Mr. B. had previously been pastor of a church at Debenham, &c. These appear to be scarcely correct, as we find that he was admitted a member of the church at Yarmouth April 1st, 1673; and that on November 7th, 1689, he desired his dismissal, being called by the church in Woodbridge to be their pastor, which was assented to." He might have been preaching at Debenham whilst a member at Yarmouth.†

In "the year of liberty," 1688, Mr. Bass, one of the members of the church, bought a piece of ground upon which the present chapel stands, and erected a meeting house capable of holding 500 persons; their new pastor came to them in 1689, and on the 30th day of the eighth month [October], 1690, the covenant, which had been drawn up and agreed to at the formation of the church, was renewed and signed by Mr. Bidbank and the forty-four persons who were then (qu.) in membership. "After many

\* Henry Stephens ejected from Kettleburgh in 1660 upon the claim of an old incumbent, who figures in "White's Century" as a scandalous and malignant minister, whose name was Cuthbert Dale. Mr. Stephens would not attempt to get another living.—*Noncon. Memorial II.*, 433.

† In 1672 George Bidbanke of Denton, probably a brother of William Bidbanke there, and possibly the same person who became pastor here, was licensed a Congregational teacher in Northamptonshire; but possibly Northamptonsh. was a mistake for Norfolk.

fatigues and troubles in the course of his ministry," Mr. Bidbank was seized with paralysis about Michaelmas, 1706, and rendered unfit to carry on the public worship.

The REV. HENRY WARD came from Lowestoft about Michaelmas, 1707, and was solicited frequently to take the pastoral office. It appears that the affairs of this church had been hitherto conducted on very rigid principles,\* "which prevented its growth and brought it into a dwindling state." Before Mr. Ward would accept the pastorate, the church assented to several modifications of its practices, whereupon he yielded to their desires, accepted their invitation, and on August 9th, 1709, was settled in the pastoral office with the assistance and concurrence of the neighbouring ministers.

"Mr. Wilshire, of Sweffling, began with prayer; Mr. Glandfield, of Ipswich, prayed; next Mr. Bidbank went into the desk and declared his weakness and unfitness for the pastoral work, by reason of the numb palsy, an affliction he had been long under; then he enquired of the people whether they acquiesced in Henry Ward for their pastor, which they unanimously certified by holding up their hands; whereupon Mr. Ward went up into the pulpit and declared his willingness to accept thereof; after which Mr. Mills, of Guestwick, [of whose church Mr. Ward had been a member,] went up and preached from *Acts* xx. 28; then Mr. Hurriion, of Denton, read cxxii. Psalm in metre, which was sung by the congregation, and went to prayer; afterwards Mr. Beart, of Bury, prayed; then Mr. Nokes, of Beccles, sang a hymn, and also prayed; and Henry Ward concluded."

Mr. Bidbank died January 12th, 1710-11, and his funeral sermon was preached by Mr. Glandfield of Ipswich. He had been a good minister of Jesus Christ, "a warm, affectionate, and useful preacher, with an excellent gift in prayer."

Mr. Ward's ministry extended over a period of twenty-five years, and he died November 26th, 1734, aged 56. A most honourable testimony was borne to his character and ministry in a funeral sermon preached to his congregation by the Rev. W. Notcutt, of Ipswich.

The REV. SAMUEL WOOD, educated under Mr. Frankland, and successively minister at Wivenhoe, Lavenham, and Bishop

\* Woodbridge and Rendham are the two churches which Mr. Harmer refers to, *Miscell. Works*, p. 180, as being rigid Congregationalists, which conducted their affairs rather according to the "Savoy Confession" than the "Heads of Agreement."

Stortford, removed from the last-mentioned place to Woodbridge, about Midsummer, 1736, and was set apart to the pastoral office the same year. He continued here about thirteen years, and died September 28th, 1748, aged 65 years. He was a faithful pastor; his funeral sermon was preached by his nephew, Mr. Samuel Wood, of Norwich. A very interesting fragment of a diary he kept whilst in Suffolk is given in the *Congregational Magazine* for 1834.\*

The REV. WILLIAM CORNELL, of St. Neots, came in the beginning of April, 1749, and was settled as pastor here July 25th following. He was son of the Rev. Ebenezer Cornell, of Colchester. Mr. Harmer preached 1 *Tim* vi. 11—14. He continued here nine years, resigned his office November 5th, 1758, and accepted an invitation to Rendham.

The REV. JOHN PALMER immediately succeeded, and was ordained August 16th, 1759. He retired in 1787, and was followed in 1789 by the REV. SAMUEL LOWELL, who removed to Bristol in 1799, and died November, 1823.†

The REV. BENJAMIN PRICE commenced his pastoral labours here in November, 1799, and was ordained May 22nd following. He died September 23rd, 1823, aged 56. An account of him is given in the *Evangelical Magazine*, November, 1823.

“Rev. Benjamin Price, Pastor of the Independent congregation at Woodbridge, died September 23, 1823, aged 56 years, after a lingering illness of six months.

“This able minister of the gospel was recommended to the people at Woodbridge by that truly excellent man, the late Rev. Mr. Toller, of Kettering, upon the removal of the Rev. Samuel Lowell to Bristol.

“It was twenty-four years on the Sunday preceding his death, since he preached his first probationary sermon there; after which he received an unanimous invitation from the church and congregation to become their pastor. He commenced his pastoral labours in November, 1799, and was ordained the 22d of May following, the late Mr. Toller giving the charge, and the late Mr. Newton, of Norwich, preaching on that interesting occasion; from which period he laboured amongst them as “a workman that needeth not to be ashamed.” He had not been able to preach since the last Sabbath in March, but feeling himself better, he resumed his labours on the 17th and 24th of August: the afternoon of the last-men-

\* See ante, p. 187.

† *Evan. Mag.*, December, 1823, and February, 1824.

tioned day he delivered a sermon on the death of a female, who was admitted a member of his church at the first Church Meeting after his ordination, from these words, 'Set thine house in order, for thou shalt die, and not live.' The next Sabbath he attended as a hearer on the occasional labours of another minister, who came to preach on that day: from this time he gradually grew worse, till death put a period to his sufferings, to introduce him into the joy of his Lord."

He was succeeded, in April, 1824, by the REV. T. PINCHBACK, from Hoddesdon, who resigned in 1835.\* The REV. ALEXANDER GOOD was the next pastor. He came from Fordingbridge in 1836, and remained till 1840.† In 1841 the REV. THOMAS HAYWARD came, and removed to Rochford in 1847.

The REV. F. B. BROWN was ordained November 18th, 1847, and removed to Wrexham in 1855. The REV. AARON DUFFY came from Needham Market in 1856, and resigned in 1861. The REV. F. HASTINGS came from Hackney College in 1862, and removed to New Brunswick in 1866. The REV. M. S. BROMET succeeded in 1867, and resigned in 1868; he afterwards went to Ponder's End. In 1870 the REV. HENRY ANDREWS came from the church at Tacket Street, Ipswich, and is the present pastor.

#### BEAUMONT CHAPEL.

In the year 1787 Mr. Jonathan Beaumont erected a chapel, in which ministers, chiefly of the Countess of Huntingdon's connexion, preached with much acceptance during the remainder of the founder's life. On his decease in 1807, the REV. CHARLES LANGFORD, who had officiated here about three years, removed to Newmarket, and the Society then existing here was dissolved; but a Congregational Church was formed, and they invited the REV. WILLIAM SEATON, from Hackney Academy, to preach to them; his labours were blessed, the congregation greatly increased, and a new chapel was built in 1810. Mr. Seaton laboured here for five years, and then removed to Andover.

The REV. OWEN MORRIS, from Hoxton, entered upon his stated labours January 1st, 1815. He afterwards removed to Lowestoft. The REV. JOHN PALMER succeeded at the close of

\* Obituary, Year Book, 1869, p. 267.

† Obituary, Year Book, 1871, p. 313.

1817. He was followed by the REV. JOHN KIMPTON in 1821. The next pastor was the REV. WILLIAM HURN, who came in 1823. He had previously been Vicar of Debenham, but seceded from the Established Church. He preached his farewell sermon at Debenham, October 13th, 1822. He died October 9th, 1829. A short memoir of him and his reasons for secession were published in 1830.\*

The REV. HENRY TAYLOR, from Wymondley College, was ordained May 27th, 1830. He resigned, and was succeeded by the REV. WILLIAM JORDAN UNWIN, from Highbury, who was ordained April 17th, 1836. He was afterwards principal of the Homerton School for Teachers, and died in 1877.

The REV. JOHN ROSS, from Halesworth, commenced his pastorate October 6th, 1839. He removed to Hackney in 1855, and died November 26th, 1875.†

The REV. WILLIAM PALMER, of Manchester, succeeded at the close of 1855, and died July 8th, 1858.‡

The REV. H. H. SCULLARD, from Blackburn, came in October, 1858, and removed to Belper in 1862.

The REV. G. O. FROST, from Wivenhoe, came in June, 1862, and removed to Deverell Street, London, in 1866.

The REV. GEORGE SHAW, from Patricroft, came in 1866, and removed to Warwick in 1869.

The REV. J. G. CARPENTER came from Clavering in 1870, and resigned in 1874, in which year the REV. T. J. KIGHTLEY came from Leiston, who resigned in 1877.

#### BECCLES.

In the year 1429, sixteen or seventeen persons were examined and did penance for sympathizing with Protestant doctrine, and with William White the teacher,§ among whom was Richard Fletcher, of Beccles, "A most perfit doctor in that sect, and can very well and perfitly expound the holy scriptures, and hath

\* See obituary and review of his "Reasons," Congl. Mag., 1829, p. 684; and 1831, p. 169.

† See Obituary, Year Book, 1876, 365, 6.

‡ Obituary Year Book, 1859, p. 211.

§ See pp. 3, 4.

a booke of the new law in English, which was Sir Hugh Pie's first."\* "The word of the Lord was precious in those days!"

We have seen that, in the reign of Queen Mary, many martyrs to Protestant truth suffered death in the flames, "whose ashes were scattered over the county at Ipswich, Bury, Beccles," &c.

"It is vehemently suspected," says Fuller,† "that three of them, burnt at Beccles, had their death antedated before the writ *de hæretico comburendo* could possibly be brought down to the sheriff. And was not this (to use Tertullian's Latin in some different sense) *festinatio homicidii*? Now, though charity may borrow a point of law to save life, surely cruelty should not steal one to destroy it."

These three persons, "Thomas Spicer, John Deny, and Edmund Poole, were burnt in one fire about the 21 day of May, An. 1556."‡

In the following reign, *William Fleming*, Rector of Beccles, was suspended for nonconformity at Archbishop Whitgift's first visitation, and afterwards deprived by Bishop Freeke, July 23rd, 1584, as appears from the Bishop's Register, for refusing to subscribe Whitgift's Articles.§ He continued for some time to reside in Beccles. Between 1586 and 1592, the register of Beccles records the baptisms of several children of "Mr. William Fleming, preacher of the gospel, and Anne his wife." About the year 1600, a Mr. Fleming, and very probably this, was appointed to officiate at Yarmouth,|| and he continued in his office twelve years. If so, he returned to Beccles, where he died in 1613, and was buried September 8th.¶

Whether regularly or irregularly, the preaching and teaching of Mr. Fleming, and such as he was, quickened the souls of many, and in subsequent years a Congregational church was formed. This result, however, was not produced till Cromwell had assumed the direction of the national affairs.

January 21st, 1651-2. "The motion of Christians in Beccles, concerning Mr. King and Mr. Ottey, their joining with them in the foundation" of a church, was considered by the church at Yarmouth, which decided that "they were left free to themselves, and not to be put upon by us" [Yarmouth].

\* Foxe I., 872, 3.

† Worthies, III., p. 165.

‡ Foxe III., 703-4.

§ See Appendix II.

|| Ante, p. 126.

¶ The register says, "Bury: Master William Fleming, our minister and faythful teacher, the glory of our towne, and father of ye ministry round about us."

But whilst they would not exert any influence to constrain acceptance of the offer, they "rejoiced that the way of Christ goe up there," and the church expressed its willingness "to contribute what help it could to the furthering that work."

On the 6th day of July, 1652, nine persons privately "joyned in covenant together under ye visible Regiment of Christ, according to ye Gospel," and on the 23rd of the same month this mutual engagement, which constituted them a church, was recognized and publicly ratified, messengers from Norwich being present on the occasion, and probably others from Yarmouth also; as on July 1st of that year, "the Church" at Yarmouth "desired three brethren to goe as messengers from us to help on the work of God at Beckles."

But though the church was formed, a pastor was not chosen till July 29th, 1653. This was in all probability Mr. John Clarke, whose name stands first, and before those of Mr. King and Mr. Ottye in the church book, as a statement was given in to Cromwell respecting the church at Beccles, May 30th, 1654,\* headed "Mr. John Clerke, pastor," in which it is stated that he had "laboured in the gospel about twelve yeeres in this town," and that, as he was of weak constitution . . . the church was "desirous to invite another minister" to join with him; which might "be accomplished if the state vouchsafed their assistance."

\* The Protector having received a petition, on the 30th May, 1654, as to "the low estate of sundry churches in the countyes of Suffolke and Norfolke," and having required "certificates touching the particular wants of the said churches respectively," they selected this as the place of meeting "for their more convenient and jointe proceeding. And accordingly" (the "state paper" proceeds) "an agitation was used at Beccles in Suffolke on the 15th of June [1654] by many responsible persons who repaired hither from the said churches," and who gave in the "relations" among which occurs that above alluded to. It is so curious and important in connection with the subject, that it must be here transcribed.

"At Beccles, Mr. John Clerke, pastor.

"The liveing is a presentative under sequestration: the publique charges deducted, it is worth seaventy pounds *per annum*, but cometh shorte to the minister by ten pounds (the yeerly charge for lack of a dwelling-house) in which regard there was an augmentation ordered to Mr. Clerke of forty pounds *per annum* at the motion of lieutenant general Fleetwood; but the one halfe thereof was since disposed elsewhere by the trustees. The said Mr. Clerke hath laboured in the gospell about twelve yeeres in this towne; who being of a weake constitution, and the care of a minister being more than double, for the number of soules, in this place to that which is in most places, the church is desirous to invite another minister to joine with Mr. Clerke in this charge, which will be accomplished if the state vouchsafe their assistance; the present maintenance being much under a competency for Mr. Clerke alone, or any worthy minister, to defray all the requisite charges incident to this office in greate townes.

"Thomas Mors."

"Robert Brewster, } Esqrs.  
"Francis Brewster, }



But though they had chosen a pastor they were for some time in an unsettled state, and the church book notices "those many shakings we have been under in reference to our present church state."\* At any rate, for more than three years they had no public ordinances administered among them till, on November 12th, 1656, MR. ROBERT OTTIE, who was resident in Beccles at the formation of the church, and one of the original members of it, was "made paster by ye church;" and directly after this, deacons were appointed, the ordinances of the Lord's Supper and Baptism were first administered, and it was then presently "agreed by ye church that they doe put in practice ye ordinance of singinge† in ye publiq;" and thus, step by step,

\* Mr. Clarke did not become possessor of the living of Beccles till 1655, on the sequestration of John Shardlow, when, or in prospect of which, he appears to have relinquished the pastorate of the Congregational church; though he also appears to have remained a private member of the church, and to have been "rector of the parish church of Sct. Michell's in Beccles" at the same time. The arrangements connected with his institution to the rectory probably were the occasion of the "shakings" above mentioned. "Those who regard the sequestration of livings in what is called the "grand rebellion" as an equal set-off, in point of oppression, against the expulsion of the nonconforming clergy after the Restoration, would do well to compare the general characters of the men and the grounds of their degradation on both occasions. The commissioners, in the former instance, were instructed to proceed against all ministers and schoolmasters that were scandalous, non-resident, ignorant, unable, lazy, or ill affected to the parliament; and to require the parishioners to choose a fit minister, who was to bring a good testimonial from the best affected gentry and ministry of the county. Harl. Misc. vol. v., pp. 329, 332. The "First Century of Scandalous Priests" (Lond., 1643), though modern decorum forbids quotation, affords abundant evidence that the commissioners found enough to do without exceeding the limits of their authority; and that they were not, in all cases, actuated by the mere "disaffection" of the parties. *Who*, it may be safely asked, among the two thousand ejected ministers of 1662, has been shown to have been open to similar charges?"—"Walker's Attempt," *sub. nom.*, and "Rix's Beccles Church Records," p. xiii.

† On the 25th of February, 1656, it was agreed "that we consider the ordinance of singinge of Psalmes upon the Lord's day in publiq, and alsoe whether to use the prsent translation, or as they are translated by them of Newe England." At the next meeting "it was agreed by the church that they doe putt in practice the ordinance of singinge in the publiq upon the foorenoone and afternoone of the Lord's daies; and that it be betweene praier and sermon; and also it was agreed that the Newe England translation of the Psalmes be made use of by the church at their times of breaking of bread: . . . and that the next Lord's day seventh-night be the day to enter upon the worke of singinge in publiq." The ministers appointed by parliament, in 1656, to consider which version was fittest to be publicly used, reported in favour of that by Rouse, as to "agreeing with the original." In the "Life of Henry Dunster, Boston, [America] 1872," it is stated that "Previous to 1640, the version of Sternhold and Hopkins had been in use in most of the New England churches, but . . . it was resolved to attempt a new translation of the Psalmes of David. Three well-known ministers, Richard Mather of Dorchester, and Eliot and Weld of Roxbury, undertook the task, . . . and they said, "We, have respected rather a plaine translation than to smooth our verses with the sweetness of any paraphrase, and soe have attended conscience rather than elegance, fidelity rather than poetry, in translating the Hebrew words into English language, and David's poetry into English meetre." This book was revised and improved at different times, and even then Neal, the historian of New England, suggested that the improved psalm-book needed "to be revised and corrected by the more beautiful verses of Dr. Patrick, Tate, and Brady." See, on this subject, *Hanbury's Memorials*, Vol. I., pp. 61, 181, 286; *Milner's Life of Watts*, pp. 264, 358, 360, 723; *Ivimey's Hist. Bapt.*, Vol. II., p. 374; *Sup.*, p. 432; *Burton's Diary, temp. Cromwell*, Vol. I., pp. 349, 350.

this infant church advanced to maturity.\* Its progress was, however, rudely checked at the Restoration; but Mr. Ottee continued his labours here, and God continued to bless them.

"Robert Ottee was a native of Great Yarmouth, where his father carried on the business of a boddice maker. He was educated at the Latin School till he was old enough to be employed in his father's trade, at which he worked several years. His inclination towards mental pursuits was so decided, that nothing but a deep sense of filial duty would have reconciled him to the manual occupation in which he found himself engaged; and so great was his regard to religious truth that, whilst he laboured with his hands, his Bible generally lay open before him. He attended meetings for prayer and edification, and on one occasion was induced to pray and expound a passage of scripture; he acquitted himself so well as to call forth the admiration of the most intelligent persons present, some of whom applied to Mr. Bridge, desiring that he would encourage so promising a young man to devote himself to the Christian ministry. Mr. Bridge consulted with Mr. Brinsley on the question and, after receiving full satisfaction as to his qualifications, they united in advising him to do so."†

In 1672, Robert Otteway was licensed to be an Independent Teacher in his own house at Beccles; and among the petitions still preserved is one—

"That Robert Ottee, an Independent, who lately had a lycense to preach in his own house at Beccles, may have another to preach in the house of Thomas Plumstead, late in the occupation of Thomas Meens and John Bedingfield; as also in the house of Edm. Artis."‡

Accordingly we find in the "License Book," that he obtained a license to preach at Thomas Plumstead's, but no mention is made of the house of Edm. Artis. He continued his services here till the close of his life, and died about the end of April, 1689.§

\* FLIXTON, near Bungay. On February 5th, 1655, "the Towne of Flixon gave a call to brother John Green," who was afterwards pastor of the church at Tunstead; but this church, if ever fully organized, was absorbed by that of Beccles, the records of which inform us that in January, 1655, "It was agreed, upon the request of our brother Heazell, in reference unto himselfe and or brother Hambden, both having children unbaptized, that ther shall be a meetinge of the Church at Flixon, at one of ther houses upon the first Wednesday in March next, yt that ordinance may be then and ther administered unto them," which was accordingly done. See a similar record, ante, p. 404.

† Noncon. Memorial II., 413; and Rix's Beccles Records.

‡ It appears from the Beccles Church Book that Goodwife Plough was admitted March 13th, 1673; probably a relative of Mr. Edward Plough, who was licensed in 1672 to be an Independent Teacher at the house of John Sudlove of Gisleham, and at the house of Richard Sendall at Kessingland. It is probable that the widow and son of Thomas Spatchet, who was ejected from Dunwich, were members of this church. See p. 446.

§ Amongst his last discourses, he preached a course of sermons upon the seventh chapter of the Epistle to the Hebrews, which were published soon after his decease under the title "Christ Set Forth, . . . by Mr. Robert Ottee, late Pastor to a congregation

On the 26th October, 1691, MR. JOSEPH TATE, having been previously received into the church, was solemnly set apart to the office of its pastor, which office he resigned November 28th, 1694, when he became pastor of the Independent Church at Girdler's Hall, London.\* The formalities observed on this occasion are preserved.

November the 28th, 1694. "At the church meeting of the congregation of the church of Christ in Beccles, in Suffolk, Mr. Joseph Tate did then and there resigne his pastorall office unto the said church from the said day, as appears under his owne hand heareto subscribed.

"Witnesse my hand,

"JOSEPH TATE.

"The same day and yeare abovesaid, the church of Christ, after Mr. Tate had resigned his pastorall office, did dismiss him from that office of pastor to that church at Beccles. Signed by us, by the appointment of the church, as the whole act of the church.

"EDMUND ARTIS, }  
"FRAN. HAYLOUCK, } Deacons.

On the 28th July, 1697, MR. JOHN KILLINGHALL was admitted a member, and on the 13th of October following, he was set apart as pastor. About two years after this he unhappily fell into sin, which called for the severest discipline of the church. He became deeply penitent and was restored to fellowship, but did not again exercise his ministry at Beccles. After some years he was chosen pastor of a flourishing Independent church at Deadman's Place in Southwark, where he continued nearly forty years.†

The next pastor was MR. WILLIAM NOKES. In the spring of 1688 he was at the University of Utrecht; on his return he became intimate with Dr. Watts, who revised and amplified some of his poetry, and who dedicated to him several verses on "Friendship" in 1702. He came to Beccles about the middle of 1703. He was dismissed in 1710, and undertook the charge of the congregation at Ropemaker's Alley in London. He conformed to the Established Church in 1712, became "disordered

in Beccles in Suffolk. London: printed for Edward Giles, Bookseller in Norwich, near the Market-place, 1690." The book was introduced by a short preface from the pen of Mr. Martin Finch of Norwich, and dedicated to the deceased pastor's bereaved flock by Mr. Bidbanck, of Denton.

\* See Wilson II., 518.

† See Wilson iv. 147.

in his mind, and died in one of the streets of London; some think on the steps of St. Andrew's, Holborn.\*

It appears from the old church book that this dismissal had been a matter of grave discussion, not only in the church itself, but also in the churches in the neighbourhood.

March 13th, 1709—10. "Pursuant to the late advice given us by the Rev. Elders met at Norwich, we whose names are hereunto subscribed, being members of the church of Christ at Beccles, have this day at a meeting of solemn fasting and prayer declared our concurrence with the advice of the said elders, and have withdrawn our communion from Mr. Nokes, our late pastor, resolving stedfastly to adhere to our church covenant in order to pursue the common interest of Christ among us."

Signed by thirteen male members of the church.

And here it is to be observed that in this matter of dismissing a pastor, neighbouring churches were consulted and their advice taken.

They withdrew from communion with him, but do not give their reasons. In a subsequent entry it is stated that "in the year 1710, there arose a difference in the church about their pastor Mr. Nokes, and the church had advice from the elders in Suffolk and Norfolk (as above] 'to cleere ther hand of him as paster.'" No doubt these reasons were sufficiently grave. An incident in connexion with this painful event is very affecting. On account of Mr. Nokes' dismissal, "John Mowsir deserted the communion of the church, and the church withdrew from him; but in October, 1715, he being a-dieing, desired that his name might not stand as it did upon record against him. He was reconciled to the church, and so the church was to him."

On May 16th, 1711, MR. EDMUND SPENCER was received into communion preparatory to his undertaking the pastorate. For some years he was very happy with the church; but, growing old and infirm, troubles arose, and he was not kindly treated. He continued in his office nearly twenty-five years, died about 1736, was carried to Norwich and buried in the Old Meeting House.

MR. THOMAS TINGEY, son of Mr. Tingey, first of Northampton, afterwards of Fetter Lane, London, was the next pastor;

\* Harmer's MSS., and Wilson II., 536.

he was first settled at Lower Rotherhithe.\* On the 27th August, 1736, he was united to the church at Beccles and ordained pastor, with the laying on of hands, on the 8th September following. He continued in this office till his death, about October, 1749.

MR. WILLIAM LINCOLN was a student at Northampton under Dr. Doddridge. He came from thence to Beccles, removed to Bury St. Edmund's, and was ordained there September 7th, 1757, and there he died, April 22nd, 1792, aged 64.

*Mr. John Hurriou*, grandson of Mr. Hurriou of Denton, and son of Mr. Samuel Hurriou of Guestwick, preached here for some time; but in August, 1761, he became pastor of the Independent church at Southwold.

*Mr. Nicholas Phené*, from Hoxton, came to Beccles in the autumn of 1758; he continued here as a supply about two years, and then removed to Rendham.

*Mr. John Fell*, born at Cockermouth, August 22nd, 1735, educated at Mile End, London, became assistant in a school in Norwich, and was invited, in 1762, to supply the vacant pulpit at Beccles. He did not accept the pastorate, but removed in May, 1770, to Thaxted, in Essex. He afterwards became classical tutor at Homerton, and died September 6th, 1797.

For a short time *Mr. Baxter Cole*† preached here, but did not become pastor; and as the church had been for so many years without a pastor, the members died out, and the interest itself was on the point of expiring.

MR. JOSEPH HEPTINSTALL came to Beccles from Mile End about Midsummer, 1771, with the hope of being instrumental in reviving and reorganizing the church. On the 15th May, 1773, he received an unanimous invitation to become the pastor, and was ordained July 27th following. His ministry was blessed, and the church revived, and he continued to preside over an increasing and harmonious society to the end of his days. He died on the evening of the Lord's day, August 29th, 1802, after preaching twice, aged 60 years.

MR. ISAAC SLOPER, born at Devizes, May 30th, 1779, and educated at Homerton, came to Beccles, November 5th, 1802,

\* Wilson IV., 369.

† See Prot. Diss. Mag. I., pp. 464 and 507.

and was ordained July 7th, 1803. He laboured diligently and successfully till attacked by paralysis, September 5th, 1832.

In September, 1833, MR. JOHN FLOWER, from Highbury, came and received an invitation to the pastorate October 13th. He commenced his pastoral ministrations in the February following. On the 13th of the same month, Mr. Sloper sent in his resignation to the church; he died November 23rd, 1835, aged 57.\*

Mr. Flower was ordained June 5th, 1837, and retired in October, 1873, after a long and honourable pastorate, carrying with him the regrets and sympathies of a large congregation.

MR. J. H. ROBISON, of Spring Hill College, was ordained March 10th, 1875, resigned the next year, and was succeeded, in 1876, by the REV. JONATHAN CALVERT from Ipswich.†

#### WATTISFIELD.

The Wattisfield Church Book, next to those of Yarmouth and Norwich in Norfolk, and Bury and Ipswich in Suffolk, has strong claims on our attention, and the more so as it begins to be historical when they become principally local records. It commences with:—

“The Profession of Faith as it was drawn up and agreed unto by the church at the first: together with the covenant or agreement.”

The Profession is in twenty articles; the covenant is as follows:—

“We do covenant or agree, in the presence of God, through the assistance of His Holy Spirit, to walk together in all the ordinances of the Lord Jesus, so far as the same are made clear unto us; endeavouring the advancement of the glory of our Father, the subjection of our wills to the will of our Redeemer, and the mutual edification, each of other, in His most holy Faith and Fear.”

“This church of Christ at first sat down in the fellowship of the gospel, after the Congregational way, at Weston, on the 14th of the seventh month (September), in the year 1654.” Being few in number and without a pastor, it was exposed to

\* See Memoir, *Evan. Mag.*, July, 1837.

† For a more particular account of this church, see “Brief Records of the Independent Church at Beccles, by S. W. Rix.”

many dangers. For the first twenty-three years of its existence this church

"Travelled through many difficulties ; passed under changes of Times ; sustained much loss by death of members ; but was most of all endangered by intestine divisions." Notwithstanding this it was "graciously cared for by the Lord, preserved in this low condition, and delivered from threatened ruin. It began to revive and flourish under the ministry of Mr. Thomas Benton,\* who, from about the year 1671, preached here, the Lord continuing an open door of opportunity, though it was a suffering day with others."

The church "at length by the providence of God attained a completement." They "renewed the Foundation Covenant in a second sitting down at Wattisfield, with MR. WHINCOP as their pastor, who was solemnly set apart unto that office, and entered thereon the second of the third month (May), 1678 ; Mr. Fred Woodall, with his companion, from the church at Woodbridge ; Mr. Sam. Petto, from the church of Sudbury ; Mr. Thomas Milway, from the church of Bury ; and Mr. Say, with Goodman Hamdin, from the church at Denton, being the elders and messengers who were present, consenting and assisting, at the doing thereof."

"Edmund Whincop, M.A., of Caius Coll., Camb., was born at Middleton in 1616, whither he returned when he left the university, and kept a school and practised physic. On hearing Mr. Manning at Yoxford he became a Nonconformist. He afterwards became minister of that town [?]† and then removed to other places, and finally to Leiston, where he continued till 1662.‡ Some time after, he was imprisoned at Blithburgh twenty-two weeks upon suspicion of keeping private meetings, for there was no proof of it. In 1672, the house of Edm. Whincop, at Middleton, was licensed for Congregational worship, and he was licensed as a Congregational Teacher there. In 1678 he was called to be the pastor of this church, and here he met with considerable trouble, notwithstanding the influence of Mr. Baker."§

\* This was either Thomas Benton, Sen., who was ejected from Pulham, in Norfolk, or Thomas Benton, Jun., who was ejected from Stratton, Norfolk ; probably the latter. In 1672, Thomas Benton was licensed, as a Congregational Teacher, to preach at the house of Isack Carter at Wattisfield ; and the house of Samuel Baker, a Congregationalist, was also licensed for worship there. Thomas Lawson, who had been minister at Denton, became a member of this church whilst it was at Weston, and on the issuing of the Indulgence was licensed as a Congregational Teacher in his own house at Norton.—See p. 334 ; and *License Book*.

† Does the writer mean Middleton ?

‡ Mr. Thomas Bathoe was at Leiston in 1646, see *Petition*.

§ Noncon. Memorial II., p. 433 ; and *License Book*, R.O.



"The first part of the original church book," Mr. Harmer tells us, "is in the handwriting of old Squire Baker, who was the great instrument in the hand of God of preserving this church from ruin, and of bringing its divided members into a state of peace."

Samuel Baker, Esq., was born about 1644 at Wrentham; sent to school at Beccles, where he profited by the ministry of Mr. Ottie; afterwards studied at Cambridge, and at one of the Inns of Court; and having purchased the Wattisfield hall estate, with the manor and advowson of that parish, settled there in 1665. Not long before, he had married a lady of honourable family in London, named Thompson. They were for many years the great support and ornament of the Congregational Church at Wattisfield. Being a zealous Nonconformist, as well as a holy man, Mr. Baker was "a sufferer unto bonds for conscience sake."\* He was a member of Mr. Bidbank's church at Denton, but was not formally "dismissed" to Wattisfield until after the settlement of the church with Mr. Whincop in 1678. The letter of dismission is dated the 16th day of the 8th month, 1678.

Mr. Baker was a person of great influence, and the head of a numerous and pious family. During an interval of nine years, in which the church at Wattisfield was destitute of a pastor, it is said to have been very much "under his direction; and his care that all things should be conducted in the most orderly manner, may be seen under his own hand in the church book."†

His death occurred 11th April, 1700. He was of a weak constitution, and was for many years supported, under Providence, chiefly by art. But his eminence, as a pattern of religion and patron of its followers, caused the churches to mourn for him as, in ancient time they mourned at the grave of Abner, and to apply to him the words of David, "Know ye not that there is a prince and a great man fallen this day in Israel?" 2 *Sam.* iii. 38. Mr. Petto, of Sudbury, preached the funeral sermon for him from *Job.* xix. 26. Mr. Baker was buried, with his fathers, in the parish church of Wrentham, where also his wife, his wife's mother, and many of his children are laid.

\* Harmer's Misc. Works, p. 182.

† Id.



"An affair happened in the year 1688, relating to civil government," says Mr. Harmer, "which gave Mr. Baker extreme uneasiness; in which without doubt his friends must have considered themselves as not a little concerned. The state of affairs occasioning King James to propose calling a parliament, the dissenters of Bury St. Edmund's proposed choosing Mr. Baker one of the representatives of that town, in which the mayor, who was a Papist, and Lord Dover, who had at that time a great influence at Bury, and was a great courtier, readily concurred. This would have been excessively entangling to Mr. Baker, and might have brought on heavy reproaches, perhaps from both parties. But that parliament never sat; and Infinite Wisdom freed the dissenters from the difficulty."\*

The first anniversary of Mr. Whincop's settlement, May 2nd, 1679, the church observed as a day of solemn thanksgiving and prayer, having been supplied with a minister and pastor,† blessed with an increase, and in other ways crowned with mercies; but shortly after, death made great inroads into their little society, and this made them very thoughtful, and they took into serious consideration the following questions:—

"What are those graces in the exercise whereof a church may hope, from the word of God, to be blessed and built up?"

"On the contrary, what are the sins which, according to the Scripture, do chiefly tend unto unchurching, or removing the candlestick, and which may be most likely at this day to provoke thereunto?"

Mr. Whincop was far advanced in life when he took upon him the oversight of this church, and the church book tells us that—

"1687, 5th month (July), upon the 10th day of this month, being Lord's day, the Rev. pastor of this church, Mr. Edmund Whincop, finished his course, in the 71st year of his age, having served the Lord in this church, in the office of a pastor, nine years, wherein he approved himself a willing, tender, faithful, and laborious minister of Christ, and overseer of the flock; having served in humility of spirit, with tears and temptations, he at length entered into rest and received the crown from the Chief Shepherd. He died at [Blo-] Norton, in Norfolk, whither he removed his dwelling to avoid persecution, having been often summoned to assizes and sessions, and under the *bond of the behaviour*, and exposed to other inconveniences much prejudicial to his health, and the free exercise of his ministry. He retired into another county, about four miles distant, in Norton aforementioned, where he resided about four years, for the better safety of his

\* Harmer's MSS.

† The Rev. Geo. Cokain, minister of Hare-court, London, in his letter of dismission addressed to Mrs. Thompson and Mrs. Baker, November 10th, 1681, says concerning the ministry here, "The Lord hath, where you are settled, a candlestick *with a light in it*."

person. yet failed not by night and day to attend the work of his ministry, wherein he spent his strength and ended his days, beloved and respected of all; endeared to his church, whose loss is so much the greater, as the harvest is great and the labourers are few, especially those that will take upon them the office of pastor. Yet is the care and kindness of God to this church remarkable in providing one of ourselves (Mr. Moore) to succeed in preaching work, and thereby serve the large opportunity occasioned by the present liberty, to general satisfaction, and as may be hoped, to great advantage."

Mr. Whincop died at a critical period, but, as was remarked at the time, after a troubled life "he died in a good old age; and that he had seen his children's children, and peace upon Israel."

Mr. Baker maintained a chaplain and tutor in his family, and it was a happy thing for the church, especially in those difficult times when preaching was so frequently to be repeated on account of the small numbers that could assemble at a time, as the chaplain was of great assistance to the pastor of the church.

*Mr. Thomas Elston* was chaplain when Mr. Whincop settled as pastor; he continued here till the latter end of the year 1685, when he was called to the pastorate at Topcliffe, in Yorkshire. *Mr. Moore*, who succeeded him, was chaplain at the time of Mr. Whincop's death; and after this event his ministry was very acceptable and useful. Applications were repeatedly made to him to undertake the pastoral office here, but without success. He removed from Wattisfield in 1689, and settled at Tiverton.

Nine years elapsed from the time of Mr. Whincop's death till the church was again settled with a pastor; but Mr. Baker superintended its affairs; his chaplains and other ministers preached; the church flourished, and many members were added to it.

MR. THOMAS WICKES, originally from Northamptonshire, succeeded Mr. Moore, as chaplain and tutor in Mr. Baker's house, in the year 1691, and became the second pastor of this church. He was ordained June 30th, 1696, on which occasion Mr. Langston, of Ipswich, preached from *Matt. xi. 38*, and Mr. Petto, of Sudbury, discoursed from *1 Tim. iii. 15*; Mr. Green, of Tunstead, and Mr. Bidbank, of Woodbridge, were also present and assisting.

Mr. Wickes married the eldest daughter of "Squire Baker,"

but she lived only a twelvemonth after. He did not possess very popular talents ; but was a man of considerable learning, and of such integrity and prudence, that he was greatly revered by the congregation of which he was, for thirty-seven years, the faithful spiritual guide.

“During all which time,” says the church book, “he shewed himself to be a good minister of Jesus Christ, dearly beloved and highly esteemed and honoured by his friends in Christ, and well reported of by those that that are without ; a spiritual father of many spiritual children.”

His death was very sudden, and the church was left “in a destitute, bewidowed state, exposed to many difficulties and dangers.”\*

“But,” continues the record, “the residue of the Spirit is with our God. The Lord, who is the hope of Israel, is also the Saviour thereof in the time of trouble. In him therefore would we hope : upon him would we wait, till he bring his salvation nigh to us, and make our Jerusalem again the praise of the earth.”

In the summer of 1733, Mr. Wickes had been in his native county, on a visit to his relations, when, on his way home, he was attacked with paralysis. He reached Wattisfield, but died within two days afterwards. The stone which marks his grave at Denton bears the following tribute to his memory and worth :

Here resteth the body of the  
REV. MR. THOMAS WICKES,  
late of Wattisfield in Suffolk,  
who departed this life July 1, 1733,  
aged 66 years.

A person learned without ostentation,  
an example of deep humility,  
uncorrupt integrity,  
still and flowing charity,  
fervent piety,  
and exact regularity  
in the whole of his conduct.

He printed nothing but a funeral sermon for his intimate friend, the Rev. John Beart, of Bury St. Edmund's.

About a year after Mr. Wickes' death, in July, 1734, the REV. THOMAS HARMER, at the age of nineteen years and three

\* See p. 186.

quarters, was chosen with great unanimity and affection; and the following Michaelmas he came to live among them, but "he absolutely refused to undertake the pastoral care till he should arrive beyond the age the laws of the country have thought fit to make the limit of childhood:" the ordination was not therefore held till October 7th, 1735. The ministers that attended it were the Rev. Messrs. Stewart, of Bury; Wright, of Debenham; Saunders, of Denton; Scott, of Norwich; Choyce, of Stowmarket; Magee, of Wivenhoe; Williams, of East Bergholt; Hebden, of Wrentham; Cooke, of Framlingham. Mr. Scott gave the charge and prayed the ordination prayer, and Mr. Hebden preached to the congregation from *Matt. xvi. 18*.

September 25th, 1754, was observed by the church and congregation, with great solemnity, as a day of thanksgiving and prayer. Several neighbouring ministers were with them, and they celebrated their centenary; on which occasion, after a long historical account of the various providences of God relating to this church for a hundred years past, by the pastor, the Rev. Mr. Hextal, of Sudbury, preached from *1 Thess. iv. 1*.

Mr. Harmer was born at Norwich in 1715, and was educated under the learned Mr. Eames. He died without a struggle, after a few hours' illness, on November 27th, 1788. His funeral sermon was preached by Rev. J. M. Ray, of Sudbury, from *2 Tim. iv. 7, 8*, and was afterwards published, by desire of the congregation, together with a brief memoir, which was afterwards inserted in the *European Magazine*.

"Mr. Harmer became one of the most eminent and influential dissenting ministers in his day. His career was, in a remarkable degree, a highly favoured, not to say an enviable, one. Entering upon the ministry in a situation whose duties were at once congenial to his taste and important in themselves, yet in a place so retired as to afford ample leisure for the pursuit of learning and his favourite studies; a zealous dissenter, yet candid and courteous to all, bringing literature to illuminate religious truth, and piety to direct and consecrate his talents; finding time, in his study, to lay broad the foundations of a work whose materials are being recombined, in the present days, with incalculable advantage; yet abundant, earnest, evangelical, in his labours—in the pulpit, at the prayer meeting, among the afflicted, and the young,—preaching in the neighbouring villages, and often engaged in occasional services at a distance; enjoying an unusual state of health, so that he was ever ready for the call

of duty,—he was permitted for fifty-four years to exercise his ministry every Lord's day, and gained the esteem and confidence of the worthiest men of all parties. Beloved and highly valued by his own people, he earnestly desired that he might not outlive their affection or his own usefulness. The last Sabbath of his life he preached from 2 Cor. xiii. 11 : 'Finally, brethren, be perfect, be of good comfort, live in peace; and the God of love and peace shall be with you.' On the following Tuesday he attended a usual religious service in the vestry. The next day he spent in perfect health : before the morrow's dawn he expired without a sigh.

"Mr. Harmer's reputation, as an industrious, learned man, and a useful writer, rests mainly upon his 'Observations on Passages of Scripture,' which must be regarded as a first sketch of the 'Pictorial Bible,' and other similar productions of the present day. He also wrote some general 'Remarks on the Ancient and Present State of the Congregational Churches of Norfolk and Suffolk,'\* reprinted with his letters and other minor works by Mr. Youngman of Norwich;† and besides these, he kept an exact record of the transactions of the church at Wattisfield, and of all occasions of a special kind in which he took part elsewhere; and compiled, or collected, in MS., brief accounts of almost all the Dissenting Churches in Norfolk and Suffolk, down to 1774; which accounts were afterwards extended by the Rev. Joseph Meen, of Biggleswade, but have never been printed."‡

To this MS. compilation we have been greatly indebted whilst drawing up the memorials of the churches during the period to which it relates; though we have largely supplemented the information there given, and sometimes corrected errors into which the writer had fallen from defective information.

After Mr. Harmer's decease, the REV. HABAKKUK CRABB, son of a late deacon of the church here, was invited to accept the pastorate; he came and settled among them on February 25th, 1789, apparently in much peace and harmony; but, as some difficulties arose in consequence of a difference in sentiments between himself and the people, he resigned his charge August 15th, 1790, and shortly afterwards settled at Royston, in Herts.§

\* See p. 200.

† See a Review of his Miscellaneous Works, Congl. Mag., 1824, pp. 418—22.

‡ S. W. Rix's MSS.

§ Mr. Crabb was born at Wattisfield 1750; entered the Academy at Daventry 1766; invited in 1771 to settle with the congregation at Stowmarket; removed in 1776 to Cirencester; assistant at Devizes from 1787; invited to Wattisfield 1789; to Royston in 1790, where he died December 25th, 1794. The Rev. Robert Hall, of Cambridge, pronounced the oration at his grave, and declared that "the character of Mr. Crabb was too well established to have anything to hope from praise, or to fear from censure."—*Worthington's Life*. Notices of him are to be found in "The Protestant Dissenters' Magazine," Vol. II., pp. 31, 40, 120; Vol. III., p. 121.

The REV. JOHN DRIVER, from Westbury, Wilts., was admitted a member of the church June 12th, 1792, and on the 19th of the same month was publicly set apart to the office of pastor by the assistance of the elders of the neighbouring churches, viz. : the Rev. Messrs. Swetland, Wrentham ; Newton, Norwich, who gave the charge ; Ray, of Sudbury, who preached the sermon from 2 *Cor.* iv. 5 ; Bocking, Denton ; Johns, Bury ; Hickman, Lavenham. Mr. Driver resigned the pastorate July 5th, 1795, and removed to a distance.

On his departure the REV. WILLIAM HICKMAN, of Lavenham, succeeded ; he had been unanimously invited to accept the pastorate here on Mr. Crabb's removal, but he could not then see his way clear to do so ; circumstances now were altered, and the Wattisfield church gave him a second invitation, August 23rd, 1795, and he accepted it, was admitted a member of the church October 2nd, by a letter of dismission from Lavenham, dated September 17th, 1795. The letter contained this resolution passed by the church there :

"That with the deepest regret for the separation, and the most cordial wishes for the blessing of God upon his labours in the situation in which he is going, the church assents. And in the most honourable and affectionate manner recommend him to the Christian fellowship of the church" at Wattisfield. Signed Isaac Taylor.\*

Mr. Hickman continued in the pastorate here till his death, which occurred June 20th, 1814. The church book says : "He was the most esteemed pastor of this church for twenty years, during which period he laboured with diligence, and was eminently useful, and was much beloved by his people."

On the 1st of May, 1806, the Rev. Edward Hickman, son of the pastor, was dismissed to the church at Denton, with a view of his becoming the pastor of that church.

The REV. HERBERT TYLER, from Sawston, Cambridgeshire, was publicly set apart to the pastoral office November 16th, 1815. The ministers engaged were the Rev. Messrs. Dewhirst, of Bury ; Chaplin, of Bishop Stortford ;† Arrow, of Lynn ; and Craig, of

\* Afterwards pastor of the church at Colchester, &c.

† The Rev. W. Chaplin on this occasion took the opportunity of protesting against "the notion of an indelible official character derived from ordination ;" and speaking of Mr. Tyler said, "Was he not a pastor and solemnly ordained before? Doubtless he

Bocking. But he did not long continue in the office; he resigned in April, 1817, and removed to Sawbridgeworth.

The REV. WILLIAM GARTHWAITE, from Cratfield, accepted an unanimous invitation from this church, and came to Wattisfield with his family, August 5th, 1817. He was recognized as pastor on the 15th September, 1818. The Rev. J. H. Cox, of Hadleigh, introduced the service; the Rev. W. Ward, of Stowmarket, delivered a discourse on the nature of a gospel church, and asked the questions; the Rev. C. Dewhirst, of Bury, offered prayer; the Rev. J. M. Ray, of Sudbury, addressed the pastor and people; and the Rev. T. Hickman, of Lavenham, concluded by prayer.

On December 19th, 1827, Mrs. Garthwaite died suddenly whilst her husband was gone to bring his daughters home for their holidays. This melancholy event produced a great excitement, and evoked a considerable sympathy for the bereaved family. The Rev. W. Ward, of Stowmarket, officiated at the funeral and preached, on the following Sabbath, to a crowded congregation, from *Matt. xxiv. 44*.

Mr. Garthwaite continued in the pastorate till 1847, when he resigned. He afterwards, November 11th, 1847, married Ann, widow of the Rev. J. Elborough, formerly of Thetford. He died at Great Ayton, Yorkshire, November 20th, 1854.\*

The REV. WILLIAM WARREN, also from Cratfield, entered on his office November 14th, 1847. On the 25th September, 1854, a Bicentenary Celebration was held, on which occasion the Rev. J. S. Russell, M.A., of Yarmouth, delivered an historical discourse on "Nonconformity in the Seventeenth Century," and the pastor read an outline of the history of the church, both of which were published at the time. Mr. Warren still continues

was. But I apprehend the ministers who engaged in that service, neither did nor could communicate to him any official power, in virtue of which he is entitled to take the pastoral office in this church. What was done then in a distant place, could have no prospective influence on what has since been done here. The acts of the two churches are altogether distinct; and the call to the pastorate in the present instance, is as independent of the first as the first was of the present. I see no ground whatever for the supposition, that the ordination of our brother in another church, authorized or qualified him in any sense to enter into the pastoral office in this; or that he was then invested with a permanent official character which is to last him through all the subsequent changes of his life."--*Ordination Services*.

\* Obituary in Year Book, 1855, p. 299; and Year Book, 1856, p. 214.

in his office, and enjoys the confidence and affection of his church, and of all his brethren in the ministry.

The old chapel here, erected in 1706, was found to be so dilapidated as to make its removal necessary, and a new one has been opened, in 1877, which is neat, substantial, lofty, and generally approved as a pattern of what a village chapel should be; it is benched for 400 people; its cost, with appurtenances, has been over £1,400.

There are chapels in connexion with Wattisfield at Walsham-le-Willows and Botesdale, the former, purchased of the Wesleyans in 1857, seats about 300 people; the latter, purchased of the Baptists in 1868, accommodates more than 350 people. Mr. John Dyer, a member of this congregation, put two estates in trust for the benefit of the London Missionary Society, the rental of which amounts to £250. He also gave the same society £10,000 Consols at his decease, April 2nd, 1860. He founded schools at Botesdale and Blo Norton, and endowed the former with £50, and the latter with £60 per annum. The trustees chosen by him in both cases were Nonconformists. The Blo Norton endowment has recently been somewhat violently wrested from the nonconforming trustees, with the consent and by the authority of the Charity Commissioners, and has been placed in the hands of a new trust for the use of a Board School at Kenninghall, and a *Church* School at Blo Norton!

#### WALSHAM-LE-WILLOWS.

MR. JOHN SALKELD, ejected from Worlington, retired to Walsham, where he had a small estate. He was sometime fellow of Queen's College, Cambridge; a person of great piety and solid judgment; of ready abilities, good learning, and facetious conversation. His church was vacant February 16th, 1663, *p. deprivacoem Joh'is Salkeld, ult. incumbent, ib'm, virtute Actus Parliamenti, &c.* After his removal to Walsham he continued to preach not only in private, but frequently in public, sometimes in Walsham church and sometimes in that of Badwell Ash,\* an adjoining village, and in these places he had very

\* These livings were Improvements, and the Improviator was of moderate opinions.



large auditories. It was here that on the 5th of July, 1670, Mr. Scandaret, Mr. Salkeld, and others, were taken and afterwards imprisoned.\* It was on this, or on another occasion, whilst Mr. Salkeld was preaching, that he was disturbed by Sir Edmund Bacon, of Redgrave, and Sir William Spring, of Pakenham, who, with others, beset the church, placing people at each door that none of the congregation might escape. A disagreement took place between the leaders respecting the method of procedure; Sir Edmund wished to force Mr. Salkeld out of the pulpit, Sir William wished to let him alone till he had finished; the contention moved Sir William at length to exclaim: "We read, Sir Edmund, that the devil entered into a herd of swine, and upon my word I think he is not got out of the Bacon yet!"†

In 1672, Mr. Salkeld was licensed to be a Presbyterian Teacher in his own house at Walsham, and in the following year he published a sermon on *John xi. 24*, on the occasion of the King's declaration for liberty. The Rev. John Wilkinson,‡ ejected from Old Newton, was also living at Walsham at this time, and he also was licensed to be a Presbyterian Teacher in his own house.

It is not certain when the church here was first formed, but Mr. Salkeld has been always acknowledged to be its first pastor. After his first imprisonment he was again molested: one E. S. swore some seditious words against him. He had used the words of the parliament, viz., "That Popery was coming into our nation at a great pace, and no care taken to prevent it." He was fined £100, and imprisoned in Bury gaol for three years. He was discharged in 1686, and King William afterwards remitted the fine. Whilst in gaol he was maintained by Bury friends, and was very helpful to his fellow prisoners. He afterwards continued his ministry at Walsham many years, and died December 26th, 1699, aged 77. Mr. Chorley, of Norwich, preached his funeral sermon in Walsham church with the consent of the Impropiator.§

\* See Needham Market.

† Harmer's MSS.

‡ John Wilkinson signed the petition in 1646. His successor at Old Newton was appointed September 4th, 1663, *per deprivationem utri. incumbs.* Reg. xxv.]

§ This kind of liberty was frequently taken by the ejected ministers, but whether by their immediate successors is not so certain. Mr. Bury, of Bury St. Edmund's, preached

MR. DANIEL WRIGHT\* succeeded Mr. Salkeld; he was very popular and useful, especially in his younger years; he had not received an education specially for the ministry, but was ordained in the year 1689 by four venerable ejected ministers.† He preached first at Ousden, but removed to Walsham on Mr. Salkeld's decease. He died in 1729, and his funeral sermon was preached by Mr. Bury, of Bury St. Edmund's. After his death the society was not kept together; some connected themselves with Wattisfield, and others with the Presbyterian congregation at Bury. A lecture which had been preached at Norton and Hunston, was transferred to Walsham for the benefit of the aged and infirm: it existed in Mr. Harmer's time, and was supported by the Presbyterian fund in London.

The chapel now used in this place is held in connexion with the Wattisfield Church.

#### PALGRAVE.

The old Dissenting congregation appears to have been originated by *Mr. John Starke*, who was ejected from Stradbroke;‡ they first worshipped in a barn, but a chapel was built for them in 1697. In the early days of their existence they were occasionally supplied by Mr. Lucas§ and Dr. Austin, a physician of Norwich, who had been educated at Cambridge, and was of the Baptist denomination.|| The first settled minister was the *Rev. Henry Williamson*, who was here in 1717,¶ and the congregation was then considered to be of the Independent denomination, and received aid from the Independent fund. Mr. Williamson died about 1727. The *Revs. Thomas Davis* from Wales, *Joseph Dawson* from Filby, and *Thomas Greaves*, were ministers in succession. The last named removed, in

Mr. Fairfax's funeral sermon in like manner at Barking church. One however, if not both, of these gentlemen thought it requisite to write an apologetical letter to Bishop Moore, and he passed over the affair in silence.—*See Noncon. Memorial II.*, pp. 442, 3.

\* Mr. Wright was a nephew of Captain Roper, an officer in the army before the Restoration, and one of the most considerable persons in the congregation here; at his death he gave a small estate in Walsham to Mr. Wright, the consequence of which was, that Mr. Wright's people made no effort to support him.—*Harmer's MSS.*

† The officiating ministers were "Sam. Cradock, John Meadows, John Salkeld, and John Fairfax." The certificate given on the occasion is printed in *Christian Witness*, 1870, p. 352.

‡ See p. 335.

§ Page 278.

|| Harmer's MSS.

¶ See Evans' list.

1752, to Rotterdam, and as it was necessary that the minister there should be an ordained man, "a number of the Congregational ministers of these two counties" took part in his ordination, "the Dutch minister of Norwich, Dr. Van Sarne, attending and concurring."\* The *Revs. John Holland*, a great-grandson of Philip Henry, *Dickenson*, *Benjamin Davis* from Marlborough, and *Rochemont Barbauld* from Highgate, followed; the last-named gentleman was ordained September 13th, 1775, removed in 1786, and died November 11th, 1808.† Till the year 1774, Mr. Harmer states that the Lord's Supper had never been administered here, the church members attending that ordinance at Denton and Wattisfield. Succeeding ministers were *Dr. Nath. Phillips*, who removed to Walthamstow and Bury; the *Rev. John Tremlett*, who came from Gloucester in 1796, and was afterwards at Hapton; *Dr. Chas. Lloyd*, who came about 1806; and the *Rev. John Fullagar*, who removed to Chichester in 1818. In 1822 the old chapel at Palgrave was demolished, the ground on which it stood being appropriated for a cemetery, and the congregation, now Unitarian, removed to Diss; since which time the *Revs. Valentine*, *Lewis*, *Rylands*, *McDoul*, *Maccammon*, *Hunter*, *McDonald*, *John Ellis*, *Henry Webb Ellis*, *Dunn*, *Bailey*, *Cooper*, and *Trist* have ministered to them.

\* Harmer's MSS.

† 1775. The ordination at Palgrave of the Rev. Mr. Rochemont Barbauld, born in Germany, but the son of a clergyman of the Church of England yet living, and husband of a lady well known to the world by her very ingenious and elegant writings, daughter of Dr. Aikin, Divinity Tutor and Professor in the Academy of Warrington. Mr. Barbauld, being dissatisfied with the terms of Conformity in the Established Church, became a minister among the Protestant Dissenters, and was called to the service of the Congregation at Palgrave. The invitation to this ordination, and the proposed manner of conducting it, shewed great Catholicism, and a gentleness and candour not very usual, but the minister of Wattisfield declined attending, as the order to be observed in Church Fellowship there (to which this ordination was designed to be preparatory) was not at all settled, and the Profession of Faith, proposed to be made, not full enough to justify, in his apprehension, an *active* concurrence in a Transaction from which he might be absent without any essential inconvenience to our Palgrave friends. Few of the associated ministers of these two counties attended; none were immediately concerned in the transaction; it being carried on by Mr. Pickard and Dr. Kippis of London, and Dr. Stanton of Colchester, Mr. Bourn of Norwich, Mr. Whiteside of Yarmouth, and Mr. Robotham of Cambridge; the first giving the charge, the second praying the ordination prayer, and the fifth preaching the sermon. The setting up the observation of the Lord's Supper in this assembly of Palgrave, where it never was before practised, was undoubtedly in itself right. May every thing else that may be wanting be in due time supplied! and the conversion of sinners and edification of good people be greatly promoted! After an *active* concurrence in this affair was declined, three other young ministers took the opportunity of being ordained with Mr. Barbauld, namely, the Rev. Mr. Alderson of Norwich, Mr. Beynon of Yarmouth, and Mr. Pilkington of Ipswich.—*Mr. Harmer, in Wattisfield Church Book.*

## RENDHAM.

The church at Rendham had a very early origin. Mr. Harmer says: "It is known that there was a MR. JOHN MANNING, their minister before the year 1694, who it is highly probable was the person who was ejected from Peasehall, an adjoining parish, from which a part of the congregation comes."\*

He was probably one of the original members of the church at Cookley, which eventually settled at Walpole, and the first minister at Walpole; John Manning stands in the Yarmouth Church Book, January 21st, 165 $\frac{1}{2}$ , as "Pastor of the church at Wapool." It seems that John Manning, at first pastor at Walpole, gave place there to the Rev. S. Manning, M.A., and became the parish minister of Peasehall, and whilst there was chosen to be the pastor of the Congregational Church, which afterwards had its meeting house in Sweffling, and then in Rendham. In 1672, he was licensed as a Congregational Teacher in his own house at Peasehall.

There are no extant records of the formation of this church; but the date 1650, engraved on the old communion cups now in use at Rendham, taken in connexion with the above facts, will lead to the conclusion that it had its origin during the Protectorate of Oliver Cromwell. This conclusion will be strengthened by a quotation from a letter sent by the church at Rendham, January, 1758, to the Rev. N. Phené, in which they say, when speaking of the truths of the everlasting gospel: "Which truths we as a church of Christ *for more than a century* have steadily adhered unto."

After Mr. Manning's death the REV. SAMUEL WILSHIRE became the pastor. He subscribed the covenant of the church of Sweffling, September 23rd, 1694,† and was ordained three days afterwards. He died October 3rd, 1720, having been pastor twenty-six years.

His successor was the REV. SAMUEL MANNING,‡ no doubt a

\* Calamy's account of him is given page 438.

† There were then twenty-nine members, and among them Mrs. Manning.

‡ Samuel Manning, Jun., was licensed in 1672 to be a Congregational Teacher in the house of Stephen Hamblin at Pulham, Norfolk.

son of Samuel Manning of Walpole. He had been minister for some time at Bungay, and, as such, a member of the church at Denton, in Norfolk, from which church he received his dismission to Sweffling. He settled here, as preacher only, March 25th, 1721-2, at first declining a call to the pastoral office, but was afterwards ordained October 31st, 1723. He continued here till July 4th, 1731, when he accepted a call from the church at Halstead. He died January 15th, 1733-4, and is buried in Walpole churchyard. Whilst pastor at Sweffling, Mr. Harmer says, "He was a kind of non-resident, not dwelling among his people, who were in general in very low circumstances, but at Walpole,\* seven or eight miles from Sweffling."†

The REV. SAMUEL WOOD, son of the Rev. Samuel Wood, of Lavenham, was the next pastor, he "came to settle" January 6th, 1733, joined the church February 15th in that year, and was ordained June 6th following. There are several circumstances connected with Mr. Wood's acceptance of the pastoral office here which are particularly noticed in the church book; and, as they illustrate one phase of the old dissent, they are historically important. This church was one of those which "retained some very rigid notions as to the pastoral office which will not permit them to use the assistance of pastors of neighbouring churches to administer the Lord's Supper to them;"‡ and in their invitation to Mr. Wood they urged his speedy acceptance of the call thus: "hoping the length of time in which we have been debarred by providence from the enjoyment of some ordinances may be a motive to quicken your compliance with this our request." In prospect of his coming among them, the church promised Mr. Wood :

"1. That in order to a comfortable supply of the things of this life they will allow him £40 per annum, to be paid quarterly as far as collected,

\* He probably had an estate there.

† In the church book there is a curious entry, in Latin, in the handwriting of Mr. Manning, entitled "*Propositiones et Concordia Ecclesiæ Sweffling cum domo Sam Manning*," to this effect: that they shall give to him forty pounds per annum, the gifts from London and Framlingham included: if the gift from London is denied (£5), then they shall give forty shillings and so make the salary £37; but if they are so reduced in circumstances as not to be able to do this, then £35 shall satisfy him: and lastly, if the gifts from London and Framlingham are continued, and yet they cannot make the salary £40, if two pounds only are wanting, he shall not consider it a breach of faith, but shall be content with £38, and shall not remove for the lucre of the world [*non habeat incursionem fidei sed erit contentus Triginti, et octo, libris, et non Removet Lucro Mundi*].

‡ Harmer's MSS.

and the whole sum to be made up at the year's end, or within six weeks after.

"2. That he shall have liberty to be absent four Lord's days together in every two years to visit his relations, and that those vacancies shall be supplied at the charge of the church, as also all supplies in case of sickness or bodily infirmities, unless such sickness, &c., shall so prevail as in all probability may totally render him incapable of reassuming the work of a minister and pastor, and in such case the church shall make the best provision they can for him consistent with the continuance of the gospel among them."

Mr. Wood accepted the call to the pastorate on these conditions :

"1. That he might have Imposition of hands at his ordination ; and to prevent any occasion of offence he declared that it was his judgment that by the said Imposition neither gift, office, nor power are conveyed, but that he looked upon it as an ancient venerable rite in the Christian church, to be used by way of designation of a person to be set apart ; and that by himself or some other person in his behalf there should be a public declaration in the church on the day of ordination, before the said Imposition should be used, that he does not believe that the essence of ordination is contained in the same, and that it is intended by him for no other end and purpose than aforesaid.

"2. And further, he requested the liberty of administering the seal of Baptism to such subjects as he should think proper.

"3. And that if in the course of Providence he should have a general invitation, by any church of the same faith with us and of godly conversation, to go over and administer the sacrament of the Lord's Supper amongst them whilst they are destitute of a Pastor, and not likely in a short time to be settled with one, in such case this church shall, by a competent number of them and their officer or officers, accompany him to the place of meeting of such church and there partake of the said ordinance, to give such destitute church an opportunity of joining in communion with them ; and in case this church shall neglect or refuse to comply with such request when made, then, if the said Mr. Wood do go alone and administer the ordinance to such church, it shall not be deemed a cause of uneasiness or discontent to this church ; and the said Mr. Wood only intends the same upon urgent occasions, and not in a stated way and manner."

In anticipation of Mr. Wood's ordination a circular letter was sent to the purely Congregational churches, inviting their Rev. Elders to be present and to assist in the work of the day, and requesting that "by their messengers they would manifest their sisterly communion with them (Sweffing), and behold their

order;" and it is stated that the same invitation was given to several ministers of churches which were then accounted Presbyterian, "saving that it was directed only to them, only as pastors of the several churches, and the clause relating to messengers was omitted."\*

In the year 1747, Mr. Wood received an invitation to succeed the Rev. T. Scott at the Old Meeting, Norwich, on which occasion the Sweffling church "made a remonstrance against the proceeding of the church at Norwich, assigning the reasons why we thought they ought to stop proceedings, and received an answer from them, though not to our satisfaction." Mr. Wood was dismissed to Norwich on September 27th in that year, the Sweffling church having been brought to give their consent. In their dismissal, however, they say:

"And though we cannot heartily approve of transferring of pastors from one church to another (specially in circumstances situated as ours are,) yet as we believe the views of this servant of Christ are honourable, and he hath principally an eye to the glory of his great Lord and Master, it is our earnest desire that a large effusion of the Spirit, its gifts and graces, may be poured down upon him, &c." This dismissal was "signed by all the brethren and deacons but one, whose scruples admitted him not to do it."

In April, 1748, the church received "intelligence of the REV. JOHN BURNETT, of Reading, who was disposed to remove for justifiable reasons." He received an invitation to the pastorate, which he accepted, was received into fellowship, October 19th, and the "26th was appointed for investing him in the pastoral office;" but in 1752, he wrote to his friends that he was uneasy and must remove; his reasons were of a personal nature. The church "laboured all they could to persuade him to desist from his design, but it had not the desired effect." They gave him ten reasons—all which are inserted in the church book—but they did not convince him, and therefore, on October 8th, they gave him his dismissal to the church at Witham in Essex.

\* In 1745, Mr. P. Brewer, a deacon of this church, and brother of the Rev. S. Brewer, of Stepney, published an edition of the Savoy Declaration of the Faith and Order of the Congregational Churches, to which the Sweffling Covenant is appended. This church appears to have adhered to the Savoy Confession rather than to the "Heads of Agreement" between the Congregationalists and Presbyterians drawn up in 1691. See Harmer's "Remarks," Works, pp. 131, 2.



"though five of the brethren refused to sign it, not being satisfied with the lawfulness of his removal." He afterwards removed to Dagger Lane, Hull. It was during the ministry of Mr. Burnett that the new meeting house was built at Rendham, on ground at the back of the minister's house. Mr. Burnett found a great inconvenience in crossing some meadows which frequently were overflowed in winter, and which lay between the meeting house in Sweffling and his residence. The new building was erected in 1750, and was opened October 24th in that year, Mr. Scott, of Ipswich, preaching on the occasion.

The REV. THOMAS WEBB, of Harleston, accepted an invitation to the pastorate, December 16th, 1753, "but came not to settle till May 12th, 1754. He was ordained July 17th that year, and continued till December 4th, 1757, when he resigned, "his gifts not being to the edifying of the church." He continued to preach to them as occasion required till May 28th, 1758, when they "dismist him from all services in the church but such as belong to him as a private member." At length, says Mr. Harmer, "he totally declined the work of the ministry."

In August, 1758, they heard that the REV. WILLIAM CORNELL designed to leave Woodbridge, and were advised by neighbouring ministers to give him an invitation. They "had a conference with him upon the subject, and then wrote to the church at Woodbridge, who gave consent to our proceeding;" and they then consulted the whole church and congregation. Mr. Cornell accepted an invitation from them on October 4th, and on May 20th, 1759, he was publicly recognized as pastor. He did not long continue in his office, for "upon the 6th of April, 1760, dear Mr. Cornell died. A melancholy day for the church!" He was buried on the 10th. Mr. Harmer notes that "he was seized with a violent disorder which seemed somewhat to resemble a paralytic stroke, and suddenly departed."

The REV. NICHOLAS PIENE came to Rendham October 1st, 1760; he was admitted a member of the church December 1st in that year, and ordained June 6th, 1761. He removed to Gloucester in May, 1764, where he continued till the end of 1768. He afterwards went to Bradford, Wiltshire, and died in



1773.\* The REV. SAMUEL BRAYBROOK came from Floor in Northamptonshire, in June, 1765, was settled as pastor on September 25th; he removed to St. Helen's in Lancashire, in August, 1770.

The REV. JOHN EADES succeeded in 1771, but did not consent to accept the pastorate. He was an awakening preacher, and the congregation increased under his ministry, but the church greatly decreased by the death of members, there being no additions under the circumstances in which they were placed. He left March 21st, 1779, and a few days after the REV. RICHARD WEARING came from Lowestoft, who was ordained October 20th following. He removed at Christmas, 1806, and was afterwards settled at Walpole. The REV. WILLIAM HAWARD came from Hoxton, February 1st, 1807, and was ordained July 28th following. He died July 30th, 1828.

"His upright, peaceable, and useful life procured for him, not only the deserved respect of his friends, but also of the neighbourhood generally in which he resided. He was cut off in the midst of his days, and of his usefulness. He was a widower, and left two sons and three daughters. The vicar of the parish, and two neighbouring dissenting ministers, interested themselves in obtaining a provision for the orphans."†

The REV. ROBERT BROMILEY was publicly ordained to the pastoral office July 29th, 1829. In 1834 the chapel was enlarged. Mr. Bromiley died December 6th, 1836. The REV. GEORGE WILKINS, from Newport Pagnell, succeeded, and was ordained August 2nd, 1837. He removed to New Broad Street, London, in January, 1844. The REV. JOHN ROGERS, from Lowestoft, came in August, 1844. He resigned in July, 1850, and went first to London, and then to Bridport, where he died.‡ The REV. JOHN HARRISON, from Isleworth, accepted the pastorate November 24th, 1850, resigned November, 1856, and went to Bassingbourn, where he died.§ The REV. GEORGE HINDE came from Manchester in 1858, and removed to Whitwell, Herts, in 1871. The REV. GEORGE SEYMOUR, from Clare, succeeded in 1872, and is the present minister.

\* A Mr. Phené was minister at Yarmouth in the latter part of the eighteenth century, but after 1773; he might have been a son of this gentleman.

† Congl. Mag., 1828, p. 504.

‡ Obituary, Year Book, 1872, p. 344.

§ See Obituary, Year Book, 1873, p. 331.

## SAXMUNDHAM.

The origin of this cause is described by the Rev. Richard Wearing, of Rendham, in a memoir of Mrs. Mary Avis, of Benhall.\* He says :

“In the year 1789, the Lord was pleased to bless the preaching of his word to four men in Benhall, together with some other branches of their families. These good men established a meeting among themselves every Wednesday night ; the object of which was, reading the scriptures, religious conversation and prayer. Their minister made a point of meeting with them.”

“About this time a meeting was formed at Saxmundham for religious conversation ; the serious people at Saxmundham, and those of Benhall, united upon those occasions. The custom of the minister was to speak to each by rotation, in which a free conversation commenced, and a relation was given by each of the society how the Lord had accomplished his designs of mercy—how the work of grace was carried on in the heart—the troubles which befal every believer—what temptations and trials each child of God had to conflict with . . . and how the Lord by promise, by providence, and by the preaching of his word, is pleased to frustrate Satan’s designs, comfort the soul of the dejected, and speak deliverance to the captive sinner.”

This extract affords us a view of the religious life of the period.

Services on Sabbath evenings were, for many years, held here in connexion with Rendham, and the persons of whom this church was composed were members at Rendham : they became a separate church in 1850.

The first pastor was the REV. THOS. SOWTER, who came from Stansfield in 1851, and removed to Sudbury in 1854. The REV. M. LEWIS, from Holywell, came in 1855, and resigned in 1856. The REV. ROBERT PIERCE JONES, from Sedburgh, came in 1859, and removed to Paignton in 1864. He was succeeded by the REV. GEO. FIRTH, from Gorleston, in 1864, who removed to Forest-gate in 1868. In 1869, the REV. JOHN C. BURNETT came from Burnham, Essex. He resigned in July, 1877.

\* *Evan. Mag.*, 1799, p. 555.

EXTINCT CHURCHES.

Churches were formed during the Commonwealth period at Syleham, Sancroft, Rattlesden, and Henstead, which had but an ephemeral existence.

SYLEHAM. The church at Syleham and Wingfield was embodied in the latter part of the year 1650, "and Mr. Tillinghast with them;"\* and on the 25th February, 1651, the church at Yarmouth "gave ye church at Sylam ye right hand of fellowship, after [they] had heard their faith and seen their order." Before this latter date the church at Syleham had given MR. SAMUEL HABERGHAM† a call: he was then at Heveningham, and was under some promise to the church at Cookley, and did not at once consent to come to them; and it appears from the Yarmouth Church Book that he was still undecided on the 25th June, for he then

"Declared that he should be useful to ye church in Sylam, not as to office, . . . yt many in ffrizenfield were of yt society [Sylam], and hee should be usefull to ye brethren there, and occasionally to the church, to assist them with his advice." He finally settled here after January, 1651‡.

We find from these quotations that Syleham, Wingfield, and Fressingfield, three parishes very near to each other, contributed members to the same Congregational church, of which Mr. Habbergham was pastor, and he probably obtained the living of Syleham, and was ejected in 1662.‡

"He was of Emmanuel College, Cambridge. At the University he was a zealous young man, and coming into a country where he saw most professors of religion inclined to the Congregational way, (fifteen churches at least upon the coasts of Suffolk and Norfolk receiving their direction and

\* Pp. 221, 2.

† The Habberghams were a family of much repute, and acquired some extent of real property in Framlingham, two of whom, if not a third also, officiated as curates here in succession. "Lawranc Habbargam, the son of Lawranc Habbargam and Sewsani his wife, his grandfather was cewarret of this town by his fatheres syd, and his grandfather was cewarret by his mothers syd, in this town, so he is the youngeste of the three Larances Habbargames that have been known in this town, and he was baptized the 14th of May in A.D. 1622."—*Framl. Reg.*, p. 136; *Green Framl.*, p. 137.

‡ JOHN PINDAR, who signed the petition in 1646, was ejected from Wingfield; "after his ejection he lived at Ousden, where he had a good estate, constantly attended his parish church, but seldom preached." He was licensed a Presbyterian Teacher at the houses of Robert Sanfield, at Reed, and John Collyer, at Cowlunge. He died in 1682.—*Noncon. Memorial II.*, 442; and *License Book*.

encouragement from Mr. Bridge of Yarmouth, and Mr. Armitage of Norwich,) Mr. Habbergham fell in with them. His success as a preacher provoked envy, and created him trouble after the Restoration. He had a singular affection for his people, and died amongst them of apoplexy in 1665. He joined with Mr. Petto in a preface to ‘Tillinghast’s Remains;’\* and with Mr. Barker, of Eye, in a preface to “Petto’s Voice of the Spirit.”

At his death the church was disorganized, but in 1672 we find JOHN STARKE, or Starkey, licensed to preach in his own house at Wingfield, and in the houses of Robert Smith, at Syleham, and John Groom, at Rattlesden; and we further find that *William Goulding*, a Congregationalist, was licensed to preach in the house of Richard Sampson at Fressingfield.† Congregational worship was therefore maintained in this district for some time. Mr. Starke was of Cambridge University, and was presented to the living of Stradbroke in 1654, on the sequestration of James Buck, one of Wren’s commissioners.‡ At the Restoration Mr. Buck returned to his living. After his ejection, Mr. Starke was “often in trouble, especially in 1685, when he was reported, though without cause, to have collected money for Monmouth. He continued preaching as long as strength permitted, and died January 17th, 1701, aged about 70.”§ Towards the close of his life we find him at Palgrave,|| and hear no more of Syleham.

SANCROFT, or South Elmham St. Cross. The Yarmouth Church Book states that on

“July 5th, 1653, Messengers are desired by the Christians at Sancroft the 19th of this instant; and that Major Clemment Keen and Mr. Robert Eaton are ordered to goe thither, and make report of what they have seen at the next meeting. On the 19th the messengers . . . gave in their report to the Church concerning their satisfaction at the gathering of those Christians, and the church accordingly gave them the right hand of fellowship.”

MR. SAMUEL PETTO, of Kath. Hall, Cambridge, was ejected here. The living was vacant January 15th, 166½, *p. cessionem*; no name given. In 1672, Mr. Petto was licensed a Congregational Teacher at his own house at Wortwell cum Alburgh, and

\* Noncon. Memorial II., p. 436.

† License Book, R.O.

‡ Page 90; and Walker, sub. nom.

§ Noncon. Memorial II., 438.

|| Page 478.

at the house of John Wesgate at Redenhall cum Harleston, both in Norfolk. These places are within short distances of Sancioft.\* He was subsequently pastor of the church at Sudbury.†

RATTLEDEN. A church existed in this place in 1655, and Messengers from it were present at the ordination of Mr. Taylor at Bury, January 3rd, 1655-6, who were empowered to give the church at Bury the right hand of fellowship; but we know no more of it. In 1672 we find Mr. John Starke, licensed to preach in Rattlesden at the house of John (or George) Groome; but in 1688 John Bird, of Rattlesden, was received into the church at Bury, and in the same year, "about ye middle of November, dyed sister Abigail Pearle at Rattlesden; who having been a widow about 2 or 3 weeks, was comforted to think she should have ye Gospell preacht at her house, (whose husband had been an enemy to all good,) but was prevented by death."‡ The church here, we conclude, was disorganized at the Restoration, and its members, if any remained, were united with the church at Bury.

HENSTEAD is about two miles from Wrentham; a church existed here in 1655, for

"Upon the sixth day of the first month, comonly called March, in the year 1655[6], it was consented unto, and resolved upon by the church [at Bury] yt Mrs. Harvy, a member of the church wch is at Henstead in this county, should be admitted to partake, and have fellowship wth us in the ordinance of the supper, vpon certificate from the said church at Henstead, vnder the hand of the pastor and three of the brethren, a copy whereof followeth :

"We, the pastour and brethren of the church of Christ at Henstead, doe certify yt Mrs. Harvy, according vnto the order of the gospell, is ioyned a member wth us of the church of Christ, and yt her conversation is holy, humble, blamelesse, and every way such as is becoming the gospell of our Lord Jesus Xt.

"THO. SPURDANCE, *Pastour.*

"JAMES COTWEN. EDM. DENNINGTON. JOHN TUTTER."

This was not a dismissal, but an open letter of recommendation for occasional communion with any church. But in July of the following year we find that :

\* See p. 335.

† Page 445.

‡ Bury Church Book.

"Mary, the wife of Edmund Harvy, of Hunnington, lately a member of the church at Henstead, was, by a letter of dismission and also of comendation from the said church, received into fellowship by the church at Bury upon the 30th day of 5th month, 1657."\*

THOMAS SPURDANCE, the pastor, was ejected from the adjoining parish of Rushmere; his successor was appointed there February 5th, 166<sup>2</sup>/<sub>3</sub>, *p. amocoem sive desticucoem (sic) Thomæ Spurdance ult incumb., &c.*; and in Reg. xxv. it is said *per deprivationem, &c.* He probably supplied both parishes, and was most likely descended from Thomas Spurdance, of Codnam, [Coddendam] burnt at Bury, November, 1557.† The members of this church probably united with the church at Wrentham.

#### DEBENHAM.

Calamy informs us that MR. JOHN KING, "a Congregational man," was ejected from Debenham in 1662. He was a man of a very tender conscience, studious, thoughtful, profitable in conversation, and instructive in the pulpit.

"He loved to speak of Him whom he loved most, even of his great Lord and Master Jesus Christ. When he was thrown out of his living he knew not whither to go; but his enemies found a house for him presently, that is, a jail. When he was out of that he was forced to take a farm, and

\* The copy of which letter is as followeth. "The superscripn. To the Reverend; and our worthy friend, Mr. Taylor, pastor of the church of Christ in Bury, and vnto the church with him.

"Deare Brethren in our pretious Saviour,

"Forasmuch as it hath pleased the Lord, by the hand of his providence, to place our deare sister, Mrs. Mary Harvy, at such a distance from our church by remote dwelling; and the condition of her body, through age and weaknes and other infirmities, being such as that she is made incapable to enioy the benefit of often and frequent communion wth us and our watch-fellows over her, according vnto the covenant and engagements that are vpon us; vpon these and the like grounds she have expressed her desires of ioyning wth you, and we have granted vnto her a free dismission from our church, in order vnto the ioyning of herselfe wth you in the fellowship of the gospell: and, in confidence of the grace of God bestowed vpon her, wee doe recommend her vnto you as a fit materiall for the howse of God, as a lively stone fit to be laid into the spirituall building of Jesus Xt. And thus committing both her and you into the everlasting arms of our father's protection, and to the perpetuall influences of his grace and mercy in our head the Lord Jesus. Wee (your poore sister church) doe crave your thoughts vpon vs at the throne of grace, and rest

"Your loving brethren, in our Lord Jesus,

"THOMAS SPURDANCE,	JAMES COTWEN,	THOMAS BREAME.
PHILIP DAWSON,	JOHN TUTTER,	ROBERT HUKÉ.
RICHARD PEEKE,	THOMAS UTTING,	

"Henstead, 9 d. of the 5th m., 1657."

These being the only relics of this church, we have thought it right to preserve them.

† See Foxe III., 854-6.

mind secular business very diligently, in order to a subsistence. . . . He was cheerful under all, choosing rather to suffer affliction with the people of God, and keep a good conscience, than to get a plentiful subsistence without them. He died before the year 1670."

It is supposed that Mr. King preached to a congregation which tradition states "was wont to assemble in private places for religious exercises, and in particular at a farm-house, about three miles from Debenham, called Brame's Hall.\* To this congregation Mr. George Bidbank, a member of the church at Yarmouth, ministered before he was settled at Woodbridge in 1689. There was probably a church here at this time, but there is no record of its formation.

After the passing of the Act of Toleration, Mr., afterwards DR. THOMAS STEWARD became the pastor. He was recommended to the church by Mr. Fairfax. He had been educated under Dr. Collinges, at Norwich, and was a man of some culture. He continued here about twelve years, then removed to Dublin, and settled in 1724 at Churchgate Street, Bury, where he died in 1753, aged 84 years.

He was succeeded, in 1706, by the REV. KERVIN WRIGHT, from Soham in Cambridgeshire, a gentleman of very exemplary life and unblemished character, who died suddenly on the 23rd or 24th December, 1741. He was about seventy years of age, and Mr. Wood, of Woodbridge,† says he "was much beloved by his flock, highly esteemed among his brethren in life, and greatly lamented by both at death." He married Sarah, the daughter of John Meadows, ejected from Ousden. It appears from the same "Journal," that *Mr. Chorley* was minister at Debenham in 1739. It is probable that he was assistant to Mr. Wright some years before that gentleman's decease.

The next pastor was the REV. THOMAS STANTON, who came "from one of our academies in 1742."‡ He was ordained June 8th, 1743. He was a very serious and affectionate preacher, and was highly valued and loved by his people, but a change of sentiments paved the way for his leaving them. He removed to

\* Harmer's MSS. In 1672, James King was licensed to be an Independent Teacher in his own house near Debenham, and in the house of Samuel Burnet in Debenham. This was probably a son, or brother, of John King.

† Journal. Congl. Mag., 1834, p 720.

‡ Harmer's MSS.

Colchester at Michaelmas, 1754, where, some years afterwards, he received the diploma of D.D. from one of the Universities in Scotland.

The REV. JOHN GODWIN, from Wisbeach, son of the Rev. Mr. Godwin of Little St. Helen's, London, succeeded. He entered upon the pastoral office here July 19th, 1758, but removed to Guestwick in Norfolk about Midsummer, 1760, where he was made very useful, and was much esteemed by many of the neighbouring gentry.\*

The REV. ROBERT LEWIN was ordained pastor here September 1st, 1762. "He was an ingenious young man, but his sentiments did not exactly agree with those of the majority of his congregation." They nevertheless gave him an unanimous call to the pastorate; but subsequent dissatisfaction induced him to leave in September, 1764, when he removed to Ipswich.

The REV. DAVID EVANS was ordained August 13th, 1771. He remained here till his death, January 21st, 1788, and was buried in the old meeting house. He was succeeded by the REV. JOHN OWEN, from Bildestone, who came June 25th, 1788, and was ordained May 6th following. He was a native of Pembrokehire. He resigned his pastorate in July, 1819, but continued to reside in the town till his death, which took place suddenly January 31st, 1829. He is buried in the chapel ground.

The REV. GEORGE PEARCE, from Rotherham College, commenced his ministry July 11th, 1819, and was ordained October 5th following. In 1820 the first stone of the new chapel was laid, and two years after, the Rev. Wm. Hurn, the vicar, seceded from the Establishment.† Mr. Pearce left Debenham in April, 1836, and went to Ware in Hertfordshire. He died in 1858.‡

The REV. THOMAS JAMES, from Highbury College, came in April, 1836, and was ordained November 16th following. During his ministry in 1837 the chapel was enlarged. He laboured with great success for thirteen years, and died January 13th, 1850.§ The tablet erected to his memory states that "The substance of his preaching was Christ Crucified. His manner was earnest

\* Harmer's MSS. See Guestwick.

† See p. 458.

‡ Obituary Year Book, 1859, p. 212.

§ Year Book, 1850, p. 99.



and impressive ; and his aim was the salvation of souls." The pulpit was occupied after his decease by several ministers ; the Rev. James Browne, B.A., who removed to Ulverstone ; William Smith ; A. Buzzacot ; and R. Simpson, during which period divisions and secessions took place. In 1854, the REV. CHARLES TALBOT commenced his ministry here, divisions were healed, and the church and congregation flourished. Mr. Talbot resigned his charge in November, 1876, owing to physical inability to discharge the duties demanded of him, and left his people, very greatly to their regret. He was succeeded, in 1877, by the REV. ABRAHAM JACKSON, from Halesworth.

### NEEDHAM MARKET.

"MR. THOMAS JAMES, a very pious, good man, of the Congregational persuasion," was ejected from Needham. "He had a pretty numerous society after his ejection,"\* ten years after which we find him licensed to be a Presbyterian Teacher in the house of Thomas Weatherhouse at West Creeting. This last-named person was unquestionably *Thomas Waterhouse*,† who was ejected from Ash. *Samuel Spring*‡ was ejected from Creeting, and in 1672, was licensed to be a Presbyterian Teacher at Needham. It thus appears that Mr. James changed places with Mr. Spring, an arrangement probably required by the "Five Mile Act."

It seems probable that Mr. James' society afterwards amalgamated with that of the eminent and REV. JOHN FAIRFAX, who was ejected from Barking, of which Needham Market is a township or chapelry. John Fairfax, M.A. of C.C.C., Cambridge, was the second son of *Benjamin Fairfax*,§ who was

\* Noncon. Memorial.

† Page 368.

‡ Samuel Spring was instituted to the living of Creeting St. Mary's, August 30th, 1649. His father was minister here before him. This latter was son of Robert Spring, of Wethersfield, who was the son of — Spring, of Yeldham, who was the son of "Thomas Spring, of Lancham, [Lavenham] commonly called the rich clothier ; he stoutly contended with Cardinal Wolsey, and had the better of him. He built at his own charges the faire steeple at Laneham." Mr. Spring and his father signed the Suffolk Petition in 1646. Samuel Spring, Jun., died in 1673, and was buried in Creeting Church ; Mr. Fairfax preached a funeral sermon for him, in which he speaks at large of his "valuable endowments" and accomplishments for the ministry. His successor was instituted December 10th, 1664, *p. amocem vel incapacitatem ult. incumbent. dudum (ut dicitur) vacan.* *Episc. Records ; Candler's MSS., p. 427 ; Noncon. Memorial, sub. nom. ; &c.*

§ Benjamin Fairfax signed the petition in 1646 ; was ejected 1662. He was a very lively and successful preacher. His wife was Sarah, daughter of Roger and Joane Galliard,

ejected from Romborough. On the 10th January, 1644, the Earl of Manchester, in pursuance of an ordinance of Parliament for regulating and reforming the University of Cambridge, admitted John Fairfax, Bach. in Arts, as a Fellow of Corpus Christi College there: he having been examined and approved by the assembly then sitting in Westminster. He was afterwards expelled for refusing to sign the Engagement tendered in favour of the new government, as established, without a King or House of Lords. After this he obtained the living of Barking cum Needham, and in 1662 was ejected. He still continued to reside in the parish, and to preach as occasion offered. He suffered imprisonment in Bury gaol, under the penal laws against nonconformity, and during his confinement he wrote four letters which are extant, from which we learn the particulars of his case. In his third letter to his father, dated March 1st, 1670<sup>9</sup>, he says:

"We made some further attempt last term for obtaining our liberty, by way of petition to the Court of Common Pleas; the copy whereof is as follows:

"To the honourable His Majesty's Justices of the Bench of Common Pleas, sitting at Westminster: The humble petition, &c., humbly sheweth: That your petitioners, being upon the 5th day of July last past, peaceably assembled in the public parish church of Walsham [le-Willows], in the county of Suffolk, where, after the liturgy was read by the minister of the parish, a sermon was preached by a non-licensed minister,† (who was, by your lordships' justice, last term discharged from his imprisonment), were then and there, during the sermon, taken by some of His Majesty's justices of the peace for the said county and committed to prison, where they remained till the next quarter sessions, and, being called to the bar at the

whose sister Abigail married Theophilus Braburne, a "Sabbetharian;" her brother Roger was Rector of Kenninghall in Norfolk, and her brother William was teacher of a school at Fundenhall in Norfolk. Mr. Fairfax was buried at Romborough January 29th, 1675, aged 83. His eldest son was Benjamin Fairfax of Halesworth; his youngest son *Nathaniel Fairfax*, M.D. of C.C.C., Camb., ejected from Willisham, was "an ingenious man, a good scholar, and a popular preacher; he was commonly called Doctor Fairfax, as he practised physic; he wrote a book entitled "The Bulk and Selvidge of the World." On his tombstone at Woodbridge he is said to have been "*e stirpe Fairfaxiorum Eboracensium*;" born July 24th, 1637; died June 12th, 1690. His first wife was Elizabeth Blackerby, by whom he had four sons and four daughters, of whom one son, "Blackerby," and three daughters only survived him. Priscilla married Thomas Smith, and died November 7th, 1746, aged 74; the other daughters were named Catharine and Sarah, one of whom, probably Sarah, married Robert Hall, of Ipswich, and died in December, 1730, aged 52; the other died single, May 19th, 1750, aged 75. Sarah, the daughter of Benjamin Fairfax, married Bartholomew Allerton, minister of Bramfield, who signed the petition in 1646. — *Noncon. Memorial, sub. nom.*; *Davy's MSS., Br. Mus.*; *Candler's MSS., p. 388*; *Loder's Woodbridge Tracts, &c.*

† Mr. Scanderet.

said sessions, were released of their imprisonment, upon their recognizance to appear at the next assizes; where, accordingly, your petitioners appearing (though not convicted of any other offence), upon a general suggestion of the said justices (to whom some of your petitioners were altogether strangers and unknown,) that they were persons dangerous to the public peace, were again committed to prison by his lordship, Mr. Justice Raynford, till they should find sureties for their good behaviour; by virtue whereof your petitioners have endured more than five months' close imprisonment, which is like to be perpetuated, unless they be relieved by your lordships' justice. Wherefore your petitioners do most humbly pray that, in consideration of the premises, your lordships would grant your petitioners your writ of *Habeas Corpus*, that their persons and cause may be brought before your lordships' cognizance, and, according to the merits thereof, may receive justice of your lordships."

Six ministers at least were implicated in this affair; Mr. Scandaret, Mr. Fairfax, Mr. Page, Mr. Simpson, Mr. Salkeld, and Mr. Jessup. We learn from the first letter [dated October 5th, 1670,] that

"Mr. Page,\* being an aged, infirm man, was discharged wholly at his first appearance at sessions. Mr. Simpson† was committed with us; but there being an indictment found against him by the grand jury, he gave surety to prosecute his traverse next assizes, and to be of good behaviour, so he had his liberty. Mr. Scandret forfeited his recognizance; but, poor man! on Saturday last was met travelling on the road, with his wife behind him, by Sir Edmund Bacon, who apprehended him, and sent him to prison to Ipswich gaole, with whom I fear it will goe very ill."

"The three ministers in Bury prison,"‡ who were aided by Mr. Meadows at this date, were Mr. Salkeld,|| Mr. Fairfax, and Mr. Jessup, and we may therefore conclude that they were the petitioners in this case. Mr. Fairfax continues:

"This petition was presented to all the Justices of the Common Pleas, by the hand of a friend. When they had read it, some of them advised that a sergeant-at-law might be retained to plead it in court, which occasioned some altercation, and there was much debate concerning us:

\* John Page ejected from Honington.—*Noncon. Memorial*, and see *David's Essex*, 565.

† Mr. Simpson was ejected from Trimley; he afterwards conformed.

‡ See *Suffolk Bartholomeans*, p. 79. Mr. Fairfax and his friends were not aided by Mr. Meadows alone; in the epistle dedicatory prefixed to the *Life of Owen Stockton*, and addressed to Lady Brook, Mr. Fairfax says: "I have gladly taken this occasion to make my public acknowledgements of the inviolable obligations which your ladyship hath laid upon me by your singular bounty, exercised as well to my honoured father now with God, as to myself in our state of deprivation." See also *Parkhurst's Life of Lady Brook*, pp. 71, 2.

§ John Salkeld, ejected from Worlington, p. 476.

but in the issue the justices were of opinion they could not grant an *Habeas Corpus*, and, if they could, they said we could derive very little advantage by it : yet they did so much resent our case that they advised us to petition the King without delay.

"The court was full, but we attempted no further, so that our case is uncertain as to any remedy to be obtained at Westminster Hall ; yet God hath not left us without hopes, nor without means of deliverance, for the providence of God hath so ordered it that the judge which committed us at the last assizes rides not the circuit at this next assizes, but the two best, soberest, and most moderate judges are appointed to come, viz., the Lord Chief Baron Hales and Mr. Justice Archer, which last was one of the two that discharged Mr. Scanderet, against the sentence of a cruel judge, viz., Wilde, and against the earnest and importunate complaint of the country justices, which then appeared against him.

"Besides, we are informed that some friends, without our knowledge, have engaged some person of honour to act for us in order to obtain our discharge, and we apprehend the public face of things is much altered since we came to prison. The House of Commons are not in haste to make any more laws against the Nonconformists, (but are rather making inspection into the Papists,) and endeavouring to shield them from danger.

"From Scotland we are informed, by good authority, that the severe acts made against the Nonconformists are so far from being put into execution, that the Nonconformists are offered liberty, upon no further terms than to submit to sit in consistory with the bishops, with liberty to express their judgment concerning church government, in word or writing, and that they shall vote in consistory with the bishop, and he to do nothing but by the consent of the Presbyterians [*? presbytery*]. Also in London all things are very quiet ; no disturbance at meetings, though some be very numerous and public.

"These things are possible arguments of hope, that at the assizes we may be otherwise treated than we have been, and released from our imprisonment."

The effect of his imprisonment at first was to produce a feverish state of body, and faintness, but when he had become quite strong again, he wrote, December 26th, 1670,

"And for my mind, I blesse God a gaole hath not yet broken my spirit, either as a man or as a Christian ; yea, I may say it hath raised and improved me in both respects. Beyond my expectation and against my feares and demeritts, God hath not onely supported, but encouraged me by his grace ; not onely upheld me from sinking, but lifted me up to rejoycing. A man may be more scared than hurt by a prison. What sad, black, fearefull, dismall thoughts soever those who are att liberty may conceive of a gaole, the experience wch I have hitherto had thereof obligeth and prompts me to blesse God in it and for it. My adversaries have not

done me the hurt they intended. All the vengeance I shal take of them is to wish them the good I have received. Did they understand well my happinesse, to wch a wise and gracious God hath turned my imprisonment, my sufferings would starve their malice, and be a fitter object for their envy."

John Bunyan, who was at the same time learning the same lessons, has given us his experience in words which will never die.

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage.

"For though men keep my outward man  
Within their locks and bars,  
Yet by the faith of Christ I can  
Mount higher than the stars.

"These be the men that God doth count  
Of high and noble mind;  
These be the men that do surmount  
What you in nature find.

"First they do conquer their own hearts  
All worldly fears, and then  
Also the devil's fiery darts,  
And persecuting men."

Whether Mr. Fairfax and his companions in bonds obtained their release at the assizes to which they were looking forward, we do not know, but we find that they had obtained their liberty in 1672, and all three instantly sought and obtained licenses to preach.

John Salkeld as a Presb. teacher at his own house, Walsham-le-Willows;  
John Fairfax as a Presb. teacher at the house of Margaret Rozer, Needham Market;  
John Jessup as a Presb. teacher at his own house, South Lopham.

And now Mr. Fairfax commenced that active course which only terminated at his death. He was nearly fifty years of age, and with the assistance of Mr. Timothy Wright, he ministered to the spiritual necessities of his friends at Needham, and also to those of a congregation at Ipswich.\* He was a man of great diligence and great influence in the neighbourhood, and had "a personal knowledge of above eighty" of the ministers ejected in these parts, and he bears this testimony to the character of the whole

\* Ante, p. 367.

class, that they were "persons of sufficient ministerial abilities, of great integrity and faithfulness, industriously studying and designing the salvation of souls, and commending religion to their people, by an exemplary practice and conversation, wherein many were very eminent, and went beyond others."

Mr. Fairfax was of the "Presbyterian way," and this congregation at Needham was accounted Presbyterian in his time and in that of his successor. He died at his house, at Barking, August 11th, 1700, aged 77.\*

Mr. Fairfax was succeeded by the REV. JOHN MEADOWS, eldest son of the *Rev. John Meadows*,† ejected from Ousden. He was born December 26th, 1676; came to settle with the congregation at Needham, September 21st, 1701; and was ordained August 26th, 1702. He had been placed by his father at Caius College, Cambridge. The living of Witlesham in this county was in the gift of his mother; and yet, notwithstanding

\* The above account of Mr. Fairfax is abridged from "Taylor's Suffolk Bartholomeans," with additions. The letters to his father are given in full in Mr. Taylor's book, also a letter to his sister, who was in the service of Bishop Reynolds. His sister tempted him to conform; he simply said in reply: "I shall not dispute my cause with you, and so return no answer to your solicitations of me to conformity. I take all your advice to me kindly." The third letter is in the Protestant Dissenters' Magazine, V. 348—351; the fourth, to his sister, is in the Noncon. Memorial II., 411-12; where there is also a letter from him to Dr. Sampson respecting the ejected ministers.

† John Meadows, M.A., born April 7th, 1622, at Chattisham; admitted into Emmanuel College February 25th, 1639; took his M.A. degree in Christ's College 1646. He married a daughter of Robert Rant, Esq., of Swaffham Priors, and settled at Ousden August 26th, 1653. He was ordained April 17th, 1657, in the Presbyterian way, by Wm. Pickering, minister of Denham, Jonathan Jephcot, minister of Swaffham Priors, and Abraham Wright, minister of Cheveley; he was presented to the living of Ousden by Henry Moseley, the patron; and having satisfied the "Commissioners for approbation of Publique preachers," he was inducted May 7th, 1658. He was ejected in 1662, and a relative, John Green, was presented in his stead, the record of whose institution states that the living was vacant "*per nonsubscriptioem Mri. Joh'is Meadows, ult' Rectoris et incumb.*" On leaving the rectory he lived at Ousden Hall, from which he removed, about 1670, in consequence of the renewal of the Five Mile Act; and we find him in 1672 licensed to preach in his own house at Stowmarket. Whilst here, he married for his second wife, Sarah, the granddaughter of Benjamin Fairfax, ejected from Romborough, and niece of John Fairfax, ejected from Barking; and greatly assisted several of the ejected ministers in their distresses. During his residence at Stowmarket he frequently went to Bury to preach, and after his second wife's death he removed to that town, about the time of the Revolution. There he married a third wife, Anna Beaumont, of Bildeston. He died at Bury in 1696, aged 74, and was buried at Stowmarket. "He was a holy person in all manner of conversation, and his enemies could only object his nonconformity as a crime. He was really a pattern of true religion. He preached freely; he lived exemplarily; he died comfortably in the 75th year of his age; and was buried honourably." Whilst residing at Ousden Hall, several ejected ministers went to reside near him: *Mr. Jephcot*, to whose maintenance he contributed largely, and who, after Mr. Meadows left Ousden, was licensed to preach there (in the License Book the name is spelled Jonathan Gefferod); and *Abraham Wright*, both mentioned above, for accounts of whom see *Noncon. Memorial*; *Mr. Pindar*, ejected from Wingfield [see p. 487]; and *Mr. James Waller*, ejected from Hunston, who was licensed in 1672 to preach at Mrs. Moseley's house here; *Mr. B. Adrian*, ejected from Great Bradley, was a beneficiary of Mr. Meadows.—*Suff. Barthol.*; *Noncon. Memorial*; *Episc. Records*, &c.

all inducements to conformity, he cast in his lot with the dissenters.

For fifty-six years he was minister of this congregation ; and, in prospect of his death, he wrote a paper expressive of his opinions and hopes, from which the following extracts are given :

" 1. I dye in faith, as I have lived ; believing the divine authority of the holy scriptures of the Old and New Testament, and in the faith of God the Father, Son, and Holy Ghost, in which I have been baptized myself, and have baptized others ; and believing a future state of retribution, rewards, and punishments at the end of this life.

" 2. I dye with hope concerning myself in particular ; looking for the mercy of the Lord Jesus unto eternal life, when this present life shall be at an end, and expecting Christ coming, to change this vile body (which must be laid in the grave), that it may be fashioned like unto his own most glorious body.

" 3. Having this hope, I dye willingly ; . . . having had long life, I am satisfied therewith, and am desirous that God would shew me his salvation.

" 4. I dye thankfully ; praising God for all his mercys bestowed on me, both temporal and spiritual, . . . that I have been carried through so many years, . . . and that even the days of old age have not been so evil to me as they have to some, . . . and that he hath vouchsafed to employ me so long in his service in the work of the ministry, . . . and hath in some measure assisted and succeeded me in it ; and because, as I hope, I have in some measure found grace to be faithfull. He continues 5, I dye penitently ; . . . 6, in charity with all men ; . . . 7, I would honour God at my death ; . . . 8, he exhorts his children, &c. ; and 9th, takes leave of all and concludes : ' Lastly—into thy hands, O Lord, I commend my spirit ! Lord Jesus, receive my spirit, when it shall depart from its body. Amen.' "

The following epitaph, partly prepared by himself, is on a marble slab over his tomb.

Hic quiescit,  
credens, sperans, spirans,  
per merita D.N.I.C.  
resurrectionem corporis gloriosam  
ad vitam æternam,  
JOHANNES MEADOWS,  
favente Deo, sanctissimi minister Evangelii  
et apud Needhamum, parochiæ hujus,  
christianæ ecclesiæ per 56 annos pastor.  
Carne solutus 10 mo. die Aprilis,  
salutis humanæ A. 1757,  
ætatis sue 81.

SARAH his wife,  
daughter of Robert and Sarah Chaplin,  
died December 24, 1732, aged 57.

In 1755, Mr., afterwards the celebrated *Dr. Joseph Priestley*, came to Needham, on the recommendation of Dr. Ashworth, of Daventry, to act as the colleague and the successor in prospect, of the venerable minister, then, as he describes, in a state which might fitly be styled one of superannuation. The late Rev. Dr. Henderson, in a note to the charge he delivered at the ordination of Mr. Davis, says of Mr. Priestley :

“It was here he nurtured and developed those principles of scepticism and unbelief that had been lodged in his mind by the speculations and debates in which, with his fellow students, he freely indulged, and to which the general plan of their studies very naturally led. Though already an Arian, he still held a qualified belief in the doctrine of Atonement ; but he had not been long at Needham, when, as he informs us,\* he arrived at ‘a full persuasion’ that, ‘even in its most qualified sense,’ it was a doctrine which ‘had no countenance either from scripture or reason.’ It was here too he discovered that Paul’s ‘reasoning was in many places far from being conclusive,’ and became convinced of ‘the falsity of the doctrine of the inspiration of the authors of the books of scripture as writers, and of all idea of supernatural influence, except for the purpose of miracles.’ If he found the congregation in a low state when he entered upon his ministry in the place, he soon reduced it still lower. He did all he could to gain their affections, and, as he acknowledged to his brother Timothy, (a fact, the truth of which Mr. Towle Rutt has in vain attempted to invalidate,) ‘so far hid his cloven foot’ that he taught an orthodox catechism, yet ‘they found’ him ‘out ;’ and taking the alarm at his sentiments, the congregation, as he states, ‘fell off apace ;’ and though the principal, or more respectable families continued with him, it was not long before he was obliged to resign his situation, and proceed to Nantwich, in Cheshire, where he preached to a congregation of about sixty persons.

“In few instances, perhaps, has there been a more striking exhibition of the inefficiency of unsanctified talent, and the unhappy influence of erroneous sentiments, in a professedly Christian teacher than in that to which we here refer. Instead of preparing himself fully and faithfully to preach the doctrines of the gospel, the philosophical instructor was busied with speculative investigations, by which he progressively reasoned himself out of the belief of every article that could supply him with cogent motives of duty, give religious fervour to his spirit, prompt him to directness of effort for the conversion of sinners to God, or enable him to excite and keep up the attention of his congregation. And instead of devoting his

\* Memoirs written by himself, 8vo, London, 1807.



time and talents to the instruction of the neighbouring villagers—preaching to them on the evenings of the Lord's day, and on week-day evenings, 'his schemes,' as he calls them, 'for promoting the interests of religion in the place' were confined to the catechizing of a few children, and the delivery of 'lectures on the theory of religion from the *Institutes*.' The consequences were, that such as knew and loved THE TRUTH OF CHRIST abandoned his ministry, and in the course of a very short time, the house that had been devoted to the glory of God, and the preaching of the gospel of his Son, was converted into a play-house of the lowest description. It was truly affecting, at the recent ordination, to witness the oldest deacon of the church shedding tears at the remembrance of the time when he was accustomed to frequent those scenes of folly and wickedness which were exhibited within the walls of the chapel after the departure of Mr. Priestley."

Mr. Priestley retired in 1758, and was succeeded by *Mr. John Farmer*, who was never settled as pastor, and continued here but a short time, and then the church speedily dissolved. Mr. Harmer, writing in 1774, says: "Ichabod was written on the place for more than thirty years."

The Congregational church at present existing in Needham was entirely re-originated under the following circumstances. The old Meeting-house, which was built in 1717, was cleaned and repaired and re-opened September 20th, 1793, by the Rev. Mr. Crathern, of Dedham. Neighbouring ministers supplied the pulpit for some time. A congregation was raised, and at length, on August 8th, 1794, the REV. A. BROMILEY was ordained to the pastoral office, the duties of which he efficiently performed for more than forty years.

The REV. SAMUEL DAVIS, of Highbury College, accepted, in 1833, an invitation to become co-pastor with Mr. Bromiley, and on the occasion of his ordination, Dr. Henderson said:

"How different is the present state of things at Needham! The Rev. Arthur Bromiley, after a consistent, honourable, and useful ministry of upwards of forty years at that place, having been compelled, by the infirmities of age, to resign his charge, it has been devolved upon my late pupil and beloved friend, the Rev. Samuel Davis, who has been unanimously chosen as his successor. The chapel is now crowded; and not fewer than three or four preaching stations have been opened in the neighbourhood."

Mr. Bromiley shortly afterwards retired. A special effort was then made to erect a new and commodious chapel, which was

finished in 1838, at a cost of £1,352. Mr. Davis removed in 1841 to Harley Street, Bow, London, and died at Barnet, July 8th, 1865.\*

The *Rev. Edward Bromfield* was here some months in 1843,† but was succeeded in the same year by the REV. JOHN TYNDALE, who removed to Oxford in 1848.‡ The REV. JOSEPH PERKINS was ordained July, 1850; he resigned his charge in 1853, and afterwards went to Duxford. In 1853 the REV. AARON DUFFY, from High Easter, came, but removed to Woodbridge in 1856. He was succeeded in the same year by the REV. T. J. KIGHTLEY, from Bodmin, who removed to Cranbrook in 1858. In the following year the REV. JAMES JENKINS came from Stansfield, and is the present pastor.

#### Haverhill.

Haverhill has had a long succession of gospel ministers. *John Ward*, the honoured father of three honourable sons, was minister here in the latter part of the sixteenth century. We do not know exactly when he first came to this town, but his son Samuel, afterwards of Ipswich, was born here in the year 1577.

John Ward, the father, was of Christ's College, Cambridge. He first settled at Haverhill, and was also at some period minister at Bury. He was also at Writtle, in Essex, where he was suspended by the Bishop about 1584, "for not yielding to wear the surplice." After his suspension he returned to Haverhill, where he died in October, 1598. Almost all we know of him is gathered from his monument in Haverhill church, but that is singularly deficient in dates, so that we can fix nothing definitely.

Reposita est

JOHANNIS WARDI,

Quo si quis scivit scitius

Aut si quis docuit doctius

At rarus vixit sanctius

Et nullus tonuit fortius.§

\* Obituary Year Book, 1866, p. 248.

† Id., 1860, p. 178.

‡ Id., 1857, p. 211.

§ Fuller, in his "Worthies," has translated these lines:

Grant some of knowledge, greater store,  
More learned some in teaching,  
Yet few in life did lighten more,  
None thundered more in preaching.

On the side of the monument is a beacon in the style of Samuel Ward, see p. 140.

Son of thunder, son of ye dove,  
Full of hot zeal, full of true love ;  
In preaching truth, in living right,  
A burning lamp, a shining light.

LIGHT HERE.

STARS HEREAFTER.

John Ward, after he wth greate euidence and power of ye  
spirite, and wth much fruite preached  
ye Gospel at Haueril and Bury, in Suff., 25 yeares,  
was heere gathered to his fathers.

WATCH.

WARDE.

Susan, his widdowe, married Richard Rogers,  
that worthie Pastor of Wethersfeilde, he left three sonnes,  
Samuel, Nathaniel, John, preachers.,  
who for them and theirs wish no greater blessinge  
then yt they may continue in beleueeing  
and preaching the same Gospel till ye comming  
of Christ. Come ! lord Iesus ! come quicklie.

WATCH.

Death is our entrance into life.

WARDE.

*Lawrence Fairclough*, a learned and able divine ; a solid, eloquent, and useful preacher, finished his ministry here in 1603. He preached a thanksgiving sermon to a very crowded audience, in Haverhill church, on the accession of King James, and caught a violent cold, which occasioned his death the following day.\* He was succeeded by *John Rogers, M.A.*, who had been vicar of Huningham, in Norfolk, and removed to Haverhill in 1603. He was a relative of Richard Rogers, of Weathersfield, and a very useful and popular preacher. An account of him is given in *Brook's Lives*.†

Samuel Ward was lecturer here at the beginning of the seventeenth century, and a sermon he preached on the conversion of Zaccheus, was the means of Samuel Fairclough's conversion.‡

Mr. Wesley,§ who was esteemed a pious evangelical preacher, followed,|| and he was succeeded by MR. STEPHEN SCANDERET, M.A., of both universities, and Conduct of Trinity College, Cambridge. His father was yeoman of the wardrobe to King Charles I. After the Restoration he was ordered to read the service-book in the College Chapel, but refused ; upon which an unseemly altercation followed, and Mr. Scanderet was removed from his office. He was silenced at Haverhill in 1662, and was

\* Brook, *Lives* II., 421, n. Clarke's *Lives*.

† II., 421.

‡ See p. 139.

§ Grandfather of John Wesley.

|| Meen's MSS.

afterwards put into the ecclesiastical court, charged with preaching for the old minister of the parish, Mr. Eyers, (now eighty-five years old,) contrary to the act. The Bishop was informed of this, and said that he had never ordained Mr. Scanderet, and though he had gone through a course of studies, had submitted to the examination of several able divines, and had been solemnly ordained to the ministry [in the Presbyterian way], Dr. King and Sir Gervase Elwes, two magistrates, ordered his *mittimus* to be drawn up; constables were sent for and ordered to wait, but he escaped out of the room. He afterwards preached in his own house which was in Essex, though his church was in Suffolk, where also the constable lived. Upon this the court excommunicated him, and Mr. Eyers\* read the excommunication publicly in the church.

He was afterwards sent to Bury jail for preaching at Walsham-le-Willows,† and bound to appear at the next assizes. He attended, but did not answer when his name was called, and, seeing some of his brethren remanded to jail, he withdrew. Sir Edmund Bacon afterwards met him when returning from Norwich, lashed him with his whip and otherwise maltreated him, and sent him prisoner to Ipswich rather than to Bury; that, as he said, "he might break the covey." He obtained a *habeas corpus* for trial at the Common Pleas, where, having declared how he had been dealt with, he was discharged. He afterwards preached at Waterbeach, where he was apprehended, and again escaped. Then he preached at Mr. Thurlow's house in Cambridge, and was fined £10; and in many other ways he suffered for his nonconformity. He was a man of primitive piety and good works; zealous both for truth and duty; and of unwearied diligence in his work, both at home and abroad, as long as he lived. In 1672 a petition was presented that he might be a Presbyterian Teacher in "an out-house of Joseph Alders, joining to his dwelling-house in Haverhill;" and the house of Joseph Alders was accordingly licensed. After the revolution he at first

\* Mr. Edward Eyres signed the petition of Suffolk ministers to the House of Peers concerning Church Government in 1646. He appears to have conformed at the Restoration. Mr. Scanderet was therefore not incumbent of Haverhill, but only assistant to Mr. Eyres, and from the previous statement it appears that he became so after his removal from T.C.C. See more of Scanderet in *Dauids*, pp. 623-7.

† See pp. 477 and 494, 5.

preached alternately at Haverhill and other neighbouring places, but towards the close of his days he resided wholly at Haverhill, and continued in the stated services of that place till his death, December 8th, 1706, aged 75. He lies buried in the chancel at Haverhill.\*

The meeting house was built in 1706 or 7, and the next minister was the REV. THOMAS GREEN. His tutors, Dr. Oldfield and Mr. Lorimer, in their certificate given September 29th, 1709, say that "his behaviour whilst under their instruction and inspection was such, in all respects, as gave a very pleasing and encouraging prospect of his proving, by the grace of God, a very useful instrument in the service of the gospel." He was ordained at Haverhill, October 11th, 1709,† was a very useful preacher, and greatly respected; he continued here till 1732; died of a decline in about the 50th year of his age, and was buried June 7th, 1733.‡

He was succeeded by the REV. THOMAS MILWAY, son of Mr. Milway of Ipswich, and grandson of Mr. Milway of Bury, who was ordained at Haverhill, December 8th, 1737,§ and con-

\* Stephen Scanderet buried December 12th, 1706; Mrs. Scanderet buried May 15th, 1717; Abigail, daughter of Stephen Scanderet, christened 1669; Stephen, son of Stephen Scanderet, christened 1676.—*Parish Register*.

† See sermon by William Cook, of Clare, printed on the occasion.

‡ Mr. Green left some land for the support of his successors, and a valuable library now lost. He and his congregation were probably Presbyterians, as gathered from the Trust deed, and the form and discipline of the society during many subsequent years. The church is noted as Presbyterian in Evans' List, 1715.

§ On leaving his academical studies a certificate of character and proficiency was given as follows: "These are to certify that Mr. T. Milway, having performed his course of academical studies, and applied himself a considerable time to the study of divinity under proper tutors, was examined by us whose names are under written, and gave a good account of his proficiency; he also disputed a question in divinity in our presence, and preached a sermon on a given text with great approbation. We have also just reason to believe, from our own knowledge of him, that he is truly virtuous and religious in his heart and conversation. And we do accordingly recommend him wheresoever the providence of God shall call him to preach the gospel of Christ, and hope and pray for his continual improvement and the success of his labours in the sacred work to which he is desirous of devoting himself.

"J. WATTS.

"SAM. PRICE.

"TIMOTHY JOLLIE.

DAN. NEAL.

DAVID JENNINGS.

JOHN GUISE.

JOHN HUBBARD.

London, Tuesday, January 9th, 1733.

The following certificate of his ordination is preserved.

"Haverhill, December 8th, 1737.

"We whose names are under-written, being ministers of Christ and pastors of churches, do hereby certify and declare that the Rev. Thomas Milway was this day ordained to the complete work and office of the ministry by prayer and imposition of hands, and we do heartily recommend him and his labours to the divine blessing,

"WILLIAM HATHERSHALL.

T. PRIEST.

WM. FORD.

"HENRY HAVERS.

JOHN NOTCUTT.

JOHN MOORE."

*Meen's MSS. ; and see Year Book, 1846, p. 186.*

tinued in the exercise of his ministry, with great satisfaction and comfort, till 1780, when he resigned on account of increasing infirmities; he died August 10th, 1787, aged 75, and was buried in the parish church.\*

It thus appears that from 1662 to 1780, a period of 118 years, this people had only three pastors.

The REV. WILLIAM HUMPHRYS, from Homerton, came in 1781. He was a good scholar, a pious and amiable man, and a very excellent preacher. He was remarkable for his attachment to children, and was eminently successful in his efforts to draw their attention to religion. He resigned through ill health in 1791, and was sometime laid aside, but he afterwards succeeded Mr. Winter in the pastoral office at Hammersmith.† He died September 28th, 1808, aged 46, and is buried in Bunhill Fields.

The REV. JAMES BOWERS came in May, 1792, and was publicly recognized as pastor July 8th following. Mr. Bowers was an antipædobaptist; was educated at Bristol, and was several years pastor of the Baptist church at Biggleswade before he came to Haverhill. His ministry here was very successful; and towards the close of it the meeting-house was considerably enlarged. He died April 18th, 1820, aged 57.‡

The REV. ABRAHAM CALOVIUS SIMPSON, LL.D., from Fulbourn, came in 1820, and was ordained October 17th. He removed to Hereford in 1831. A full and interesting memoir of him is given in the *British Quarterly Review*.§ The REV. JAMES DAVIES, from Totteridge, succeeded, and, during his ministry, the church was re-organized in March, 1832. Up to this time the church was not *in form* a Congregational church. There had been no deacons, and the government was not in the church by its officers. In 1840 the old chapel was pulled down,

\* He was a profound scholar and a very gentlemanly man, but his sentiments were hardly orthodox. He was an inefficient preacher—or rather reader, and the religion of his people was, it is feared, at a very low ebb. Towards the close of his ministry he received an offence in consequence of a dispute about an assistant and a successor, for which reason he withdrew from the people in 1780 or 81, and attended for several years at the Established Church in the town. A funeral sermon was preached for him by his successor, the Rev. W. Humphrys, from *Ps.* cxii. 6. A mural monument in Haverhill Church has this inscription:—"Here lieth, in expectation of the great day, the remains of the Rev. Thomas Milway, a Dissenting Minister, who died August 10th, 1787, aged 70 years. What his character was will be known at that day. Reader, think what thine then will be."

† Mrs. Dorothy Milway (wife of the above), died August 31st, 1795, aged 76."

‡ Wilson's Diss. Ch. III., 544.

§ Evan. Mag., 1821, 361; and 1828, 288.

§ July, 1867, by Henry Rogers. Obituary, Year Book, 1867, p. 313.

and a new one built on the same site, at a cost of £700. Mr. Davies died at Leamington in 1855, aged 63, and was buried in Milverton churchyard.

The REV. ROBERT SIMPSON, from Dalston, son of Dr. A. C. Simpson, came in April, 1855, and removed in 1858 to Sedgley, near Wolverhampton. He was succeeded by the REV. JOHN SIMPSON, from Sudbury, who was ordained August 3rd, 1858; he resigned in 1871. The present minister is the REV. WILLIAM DARWENT, who came from Barnard Castle in 1871. In 1875 the chapel was enlarged and improved. A new minister's house was built the year previous.

MARKET HILL. A second church was formed here May 16th, 1836, by Rev. Stephen Gurteen, of Canterbury, and Rev. Mark Robinson, of Steeple Bumpstead.

The REV. HUGH S. SEABORN came from Whitstable in 1836, and resigned in 1838, when he went as missionary to Berbice. The REV. CHARLES BRAINSFORD came in 1838. The chapel on Market Hill was opened September 11th, 1839; Mr. Brainsford resigned September 29th, 1844, and still resides in the town. The REV. HENRY GILL was ordained September 14th, 1848, resigned September, 1863.\* The REV. WILLIAM COURTNALL came in 1866, removed to Wellingborough in 1869. The REV. GEORGE CAKEBREAD, from Cheshunt, came in 1870, removed to Uttoxeter 1874. He was succeeded in 1875 by REV. J. L. PHILLIPS, from Neath.

#### CLARE.

The REV. FRANCIS CROW, M.A., ejected from Hundon, was educated under the famous Du Moulin in France. He was of the family of Hughhead in Scotland. The appointment of his successor at Hundon, September 26th, 1662, is registered thus: *per ejectionem sive amocoem Francisci Crowe, ult. Vicarii et incumb. ibm. vacan.* It is said he had leave to live, some time after his ejection, in the parsonage, till he could provide himself with a convenient house, which he did in the same parish.

\* Obituary, Year Book, 1871, p. 311.

He removed first to Ovington,\* where he usually preached twice every Lord's day, and next to Clare, where he exercised his ministry many years. Towards the latter end of the reign of Charles II. he was greatly persecuted, so that he could not get an opportunity of preaching without the utmost difficulty. In 1683 he went to Jamaica, where he preached for a time under great discouragements, as appears by a letter given in Calamy's account of him. He returned to England in 1687, refused the offer of a congregation in London, and settled down with his old people in Clare, with whom he continued till his death, in the year 1692, aged 65. Once a month he preached at Bury to a numerous auditory, when he sometimes administered the sacrament to four tables because of the great number of the communicants.

The REV. GEORGE PORTER, B.D. Canon ; and Proctor of the University of Oxford in the second year of Dr. Owen's vice-chancellorship, was ejected from a fellowship in Magdalen College. He resided some time at Lewes, in Sussex, and afterwards freely preached the gospel at Eastbourne in the same county, near the place of his nativity. He then succeeded Mr. Crow at Clare, where he died July, 1697, in the 74th year of his age, and was buried at Ovington.†

The REV. WILLIAM COOK appears to have been the next minister. "He was a man of great ability and learning, and was at the head of the Dissenting interest in those parts many years," but his sun went down under a heavy cloud. After him came Mr. FRANKS from Colchester, who removed to Edmonton. He was succeeded by the REV. ROBERT WILSON, who came about 1725 and, after ministering five years, went to Maldon in Essex about 1730. In his time there was much dissension

\* In 1672 he was licensed a Presbyterian Teacher at his own house at Ovington. At the same time four houses were licensed at Clare, viz., those of Giles Barnardiston, John Bridgman, Richard Cutts, and William Barcham.

† In church government he was a sort of an Interpendent. He could not approve that the ruling of church affairs should be by popular suffrage ; or that the people should govern their officers. And yet he held that the people had just rights and privileges which must not in the least be infringed ; and that therefore the due satisfaction of the church would and ought to be sought by every wise and just governor. In a word, he held that it was the pastor's or elder's part to rule, and the people's part to obey ; but both "in the Lord." He took notice that this was thrice commanded in one chapter, *Heb.* xiii. 7, 17, 24. He left a MS. volume of sermons, designed as a legacy to the church at Clare.—*Congl. Mag.*, 1828, pp. 345 and 572.



and division, and the cause suffered greatly. Three ministers followed, under whose influence the church still further declined, when, about the year 1773, the REV. THOMAS SMITH, afterwards the friend and pastor of the good John Howard, came to Clare with the view of settling, but meeting with little encouragement, speedily left the place, apparently in a hopeless condition.

In 1802 MR. HODDY, a Baptist, was invited to become the minister, who, after labouring for some time, wished to form a church on strict Baptist principles; this was objected to, and shortly after, Mr. Hoddy withdrew with some of his friends, and formed a Baptist church elsewhere in the town. At Midsummer, 1804, application was made to Hoxton for supplies, and in 1806 the REV. JAMES SPURGEON was invited to become the minister. A church was formed August 17th, 1806, and Mr. Spurgeon was ordained September 23rd, the same year; he removed to Stambourne in 1810.\*

The next pastor was the REV. THOMAS HEWARD, who was ordained October 22nd, 1811, and continued pastor till October 17th, 1824, when he resigned. He was succeeded by Messrs. Elborough, Merewether, and Sanderson, who do not appear to have been settled pastors of the church, although they laboured for some years among the people. In May, 1833, the REV. THOS. K. DE VERDON, of Trinity College, Dublin, was invited to the pastorate, and was ordained in September following. He remained here till September 24th, 1838, and was succeeded by the REV. S. L. HARRIS, of Falkenham, near Ipswich, in January, 1840. Mr. Harris was very successful in his labours, and during his time the present chapel was built. He resigned in February, 1851, and emigrated to Australia. The REV. JOHN REYNOLDS, from Gloucester, commenced his stated ministry on October 12th, 1851, remained till the early part of 1857, when he removed to Africa to engage in missionary work. The REV. THOS. GILES, from Burwell, came in 1857, and laboured very successfully till November, 1861, when he was suddenly removed by death.† He was succeeded in 1862, by REV. J. ELRICK, M.A., from Kingsbridge, who removed to Monkswearmouth in 1864.‡ The REV. C. JUKES, from Hackney College, came in June, 1865, but

\* Obituary, Year Book, 1865, p. 268.

† Id., 1863, p. 228.

‡ Id., 1870, p. 238.

being desirous of missionary work, he removed to Madagascar in June, 1866. The REV. GEORGE SEYMOUR, from Steeple, came in 1867, and removed to Rendham in 1872. The REV. F. C. SKEGG, from King's College, came in 1873, and resigned in 1874. He was succeeded in 1875 by REV. R. MORGAN, from Manningtree, who resigned in 1876. MR. GREEN is the present minister.

### BUNGAY.

In the year 1658, *Mr. Zephaniah Smith\** was minister here ; he had been minister of Wickham Market in succession to John Eaton† there. He appears to have been introduced to Bungay "by the especial care and prudence" of the Lord Protector, though not without opposition from an adverse party which, on the Protector's death, and emboldened by that event, procured a "malignant minister" to preach in the town, who carried matters with a high hand. A sad state of contention ensued, whereupon an appeal was made to the young Protector, Richard

\* Mr. Smith published : "I. THE DOOME of HERETIQUES, or a Discovery of subtle Foxes, who were tyed Tayle to Tayle, and crept into the church to do mischief. As it was delivered in a Sermon at Wickham Market, in Suffolke, upon the Fast Day, being the 26th of May, 1647. For John Rethwell, at the Sunne and Fountaine, in St. Paul's Church-yard. 1648.

"II. THE MALIGNANT'S PLOT, or the CONSPIRACIE of the WICKED against the JUST. Laid open in a Sermon preached at Eyke, in Suffolke. Jan. 23rd, 1647. Preached and published to set forth the Grounds why the Wicked lay such Crimes to the Charge of God's People as they are cleare off. Printed for the above John Rethwell. 1648.

"III. THE SKILLFULL TEACHER. In a Sermon preached at Chelsford, in Suffolk, July 16, 1648. Printed for the same John Rethwell. 1648.

"The above three extraordinary discourses were the composition of ZEPHANIAH SMITH, who styles himself minister of God's word. He was a most singular character, and among the first founders of the sect of the Antinomians. One of the first leaders of this sect is said by Wood to have been JOHN EATON, who was a minister and preacher at Wickham Market, in which situation and capacity this Zephaniah Smith succeeded him.

"This Smith published many other tracts and sermons chiefly fanatical, and with fantastical titles. One is described by Wood, and was called DIRECTIONS for SEEKERS and EXPECTANTS, or a Guide for weak Christians in these discontented Times.

"I shall not give an extract from these sermons, though very curious, but they are not characterised by any peculiar eccentricity of diction, and are chiefly remarkable for the enthusiasm with which the doctrines of the sect to which the preacher belonged, is asserted and vindicated. The hearers must also have been endowed with no ordinary degree of patience, as they are spun out to a great length."—*Beloe's Anecdotes of Literature.*

† "JOHN EATON, M.A., sometime student in Trinitie Colledge in Oxford; and fifteen yeares Minister and Preacher at Wickham-market in Suffolke," was the author of "The Honeycombe of Free Justification by Christ alone." London, 1642. An account of him is given in Brook's Puritans II., 466. In Strype's Annals of the Reformation, Vol. II., p. 379, there is a statement respecting John Etchard, of Darsham, Minister, and John Eaton, of Wickham Market; with respect to the latter: "John Eaton was divers years questioned and censured by the High Commission for maintaining That God cannot see sin in the Justified. And then applying those words of S. Paul to himself . . . persecutions, afflictions which came upon me at London, Norwich and Wickham; which persecutions I endured. But from them al the Lord delivered me."

Cromwell, but with what result we do not know. The petition is as follows :

"The humble petition of several of the Inhabitants of Bungay, in the County of Suffolk, Humbly Sheweth : That your poor petitioners, being by the blessing of God, and the especial care and prudence of that never-to-be-forgotten nurse of religion, your Highness's late father, the loss of whom we cannot but sadly lament, settled in the enjoyment of our godly minister. Such hath been the enmity of certain persons, inhabitants of the said town, who taking encouragement from the death of our gracious governor, your Highness's late father, procured one Harwood, a malignant minister, to preach in the said town, of whom some of our petitioners, to the grief of our hearts, have had sad experience of his teaching ; not only to reproach the strict professors of religion, but also in reviling and speaking against the government of these nations under your Highness's late father ; and because Mr. Smith,\* our minister, could not in conscience consent that the said Harwood should preach, and fearing for the future such ministers might be brought in, made our complaint to Colonel Humphrey Brewster, a magistrate adjacent, who, with the desire and consent of many of the inhabitants of the said town, displaced the old sexton, and made one Plumbe sexton in his room. Since which time some of our adversaries, who all along have opposed the settlement of a godly minister, being ffeofees of certain lands given to the said town for pious and charitable uses, have so oppressed and opposed our said minister and your petitioners, in the ways of the Lord, and imprisoned the poor man, our new sexton—for what cause we know not—to the weakening of our hands in the work of the Lord, in the encouragement of profaneness, insomuch as your petitioners cannot enjoy our liberties, nor the preaching of the gospel in peace and safety. Now, so may it please your Highness, that our good God having opened to us a door of hope under our dark cloud and affliction, raising your Highness to the seat of government, for whom we cannot but be earnest with the Father of mercies, who to the praise of his grace, hath made us in your Highness to behold a double portion of your late father's spirit, in strengthening the weak hands of those that fear the Lord. Wherefore we have taken this to present our petition for a commission of enquiry.

"ZEPH. SMYTH, &c.,

"Nov. 24, 1658."

"Beccles, ROBERT BREWSTER, &c.†

MR. SAMUEL MALBON was silenced here by the Act of Uniformity. He was "a man mighty in the scriptures," and became pastor to a church in Amsterdam. He published "Eight sermons on Life and Death," prefaced by W. Greenhill, J. Caryl,

\* Mr. Smith is mentioned by Calamy in the list of those "ejected at uncertain places."

† Waddington Congl. History, 1567—1700, pp. 557, 8.

&c. ; but there is nothing known which can connect him with the church and congregation now existing here. It is, however, certain that there were dissenters in Bungay who suffered for keeping up a conventicle,\* and that a society existed here in 1699, having a minister, with a regularly paid stipend of forty pounds a year, whose name was *John Biggin*. He was a sickly man, but acceptable to his people, and had a good congregation. Till 1700 the congregation worshipped in a barn, but in that year the old meeting house was built by four persons and let to the congregation at £10 per annum ; it was, however, made over in 1729 to the Presbyterians or Independents worshipping there for ever. Mr. Biggin, "V.D.M.," died December 30th, 1707, aged 32, and was buried in Trinity churchyard. He was succeeded by the REV. SAMUEL MANNING, JUN., under whom the congregation declined. He removed to Walpole, and in 1721 became pastor at Rendham.

About the year 1718 *Mr. Henry Robinson*, who had previously been a minister in Norfolk, Mr. Harmer supposed at New Buckenham, came to Bungay ; and according to his tombstone in Denton chapel yard, he continued in the ministry here more than fifty years ; but though educated for the ministry, and preaching regularly at Bungay, he never was ordained, and continued till his death a private member of the church at Denton. He died January 9th, 1769.

The *Rev. David Evans* came about Michaelmas, 1769, but continued only one year,† and his successor, *Ezekiel Offwood*, only three-quarters of a year. MR. ROBERT SHUFFLEBOTTOM came at Midsummer, 1771, and after he had preached here about five years a church was formed, and he became its pastor. The record of the inchurching is as follows :—

"May 27th, 1776. After we had mutually confessed our sinfulness both by nature and practice, and declared also our acceptance of the Lord Jesus Christ for our Priest, Prophet, and King, (Mr. Newton, Pastor of the Congregational Church in Norwich, officiating for us,) we gave ourselves unto the Lord and each other for all the purposes of a church state."

\* In 1672, the houses of Thomas Walcott and John Allen were licensed for Congregational and Anabaptist meeting places ; and the house of Henry Lacey for Baptist worship only.

† He was afterwards at Debenham.

Six brethren signed this document who were probably members of the church at Denton, with which the congregation at Bungay seems from the first to have been connected.

Mr. Shufflebottom was a native of Manchester, educated at Heckmondwike, and was dismissed from the Congregational church at Manchester July 27th, 1776, and admitted into the Bungay church August 7th following. On the 1st of October in that year he was publicly chosen and set apart to the pastoral office, on which occasion Mr. Harmer, of Wattisfield, offered the ordination prayer; Mr. Bocking, of Denton, delivered the charge; and Mr. Newton, of Norwich, preached to the people. He resigned his pastorate in December, 1817, after a useful ministry of forty-six years, and survived till September 23rd, 1829, when he departed at the age of 83.\*

The REV. HENRY MARCH, from Homerton, succeeded in the year 1818; he was greatly beloved and respected; he preached his farewell sermon here January 8th, 1826, and removed to Mill Hill, Colchester, and thence to Newbury.†

The REV. JOHN BLACKIE came to Bungay January 15th, and was ordained here on July 19th, 1826. His venerable predecessor, the Rev. R. Shufflebottom, commenced the service of the day by reading and prayer; the Rev. W. Ward, of Stowmarket, delivered the introductory discourse and asked the questions; the Revs. A. Ritchie, I. Sloper, T. Morell of Wymondley College, W. Hull of Wymondley, E. Hickman, J. B. Innes, R. Drane, and T. Nottage were also present and took parts of the service. During Mr. Blackie's ministry the church prospered greatly.‡ He was removed by death in the

\* Evan. Mag., 1829, p. 508.

† Obituary in Year Book. 1870, p. 308.

‡ "In the year 1833 the Church-rate question was raised, and many of the Dissenters of Bungay refused to pay it. The local authorities of the church took at once high and illegal grounds, and instead of instituting proceedings before the Magistrates, cited a dozen of the most resolute Nonconformists to the Ecclesiastical Court. Amongst these was a Dissenter, whose name will be ever memorable with those who revere unswerving rectitude and uncompromising adherence to principle: the late Mr. John Childs. He declined to influence the other defendants, and in order to leave them free to answer the dictates of their consciences, he forebore to state to them what his own course of action would be. They, however, in the terror which the Court Ecclesiastical excited in their minds, paid the demands of the church's rate-collectors. Not so Mr. Childs. He felt in those days the full force of the arguments against the Church-rates which have since succeeded in sweeping them away, and by his firmness contributed to the emancipation which has come in our day. Surrounded as he naturally was (and as in the early stage of every reform its champion is) by halterers, staggerers, weak, inconstant, and unfixed minds, he stood up manfully for the Christian convictions which he and others enter-

midst of his usefulness, October 19th, 1840, aged 43 years.\* Immediately on this event, fourteen neighbouring ministers united in publishing this testimony:

"He fulfilled the duties of the Christian ministry in a manner eminently becoming the gospel of Christ: we were all acquainted with him, some of us intimately, and from our own knowledge we can confirm the testimony of his mourning people, that, in all lowliness, integrity, zeal, and self-denial, he did the work of an evangelist. In public life he was faithful, fervent, and energetic, even beyond his strength; in private life he went about doing good."

The REV. N. JENNINGS, M.A., of Coward College, immediately succeeded Mr. Blackie in 1841; he was followed in 1842 by the REV. THOS. CLARK, who laboured here for four years, and was afterwards at Rotherham. In 1846, the REV. GUSTAVUS W. SMITH, of Coward College, came; he was ordained May 31st, and had a prospect of usefulness, but his health failed, and he retired to Stroud, his native place, in 1848, to die there. He was succeeded by the REV. JOSEPH WADDINGTON, late missionary in Berbice, who was recognized as the pastor April 26th, 1848, and who ministered to the people till he removed to Denton in Lancashire, in 1851, in which year the REV. W. JACKSON, son

tained; he refused to regard the Ecclesiastical Court as having any right or control whatever over himself, and consequently he was committed to Ipswich Gaol—not for refusing to pay clerical rates, but for contempt of the Court. He submitted to severance from his home and from an affectionate family circle, and to transference to a prison cell at a time when he had but recently suffered a grave surgical operation, and when it was believed by his friends impossible that he could survive the infliction of imprisonment. A Committee, very generously formed at Ipswich, undertook the management of his affairs, and when they learned at the end of eleven days' imprisonment that he had undergone a most serious attack, indicating at least the possibility of sudden death, they sent a deputation to the Court to pay the rate demanded. The Court required, however, as well as the moneys, the usual oath of canonical obedience, and this Mr. Childs refused to give. He was told by his friends that he would surely die in prison, but his reply was, 'That is not my business.' By that time nearly every newspaper in the kingdom had published leading articles on the subject, which came to be debated in the House of Commons, and then the Ecclesiastical Court was glad to forego its oath, probably for the first time, and so gave an order of release. Five years after this, new churchwardens having proceeded in an orderly way to distrain the goods of Mr. Charles Childs each successive year, and being baffled in several attempts to do so, cited him to the Ecclesiastical Court for the sum of 3s. 4d. It took two years and a half to determine whether this sum was due from him or not, and at the end of that time the Judge determined it was not due, and that the churchwardens must pay his costs and their own, which in that Court for so long a period had become considerable. These facts belong to, and are creditable to, the history of Dissent in the town of Bungay; unselfish struggles such as these have given us the liberties we enjoy, and a proper consideration of them will help us now to smoothe the asperities, which, in matters religious as well as civil, combine so frequently to mar the harmony of society, and even to retard the march of human progress."—*Suffolk Mercury*, May 21st, 1870. Mr. Charles Childs, wearied out, in a vigorous old age, by sectarian opposition to undenominational education, died in harness whilst this work was passing through the press.

\* He was born at Kelso, October 28th, 1797.

of the Rev. Thos. Jackson of Stockwell, became the pastor;\* he continued about three years and was succeeded, in 1854, by the REV. CHARLES WILLS, B.A., from Colchester; he resigned in 1860, and entered the ministry of the Established Church.

In the autumn of 1860, the REV. CHARLES STOKES CAREY, from Harwich, accepted an invitation to become the pastor of the church; he laboured here earnestly and faithfully for the space of eleven years. During his ministry harmony and prosperity returned to the sanctuary, and a new schoolroom, capable of holding 500 children, was erected. In October, 1871, Mr. Carey removed to Leytonstone,† and on the 22nd May following, the REV. THOS. HOPE, from the Lancashire Independent College, was ordained to the pastorate. Ill health compelled Mr. Hope to resign after a ministry of only eighteen months, and he was succeeded in June, 1874, by the REV. STEPHEN ST. N. DOBSON, B.A., from Dover.

#### LONG MELFORD.‡

The Rev. John Wood was ejected from Melford,§ but no records are in existence which connect him directly with this Congregational church. Several pious persons, not many years after the ejection, are said to have become a separate people, and to have assembled together for religious worship in a barn fitted up for that purpose, and to have been dependent on the ministrations of occasional preachers.||

MR. TATE, the first known pastor, came about the year 1713,

\* Obituary Year Book, 1857, p. 189.

† Mr. Carey died somewhat suddenly June 8th, 1875. Obituary Year Book, 1876, pp. 322, 3.

‡ Melford is consolidated with Glemsford, and the funds, which belong to the church, are for the benefit of both places.

§ In the Classis, 1647, the name of the minister of Melford is given as Seth Wood. A John Wood or Woods was instituted to Barnardiston, July 20th, 1649. A minister was ejected at Barnardiston in 1662, whose name is not given in the Episcopal Register; the living was vacant October 21st, 1693, *per nonsubscriptionem abrenunciationis (secundum actum Parliamenti in eo casu prævisum) ultimi incumbentis.*"

|| The Rev. D. E. Ford relates that a tradition existed in his father's time that "the Rev. Wm. Gurnall, the author of 'The Christian in Complete Armour,' originally dedicated his work to a Lady at Long Melford, and that she refused it, alleging as the reason that his was not armour of proof. His sin had been the retention of his living in 1692, and it is," says he, "a probable conjecture that an ancient silver cup used in my father's days on every sacramental occasion, bearing the incongruous design of a warrior clad in full harness, had been designed as a present from that lady to Mr. Gurnall, but that in consequence of his defection from Nonconformity she gave it to the church instead."



and continued his ministrations for about twenty years. The chapel was built in his time. MR. WILLIAM HENRY HALLUM succeeded, who was ordained at Melford, July 18th, 1733; he continued here about eight years, and removed first to Wethersfield, and thence to Stambourn in Essex. Next came the REV. SAMUEL TAILER, from Potterspury, in Northamptonshire, who "was a gentleman of considerable abilities, but supposed to be somewhat disordered in his head;" he was father of Mr. Tailer of Stowmarket, and afterwards of Carter Lane, London. *Mr. Axford* was here in August, 1747. He was succeeded by the REV. JAMES DAVIDSON, of Dedham, who came in 1747 or 8, and was here about five years; his labours were greatly blessed, but some imprudences caused his removal to Wymondham in 1753. The *Rev. Thomas Bocking* followed, but was not ordained here; he left some time before 1757, when he succeeded Mr. Julius Saunders at Denton. The REV. ZECHARIAH HUBBARD, a son of the Rev. Mr. Hubbard of Stepney, was the next pastor, who was ordained July 31st, 1759; he resigned in 1793, and died in 1794. The REV. DAVID FORD, from Homerton, was ordained here in July, 1794; died here April 11th, 1836, aged 72 years, and was succeeded by his son, the REV. JOSEPH FORD, from Wymondley, who was ordained July 11th, 1837; he resigned his charge on the death of his mother, June, 1842, and afterwards united himself with the Presbyterian body; he still survives. He was succeeded in 1842 by the REV. HENRY HOLLIS, who removed to Ashbourne in 1848. He died suddenly at Ipswich, May 4th, 1871, aged 61.\* The REV. JOHN BURGESS followed; he was educated at Cheshunt; continued here 19 years; resigned on account of ill health in 1867, and died at Hammersmith in 1868.† The REV. GEO. LYON TURNER, M.A., from Cheshunt, was ordained October 27th, 1868; he resigned, to take a tutorial appointment at Hackney College, in 1870, and was immediately succeeded by the REV. F. FRED. TOUZEAU, from Hackney College, who is the present minister.

\* Obituary Year Book, 1872, p. 325.

† Id., 1869, p. 239.



## LAVENHAM.

The REV. WM. GURNALL, author of "The Christian in Complete Armour," was the Puritan minister of this parish:\* he conformed in 1662,† and continued his ministrations here till his death in 1679. His Evangelical preaching no doubt prepared the minds of many persons to embrace the doctrines and practices of Nonconformity after his decease.

There was a Baptist Society here, meeting at the lower end of Water Street, in 1692, of which Mr. Tredwell, from London, was pastor, which subsequently became extinct. In the year 1697, five years after a certain controversy between the Baptist Minister and the Rev. Wm. Burkitt, of Milden, the Meeting-house recently vacated, which was then a barn, was fitted up for public worship, and a church was formed here by the Rev. Thomas Hall,‡ who, after labouring several years, was ordained April 12th, 1715. He continued here till 1719, when he removed to the Pavement, Moorfields, London. Mr. Harmer gives the following account, which, he said, he perfectly well remembered hearing Mr. Hall relate, concerning the first formation of this church:

"It being thought proper to bring the good people of the assembly there into church fellowship, Mr. Hall desired three or four of the most serious and prudent people among them, separately and without communicating their thoughts to each other, to draw up lists of such persons as they thought proper to become church members. These lists all proved alike; . . . after this, on an appointed day observed with great solemnity and much prayer, these persons confederated together as a

\* The order of the House of Commons for his admission to the rectory is as follows: "Decimo sexto, Decembris, 1644. Whereas the church of Lavenham, in the county of Suffolk, is lately become voyd by the decease of Ambrose Copinger, Doctor of Divinity: and that Sr Symond D'Ewes, Patron of the said church, hath conferred the Advowson of the same upon William Gurnall, Master of Arts, a learned, godly, and orthodox Divine. It is ordered by the howse of Comons that the said William Gurnall shal be and contynue Rector and Incumbent of the same church for and during the terme of his naturall life, and shall have, receive, and enjoy all such tithes and other profits as other Rectors and Incumbents of the same church before him have had, received, and enjoyed. Provided that the said Wilm Gurnall doe pay upon this avoydance, all such first fruits and tenthes unto his matie as by the lawes of the Realme are and shall be due from tyme to tyme.

"H. Elsing, Cler. Par. D. Coms."

† See p. 515.

‡ It appears from an entry in the Bury Church Book that Mr. Milway was here probably before Mr. Hall: "November 18th, 1716. Mr. Joshua Lambert related that the preaching of Mr. Tredwel, then at La'nham when he was very young, made impressions upon him, . . . that Mr. Milway's ministry of La'nham was afterwards blessed to him."

church of Christ." His only regret, in reviewing the transaction, was "the not applying to neighbouring churches and elders to engage them to a concurrence with, and attendance on, the transaction."\*

Mr. Hall was succeeded by the REV. SAMUEL WOOD, from Wivenhoe, who remained here about fourteen years, during which he educated young men, some of them for the ministry. About 1734 he removed to Bishop Stortford, from whence he removed to Woodbridge, where he died. The next pastor was the REV. STEPHEN MALING, from Hertford, who came in 1736, but was not ordained till August 13th, 1747; he continued here till his death in 1765, after which the church was involved in some considerable difficulties. The REV. HENRY DARBY was invited to the pastoral office about 1771, but he left in 1772. Between 1774 and 1782, the ministers were *Mr. Duncan* and *Mr. Jones*: in the latter year the REV. WILLIAM HICKMAN became pastor, who removed to Wattisfield in 1795; he was succeeded in the following year by the REV. THOMAS HICKMAN, formerly of Bildeston, who removed in 1825. He died in 1844, aged 89.† In 1826 the REV. ROBERT AINSLIE came, and continued till 1834, when he removed to New Court, Carey Street, London; he afterwards left the denomination. The present chapel was built during his ministry, in 1827; he wrote a memoir of Gurnall, in the *Congregational Magazine*,‡ which contains some notices of this church which, however, are not quite correct. The REV. JOHN MILLIS came in 1835, and removed to Hallaton in 1850. In 1851 the REV. HENRY DAVIES came, who died in 1877. His successor is the REV. W. D. ATTACK, from Hockliffe.

#### WICKHAMBROOK.

This Congregational Church doubtless owes its origin to the labours of the REV. SAMUEL CRADOCK, B.D., who, on his ejection from North Cadbury, in Somersetshire, took up his abode here, on his own estate. He opened his house for divine worship, and devoted his learning to the education of young men, among whom was the celebrated Dr. E. Calamy. He organised a church in his house, and in 1672 was licensed a

\* MSS.

† Memoir, *Evan. Mag.*, December, 1844.

‡ 1830, pp. 281-6.

Presbyterian Teacher at "Geesings in Wickam," and continued to preach for a period of twenty-six years, when he removed, in 1696, to Bishop Stortford, and became the pastor of a Congregational church at Stanstead Mount Fitchet. He laboured there ten years, and then died at the age of 86, and was buried at Wickhambrook October 7th, 1706. His Nonconformity cost him £13,000, and he never repented of it; but said, in reference to it, "God gave me my living, he called for it, and I readily parted with it; of Thine own have I given Thee."

A barn on the Badmondishfield estate, belonging to the family of Warner, was licensed for public worship the year before Mr. Cradock left Wickhambrook, and here in all probability the *Rev. Richard Rawlin* and the *Rev. Isaac Fuller*, who were successively chaplains in the family of Andrew Warner, Esq., ministered to the congregation. Mr. Rawlin removed to Bishop Stortford, and thence to Fetter Lane, London, and Mr. Fuller to Finchfield. According to Evans' list, *Mr. Richmond* was here in 1716, and the congregation numbered a hundred and fifty.

On August 6th, 1726, the REV. THOMAS PRIEST, from Emmanuel College, Cambridge, came to this place; he built the first chapel, and died, after a long and useful life, in 1772. He gathered the church, which has continued in existence to the present time. The cause greatly declined under Mr. Priest's successor, the REV. ROWLAND SMITH, who was non-resident, and an Arian; he resigned his charge in 1810, and was succeeded by the REV. STEPHEN JOHNSON, who came in 1813 from Leek, in Staffordshire. He married the daughter of N. W. Bromley, Esq., through whose exertions the cause had been greatly enlarged. Mr. Johnson died in 1838, after a successful pastorate of a quarter of a century, and was succeeded by the REV. H. COLEMAN, who was educated at Newport Pagnell, and was ordained here in May, 1838, and after a similarly useful pastorate of the same length, removed to Halesworth in 1864. His successor was the REV. T. J. KIGHTLEY, from Burwell, who removed to Leiston in 1873. His successor is the REV. F. VAUGHAN, who came from Amberley in the same year, and still continues.

The church at Wickhambrook, during Mr. Johnson's ministry,

was the parent of others in the neighbourhood. In 1818, the cause at COWLINGE was commenced under Mr. Johnson's auspices, and the REV. D. GIFFORD, who was mainly instrumental in raising it, preached to the people there gratuitously for fifty years. In his declining days,\* this place and THURLOW, also sprung from Wickhambrook, were united under the charge of an agent of the Suffolk Congregational Union. The chapel at Thurlow was built in 1835, and the church formed in 1836. The REV. W. SELBIE was minister here for some time. The REV. GEORGE HOLLIER came in 1858, and removed to Sudbury in 1861; his successor, MR. HARBER, removed to Roydon in 1866. MR. BARNETT came after him. This church is now in connexion with the church at Trinity Chapel, Sudbury.

The REV. JOHN RUTTER, to whose energy and zeal the county owes so much, was also originally connected with this church. He commenced the cause at STANSFIELD about 1833, and in 1842 was formally ordained pastor of the church there.† His successor, the REV. T. SOWTER, removed to Saxmundham in 1851; he was followed by the REV. JAMES JENKINS in 1852, who removed to Needham Market in 1859. The REV. D. W. EVANS, from Birdbush, came in 1860, and removed to Harwich in 1873. His successor, the REV. E. J. NEWTON, from Wareham, came in 1873, and resigned in 1876.

#### HADLEIGH.

"The towne of Hadley was one of the first that received the word of God in all England, at the preaching of Master Thomas Bilney, by whose industry the gospel of Christ had such gracious successe, and took such roote there, that a great number in that Parish became exceedingly well learned in the Holy Scriptures, as well women as men; so that a man might have found among them many that had often read the whole Bible through, and that could have said a great part of Saint Paul's Epistles by heart, and very well and readily have given a godly learned sentence in any matter of controversie. Their children and servants were also brought up and learned so diligently in the right knowledge of God's word, that the whole towne seemed rather an universitie of the learned, than a town of cloth-making or labouring people. And that most is to bee commended, they were for the more part faithful followers of God's word

\* *Obituary Year Book*, 1872, p. 319.

† *Id.*, 1866, p. 281.

in their living." *Dr. Rowland Taylor* suffered on Aldham Common, near Hadleigh, February 9th, 1555.\*

Mr. Harmer informs us that in his day a great degree of uncertainty was felt respecting the origin of the Congregational church here. The *Rev. Isaac Harrison, D.D.*, was ejected here, but he afterwards conformed.† The *Rev. Owen Stockton* was licensed in 1672 to be a Presbyterian Teacher here at the house of John Smith, and he was probably the originator of the cause. The people met together in considerable numbers about the year 1688, but had no settled minister till about 1700, when *Mr. Thomas Kappit* came in that capacity, though he was not ordained to the pastoral office. He continued here about five years, and then removed to Harwich. The *REV. JOHN DARBY* was ordained here September 1st, 1713,‡ and it is supposed that the church was formed, and the original meeting-house built, a little before that event. Mr. Darby laboured here till his death in 1735; and in the following year the *REV. HUGH MAGEE* came, and remained till 1743. In February, 1744, the *REV. ISAAC TOMS* commenced his ministry, and was ordained July 31st, 1745; he had been chaplain in the family of Sir Daniel Dolins at Hackney. He married the only daughter of the *Rev. Samuel Say*, and left a son in the ministry at Framlingham, the late *Rev. Samuel Say Toms*. His pastorate was a remarkable one, extending over fifty-seven years. He established religious services in the neighbouring villages, and schools for the children of the poor, and generally, was the instrument of raising this congregation to the honourable position it occupies in the county. He published a little work entitled "The Shining Convert," being memoirs of an illiterate husbandman, Thomas Seeger, of Kersey, with a sermon occasioned by his death. The

\* *Foxe* III., 166. 7. And on the spot where he suffered stands a rough stone bearing this old and rude inscription—

DR. TAYLER,  
IN DEFENDING THAT WAS GOOD, AT THIS  
PLAS LEFT HIS BLODE.

The *Rev. T. Q. Stow* published "Memoirs of Rowland Taylor, I.L.D.," in 1833. The volume contains an account of the rise of the Reformation in Norfolk and Suffolk, and extracts from *Foxe* relating to all the martyrs who suffered in these counties; and to it the reader is referred for details on these subjects.

† See p. 442.

‡ "The charge given to the *Rev. Mr. John Darby* at his ordination at Hadleigh, September 1st, 1713, by *Josias Maultby*, of Sudbury," was afterwards printed.

dedication "to the congregation, especially the communicants," is dated February 7th, 1746-7. He died January 12th, 1801, aged 91.\* Before his death he was assisted by the REV. WILLIAM GUNN, who was one of the first students of Hoxton Academy, which he left in 1794 to become pastor of the church at Towcester, where he was ordained October 16th, 1796. In December, 1795, Mr. Toms relinquished his office, and Mr. Gunn removed about 1800 to Hadleigh to become the minister, and on the death of his venerable predecessor was elected pastor, and recognized April 28th, 1802.† He removed to Roydon in Essex in 1814; and from thence to Aylesbury in 1817; there he continued till his death, March 17th, 1844, in the 75th year of his age.‡

The REV. JOHN HAYTER COX, from St. Alban's, was set apart here on October 26th, 1814, and resigned in 1829. He died in 1848, aged 80.§ On March 3rd, 1830, the REV. WILLIAM FROGGATT, from Homerton, was ordained, but speedily resigned his charge. The REV. JOHN RAVEN, from Highbury, was ordained September 13th, 1831. On November 6th, 1832, the new chapel, accommodating 1,200 persons, with schoolrooms and vestry, was opened, and, shortly after, the chapel was enlarged. After a useful pastorate of ten years, Mr. Raven removed to Birmingham in 1841. The REV. RICHARD SKINNER succeeded in 1842, and removed to Huddersfield in October, 1845. The REV. JAMES LYON, from Southwark, came in December, 1845, and resigned August 27th, 1853.¶ The REV. J. P. PALMER, from Rotherham, came in February, 1854, and removed to Wolverhampton in March, 1861. The REV. S. T. WILLIAMS, from Bocking, came in 1863, and removed to Hoddesdon in 1868. He was succeeded in 1869 by the REV. R. W. MCALL, from Birmingham, who resigned in 1871 to undertake a special work

\* See Memoir in *Evan. Mag.*, 1801, 168, 177, 276, 7.

† "April 28.—The Rev. Mr. Gunn was set apart over the church of Christ at Hadleigh, in Suffolk, late under the pastoral care of the late Rev. Mr. Isaac Toms, to whom Mr. G. had been an assistant two years. Mr. Bromley, of Needham Market, began with prayer and reading; Mr. Ray, of Sudbury, preached on the nature and constitution of a gospel church; Mr. Hickman, of Lavenham, prayed; Mr. Crathern, of Dedham, addressed the people from *Acts* xi. 23; Mr. Price, of Woodbridge, concluded. Under the labours of Mr. Gunn, the church and congregation are considerably upon the increase, and it is hoped much good will be done.

‡ *Evan. Mag.*, 1802, 333; and *Congl. Mag.*, 1844, 320.

§ See Year Book, 1849.

¶ Obituary Year Book, 1863, 239.

in Paris.\* The REV. J. FOSTER LEPINE, from New College, was ordained September 19th, 1872, and is the present pastor.

There are now in connection with this church six village chapels, besides other stations supplied by members of the church; the former at Monks Eleigh, Aldham, Kersey, Raydon, Whatfield, and Shelly; the latter at Hintlesham, Kersey Tye, Offton, Semer, and Langham.

#### BOXFORD.

"On the 5th of February, 1834, died Robert Ansell, Esq., of Brantham Hall, near Manningtree in Essex. This gentleman was called to the knowledge of the truth by the labours of an evangelical curate of the Church of England at Boxford, but subsequently became a member of the Congregational Church at Hadleigh. Knowing the destitute condition of the villages around that town, he employed his time and property in promoting the establishment of Sunday Schools, and in the opening of cottages for preaching or prayer meetings. Mr. A., together with his brother John of Hadleigh, felt special solicitude for the little town of Boxford, where, the Curate having removed, the people were left without evangelical instruction. They therefore erected a commodious chapel, with a dwelling-house for the minister, at the expense of about £2,000, and placed it in Trust for the sole use of an Independent or Congregational Church for ever."†

On the 30th April, 1823, the first stone of the meeting house

\* See Year Book, 1875, 331.

† Within a quarter of a mile of the spot is Groton Place, once the manorial residence of the celebrated family of the Winthrops, who for conscience sake sold their estates and emigrated to the wild shores of New England. Tradition reports, that before these pilgrim fathers left this rural spot for ever, they, with their families and associates, a numerous company, [see pp. 442, 3, and Brook II., 493, 4] kneeled down in the open field, and committed that village and their country to the blessing of the God of their fathers." *Congl. Mag.*, 1834, p. 187, 8. John Winthrop sold his English estate, worth £700 a year, and embarked all he possessed to promote the enterprize of liberty and truth. He and his company left England in 1630, and on their arrival in New England he was, by the general voice, elected to be Governor of the Plantation "founded and formed for the seat of the best reformed Christianity." The old residence has long ceased to exist. In the churchyard there is an altar-tomb close to the wall of the chancel, much defaced by time, in which the remains of Adam Winthrop, the pious father of the Governor, are deposited, which bears the following inscription:—"Cœlum patria, Christus Via. Hic jacet corpus Adami Winthrop, armigeri, filius Adami Winthrop, armigeri, qui hujus ecclesiæ patroni fuerunt et domini manerii de Groton. Supradictus Adamus filius uxorem duxit Annam filiam Henrici Browne de Edwardston, per quam habuit unum filium et quatuor filias. Hanc vitam transmigravit, anno domini 1623, ætatis suæ 76. Anna vero uxor ejus obiit 1628. Hic quoque conspulta est. Beati qui sunt pacifici, nam ii Dei filii vocabuntur." *Congl. Mag.*, 1828, p. 586.

William Leigh, rector of Groton in Suffolk, son of Ralph Leigh of the family of Leigh in Cheshire, married Elizabeth Newson, daughter of Gregory Newson of Bury, some time preacher of Bury; he had been fellow of St. John's Coll., Camb. Their son John was rector of Outwell, Cambs.; their daughter Dorothy married Wm. Thetford, a minister; their daughter Mary was a schoolmistress in Bury.—*Candler's MSS.*

was laid by the Rev. J. H. Cox, of Hadleigh, and the building was opened September 24th in the same year. The REV. BENJAMIN MOORE, from Hackney, was the first pastor; he was ordained April 7th, 1824, and died April 10th, 1846.\* The REV. EDWARD BRAINERD HICKMAN, of Coward College, son of the Rev. E. Hickman of Denton, was ordained August 30th, 1846; he removed to Wells, Norfolk, in 1855. The REV. S. FISHER came in 1855, and removed to Boston in 1867. He was succeeded by the REV. ALBERT SMITH, from New College, in 1867, who removed to Kelvedon in 1874. In the next year the REV. W. BUTCHER, from Hundon, accepted the pastorate, and still continues.

#### EAST BERGHOLT.

The earliest records of this church and the account of the circumstances connected with its origin are lost. This place was the resort of three ejected ministers, Richard Moore, Samuel Back[ed]er, and Samuel Foane; the two first named were licensed in 1672 to be Presbyterian Teachers, and the house of Robert Hall was licensed for Presbyterian worship here. Mr. Foane, who resided here, was licensed to be a general Presbyterian Teacher.† In 1689, the *Rev. John* (or *Samuel*) *Brinley* was the minister, and probably the pastor of the church, and it was then called Presbyterian. Before the year 1703 the *Rev. John Foxon*, afterwards of Girdlers Hall, London, is said to have exercised his ministry here; but the REV. RICE WILLIAMS is the first pastor of whom there is any certain ac-

\* Obituary, Year Book, 1846, p. 173.

† Richard Moore, M.A., was ejected from Diss in Norfolk. His successor was appointed November 22nd, 1692, *per incapacitatem, amoveam sive depriva, Richdi Moore, ult incumbent*. Samuel Backler, M.A., ejected from Whatfield; "a popular and useful man, who preached frequently in churches after his Nonconformity, and was connived at, but never took anything for his labours after he was ejected." His church was vacant February 9th, 1692, *per incapacitatem Samuelis Baker [sic], ultimi incumbents ib'm, virtute Actus Parliamenti pro uniformitate, &c.* He died at Dedham, January 18th, 1687, and was buried at Whatfield; Mr. J. Fairfax preached his funeral sermon on 2 *Sam.* xxiii. 5. He was licensed in 1672 to preach also at Manningtree. Samuel Foane appears to be the minister who was ejected from Woodbury Chapel, in Devonshire, of whom Palmer says [I., 424], "After his ejection he left this country [Devonshire]. He had the character of a very good man, and was universally beloved by his parishioners. There was a general weeping when he preached his farewell sermon." It is curious that the name next to Mr. Foane's, in Devonshire, is Henry Backler; was he related to Samuel Backler above?—*Noncon. Memorial; Episc. Records; License Book; and see Davids, p. 596.*



count; he settled here in 1703, and his ministry extended till 1750, when he died. In the early part of that ministry the congregation was considerable, but the formation of the neighbouring congregation at Dedham, Essex, in 1738, was a great means of reducing the numbers which attended at Bergholt. The principal reason for the formation of the Dedham congregation was that the Stour separated the people there from Bergholt, and as the river frequently overflowed the lowlands, they found it inconvenient to cross over.

The REV. NICHOLAS HUMPHREY, from Coggeshall, succeeded, and had fair prospects of usefulness, but mental disease, the result of fever, incapacitated him for his work, and he was laid aside in 1755, after labouring here five years. He was succeeded in 1757 by the REV. HENRY INNES, a Scotch minister, who was ordained in June, 1758, and died in 1769 or 70. In 1775, the REV. HENRY LEWELYN became pastor, who afterwards removed to Harleston, where he was ordained in 1786. In 1784 the *Rev. Samuel Braybrook*, and in 1804 the *Rev. J. Harding*, are named as ministers here; and in 1807 the *Rev. J. F. Covah*. This was probably the gentleman (the Rev. J. F. Covah) who was set apart, May 2nd, 1815, over the church and congregation in Chandler Street, Grosvenor Square, London. The REV. ALEXANDER GOOD, from Homerton, came in 1813; he was afterwards at Woodbridge.\* In 1819 the REV. THOMAS MUSCUTT came from Hackney; he afterwards removed to Lower Rotherhithe, London, and still survives. He was succeeded by the REV. JOHN BROMILEY, who resigned in 1839. After him the REV. J. C. FAIRFAX was pastor, who removed to Swanage; and in 1848 the REV. E. J. NEWTON came, who removed to Steeple Bumpstead in 1855. The REV. ROBERT ROBERTS came from Chipping in 1855, and resigned in 1869.† In 1870 the REV. G. H. WHITE came from Burwell, and is the present pastor.

#### NAYLAND.

The house of William Spring in Nayland was licensed in 1672 for Nonconformist worship; but the earliest intimation of the

\* Obituary, Year Book, 1871, p. 313.

† He died February 11th, 1877.

existence of a church here, is the license for the old meeting house, granted January 19th, 1690, before which date there was preaching now and then in a barn. The first settled pastor was the REV. SAMUEL PORTER, who came shortly after the license above mentioned was granted, and he continued here till his death, August 16th, 1706, aged 47 years. He was buried in the chancel of the parish church, and his funeral sermon was preached by Mr. Bury, of Bury St. Edmund's. The church was considered to be of the Presbyterian denomination.

The second pastor was the REV. HENRY HURST, son of the Rev. Henry Hurst, M.A., who was ejected from St. Matthew's, Friday Street, London. He married a niece of Sir Richard Blackmore, came to Nayland about 1707, and died of a cancerous affection of the mouth and throat, about Michaelmas, 1729, at the age of 44. His funeral sermon was preached by the Rev. Mr. Wood, of Lavenham. The church book commences in the year 1708.\*

The third pastor was the REV. MR. JONES, a Welshman, who preached some months but was not approved; who afterwards conformed, but could get no preferment. He was succeeded by MR. JOHN [or JAMES] WATKINS, who came about 1732, and continued till the latter part of 1737, when he removed first to Rochester, and then to Lewes. Early in 1738 the REV. BEZALEEL BLOMFIELD came from Colchester. He was ordained October 4th in that year, about which time some alterations were made in the constitution of the church, more nearly assimilating it to the Congregational model. Mr. Blomfield married one of the Grimston family, illustrious in the seventeenth century, Sir Harbottle Grimston being one of the members for Colchester in the parliament of 1639-40; he died here June 14th, 1780, and his funeral sermon was preached by the Rev. John Saunders, of Hertford. The next minister was the REV. JAMES BROWN, who came in 1782. He was succeeded in

\* During Mr. Hurst's ministry the Rev. John White was Vicar of Stoke and Nayland. In 1731, Dr. Watts published his "Humble Attempt towards the Revival of Practical Religion among Christians." This publication obtained an unexpected notoriety. It was answered by Mr. White in "Three Letters to a Gentleman Dissenting from the Church of England." Dr. Watts does not appear to have taken any notice of his opponent; but Micaiah Towgood accepted the challenge he gave, and produced "The Dissenting Gentleman's Letter to Mr. White."—See *Milner's Watts*, pp. 475. 6; and *Harmer's MSS.*

1788 by the REV. WILLIAM NORTHEND, from Welford, who resigned in 1792 or 3, and died in 1821, æt. 75. In 1793 the REV. JAS. WADDELL came; he was ordained pastor in 1795, and resigned in 1811. The congregation was then supplied for two years by various ministers, and in 1814 the REV. EDWARD SMITH came, who was ordained December 12th, 1815; he resigned in 1836,\* in which year the REV. JOHN JOHNSTON came, who resigned in 1847. He was succeeded, in the same year, by REV. H. J. HAAS, who removed to Crediton in 1854. The REV. MARCUS HOPWOOD, from Harwich, came in 1855, and removed to Ashburton in 1857. The REV. G. WARD, a Baptist, came in 1857, and removed to Walton in 1863. In 1864 the REV. J. J. WILLIAMS came from Falkenham, and removed to Greenacres in 1867, in which year the REV. THOS. K. DE VERDON came from Leytonstone, and resigned in 1872. In 1874 the REV. J. PRICE, from Upway, succeeded, and still remains.†

#### LOWESTOFT.

The Rev. William Bridge, writing August 16th, 1655, to a person in London,‡ says :

"Six miles from us [Yarmouth] there is a market-town, and the only great town in the island [Lothingland]; the living is not worth 40*l.* a year. If 50*l.* may be laid to it, and a good man put into the place, it would be very influential upon the whole island. The gift of the living belongs to the Lord Protector. The town hath been malignant,§ called Laystoffie, known to his Highness, being part of the first-fruits of his great labours. Much service might be done for Christ in settling this place; and if the

\* Obituary, Year Book, 1875, p. 361.

† See account of Chapel and School in Year Book, 1865, p. 291. ‡ *Peck's Desiderata*.

§ At the commencement of the Civil War, Lowestoft espoused the Royalist side. In 1642 the eastern counties entered into an association to support the Parliament. Cromwell hearing that several gentlemen of eminent rank were assembled at Lowestoft to form a counter association, marched to Lowestoft and surprised them. The parish register states that on "March 14th, 1643, Col. Cromwell, with a brigade of horse and certain foot which he had from Yarmouth, came to this town, and from thence carried away prisoners Sir Edward Barker and his brother, Sir John Pettus, Mr. Knight [Knevet] of Ashwellthorpe, Mr. Catline, Capt. Hammond, Mr. Thomas Cory, with others to Cambridge, and with these myself [Rev. Jacob Rous, Vicar], Mr. Thomas Allen (afterwards Admiral Allen), Mr. Simon Canham and Thomas Canham of this town." He further says: "For some time following there was neither minister nor clerk in this town; but the inhabitants were obliged to procure one another to baptize their children, by which means there was no register kept; only a few were by myself baptized in those intervals when I enjoyed my freedom. Jacob Rous." Par. Regr., 7th June, 1646. See a letter from John Cory in Carlyle's *Cromwell*, Vol. I., p. 163, &c.

Lord will give your hearts to pity this great town, many souls will bless God for your bowels." . . .

The living thus appears to have been vacant in August, 1655, but we do not know of any one being sent here during the Protectorate period. *Gillingwater*, in his history of the town, says of the Congregational Dissenters:—

"At what time it was that this religious sect first began to make its appearance in Lowestoft is now uncertain; all that I am able to ascertain respecting it at this present time [1790] is that previous to the year 1689, when the learned Mr. Emlyn came to reside in this town, and commenced being officiating minister to this congregation, it was but an inconsiderable body, destitute of a regular pastor, and also of a decent structure for the performance of religious exercises."

"The congregation of Protestant Dissenters at Lowestoft might be considered also, at that time, as a kind of dependent assembly on the Dissenting congregation at Yarmouth; as it was customary for the members belonging to the former congregation to repair to that at Yarmouth at the usual seasons of receiving the Holy Communion, and was in much the same state of dependence on that society as a chapel of ease is on the mother church."\*

This congregation originally met in a barn, which was situated in Blue Anchor Lane; but in the year 1695 the chapel was built for its use in the High Street, which was lately made over to the Wesleyan Reformers, and is now about to be removed for town improvements.†

But before the date which *Gillingwater* mentions, we find that in 1672 the house of William Rising was licensed "for such as are lycensed men to preach in." We cannot say who they were, but Edward Plough, who appears to have been connected with the Beccles church, was licensed to preach at Kessingland and Gisleham, and he probably with others engaged in the work here. The name of the Rev. Mr. Manning is mentioned as having been an occasional preacher here before the Revolution. This was unquestionably the *Rev. Wm. Manning*, who was ejected from Middleton, and we find that he was a "lycensed

\* The matter for *Gillingwater's* account was undoubtedly supplied by Mr. Harmer, who was one of his correspondents, [See *Harmer's Misc. Works*,] and it is a little remarkable that there is no account of Lowestoft in Harmer's MSS.

† The original Trustees admitted February 9th, 1694, were Sir Robt. Rich, of Rose Hall, in Beccles, Bart.; Thomas Neale, of Bramfield, Esq.; and Samuel Pacey, of Lowestoft, Esq. The land was given by Mr. James Ward. Sir R. Rich was one of the Lords of the Admiralty.

man" and a Congregational Teacher in his own house at Peasenhall. "He was a man of great abilities and learning; but he fell into the Socinian principles, to which he adhered to his death." He and Mr. Emlyn contracted a close and intimate friendship. They conferred together upon the highest mysteries of religion. Dr. Sherlock's book upon the Trinity became a stumbling-block to both. Mr. Manning became a Socinian, but could not persuade Mr. Emlyn to go so far as he had done.\*

In 1688, the disturbances in Ireland occasioned *Mr. Thomas Emlyn's* removal to England; he was invited to the house of Sir Robert Rich, at Rose Hall, Beccles, and was by him prevailed upon to officiate as minister to the dissenting congregation in this place; he continued here a year and a half, but refused the invitation to become the pastor, as he disapproved of ministers shifting and changing from one place to another: he determined therefore to accept no pastorate but where he thought he should continue. It was during his ministry here that he first entertained scruples on the doctrine of the Trinity. In May, 1691, he returned to Dublin.

About the year 1698 the *Rev. Samuel Baxter* settled here; he was eldest son of the Rev. Nathaniel Baxter, A.M., ejected from St. Michael upon Plyer, in Lancashire; he removed to Ipswich in 1703, and was followed by the *Rev. Henry Ward*, who removed to Woodbridge in 1707, when the *Rev. Samuel Say* succeeded. He was the second son of the Rev. Giles Say, ejected from St. Michael's, Southampton,† and received his education for the ministry at Mr. Rowe's Academy, in London, where he had for his fellow-students Isaac Watts, John Hughes, and Josiah Hort, afterwards Archbishop of Tuam. On leaving the Academy he was for three years chaplain to Thos. Scott, Esq., of Liminge in Kent; thence he removed to Andover, and Yarmouth, and soon after became a constant preacher at Lowestoft, where he continued eighteen years. The people were not a separate church, and he consequently was not a

\* License Book; Noncon. Memorial; Hist. of Lowestoft, p. 359; and see ante, pp. 336, 7. The Peasenhall Register states that "Wm. Manning, Cler., was buried February 15th, 1710-1;" and that Priscilla, his wife, was also buried there. "They lived in wedlock 58 years; she died 14th June, 1710, and he February 13th following; she 80, he 81. Acts xvii. 30, 31."

† See Guestwick.

pastor.\* Mr. Say left Lowestoft in 1725, and became co-pastor with the Rev. Samuel Baxter at Ipswich.†

The next minister was the REV. MR. WHITTICK, who came in 1725, and removed to Kingston-on-Thames in 1733. During his ministry this congregation became a perfectly distinct body, about the time of the separation between the Calvinistic and Arian, or Unitarian, sections of the Yarmouth church. Mr. Whittick was succeeded, in 1733, by the REV. THOMAS SCOTT, son of the Rev. Thomas Scott, of Norwich, who, before he came to Lowestoft, kept a boarding school at Wortwell, and preached at Harleston once a month; he continued here about five years and removed to Ipswich. In 1738 the REV. MR. ALDERSON became the pastor of this church, and continued in this office till his death in 1760.‡

The congregation was but small before the year 1689; after that period they became a more numerous body, and continued to increase till 1735, when their number was very considerable.§ They then decreased considerably; and after Mr. Alderson's death, within thirty years, the names of twelve ministers follow in succession,—*Mr. Nasmith; William Gardner; Matthew Jackson*, from Framlingham in 1769, who died at Lowestoft December 24th, 1771: in 1772, *D. Turner, D.D.*, from Scotland, who re-

\* Dr. Watts, writing to him there, November 1st, 1709, says: "You speak of yourself and the rest of your order [unordained ministers] as wanting a name. I think you are ministers of Christ and ordinary evangelists. A person whose gifts have been approved by a church of Christ, and its elders, who devotes himself solemnly and publicly to the work of the gospel, who is thereupon sent forth to preach by the elders and brethren of a church, with a word of exhortation and prayer, is, in my opinion, a minister of the gospel, and has not only authority to preach, but also to baptize. The Lord's Supper being an ordinance of communion with one another, &c., seems to require a more particular union and relation to a single church: but if any are otherwise minded, I shall not be angry with 'em. Note, if there are no elders in a church which sends forth a minister, it is (at least) prudentially necessary to have the approbation and assistance of neighbouring elders, if such can be had. But I can't tell how to make any thing necessary to constitute a minister that involves a necessity of succession from the Apostles' days. The laying on of hands can never be proved from scripture to be an essential requisite to ordination that I can find, nor that an office is thereby ordinarily conveyed; but it has been a sign in use in all ages, agreeably to, and derived from, the nature of things, when a superior has prayed for a blessing on an inferior, or when any thing has been devoted to sacred use; I could use it, therefore, on all such occasions, with great freedom, or omit it, according as might be most agreeable to the church where I minister; and if I were to be removed by providence twenty times, I could submit so often to the imposition of hands."—*Milner's Watts*, pp. 231, 2.

† See an account of his life and character in *Prot. Diss. Mag.*, Vol. I., pp. 297, 345, 403, where in a letter he complains that some of his people were addicted to divination.

‡ Ante, p. 281.

§ In Evans' list it is stated that the congregation was 300, and that there were among them twenty county voters.

moved to Woolwich in 1773; *James Kirkpatrick*, from the neighbourhood of Witham, who removed to Oulton and Guestwick in Norfolk, and afterwards returned to Scotland, his native country; *William Warburton*; in 1774, *Baxter Cole*, from London, whither he returned; *William Godwin*, from Norfolk, who removed to Woodbridge, afterwards left the ministry and became a famous political writer, the author of "Political Justice," and other works; in 1775, *Mr. Baddow*, from Homerton, who removed to Stambourn, in Essex; in 1777, *Richard Wearing*, from Yorkshire, who removed to Rendham in 1779; in 1780, *Samuel Girle*, from Daventry Academy, who removed to North Shields in 1783; *Samuel Newton*, from Homerton, son of Samuel Newton of Norwich, who removed to Witham in Essex.

According to an account taken in 1776, there were only thirty-five persons that could properly be called Independents or Congregational dissenters; in 1790 the number of families was under twenty, but the congregation consisted of from 150 to 200 persons. At this date the congregation was destitute of a minister, and the Revs. Messrs. Beynon and Maurice, of the old Presbyterian chapel at Yarmouth, preached alternately once a fortnight.

The REV. MICHAEL MAURICE, above named, father of the late Rev. F. D. Maurice of London, removed from Yarmouth in 1792, and after some years settled at Normanston, near Lowestoft, where he had a school. He was minister of this congregation eleven years, and left about 1812.\* He and several of his predecessors were Arians, and sympathized with the Unitarian body. On his departure he proposed to the Rev. A. Ritchie, of Wrentham, that he should undertake to supply the pulpit, which he accordingly did; and under his guidance a strictly Independent church was formed here, on the 30th of May, 1815, consisting, with the pastor, the REV. GEO. STEFFE CRISP, of four members.† Mr. Crisp removed to Aldwinckle in

\* Memoir in "Christian Reformer," July, 1855.

† Two of the early members of this church had been "for many years members of the Rev. Charles Simeon's church in Cambridge," and four gentlemen connected with that church testified, under their hands, on July 26th, 1815, to that fact, and to the further fact "that their conduct during that period, both in Faith and Practice, had been uniformly consistent with their profession." The Rev. W. Harris, of Cambridge, through whom the testimonial was obtained, says, "The signatures to it are of elders of the church, it is therefore official. *Inter nos*, the good man [the Rev. C. Simeon] has *Imperum in*



1818, and was succeeded by the REV. OWEN MORRIS from Woodbridge, who resigned in 1821; whereupon Mr. Crisp returned, and continued in the pastorate till 1833, when he finally resigned.\* The REV. JAMES WILLIAMS, from Cratfield, came in 1833, and died here in 1835. The REV. JOHN ROGERS settled here in 1837, and removed to Rendham in 1844† The REV. JOHN BROWNE, B.A., from Coward College, came in 1844, resigned in 1846, and afterwards settled at Wrentham. The REV. CYRUS HUDSON, M.A., came in 1846, and resigned in 1848‡ In 1849 the REV. HENRY MORE came from Homerton; he resigned in 1858§ in which year the REV. ALFRED BOURNE, B.A., came, who removed to Liverpool in 1860. The REV. RICHARD LEWIS came from Airedale in 1860, and removed to Upper Norwood in 1864, in which year the REV. D. J. EVANS came from New Cross, and resigned in 1865. In the next year the REV. FAIRFAX GOODALL came from Chester-le-Street, and is the present pastor.

In the year 1852 the new chapel was built on the London Road, and all the debt thereon was liquidated in 1859. In 1864 a large and commodious schoolroom was erected, which is free from debt.||

#### STOWMARKET.

The *Rev. Thomas Young*,¶ one of the Smectymnuan Divines, and tutor to John Milton, was minister here from 1627 or 8 till 1645. He was succeeded, though not immediately, by the *Rev. John Storer, M.A.*, of Emmanuel College, Cambridge, who was presented to the living by Mr. Blackerby. He had been seven years lecturer at St. Giles,' Cripplegate, and eleven years preacher at Beckenham, in Kent, and then, till the Restoration, minister in the parish of St. Martin's Vintry, London. He accepted the living of Stowmarket on condition that he should resign it again in time, if the terms of conformity, settled by authority, were such as he could not consent to. Accordingly when, among other things, he found it was required to renounce *imperio*, and by grafting the order of Independents on the general stock of the Establishment, secures many of our advantages in Christian Society.†

\* Obituary, Year Book, 1864, p. 205.

† Id., 1872, p. 344.

‡ Obituary, Year Book, 1872, p. 326.

§ Id., 1862, p. 252.

|| Year Book, 1864, p. 278.

¶ Page 157.



the Covenant, he durst not think of keeping his living, and resigned it to his patron before the Bartholomew Act took effect. His successor, the *Rev. Samuel Blackerby*, was instituted February 9th, 1652-3, and the register states that it was "*per resignacoem ultimi incumbentis*." Having purchased an estate at Highgate, called Sherrick, held of the King at a small rent paid to the church, and worth about £70 per annum, Mr. Storer took up his abode there, but was wronged of it by Sir Henry Wood; whereupon he set up a school, but was prosecuted in the spiritual court and forced to desist. The Five Mile Act then drove him from his home, and he was exposed to various hardships. God in His providence cared for him, and he died in peace; but the date is not given. In 1672 he was licensed as a Presbyterian Teacher in his own house at Highgate.\*

During Mr. Blackerby's ministry, the *Rev. John Meadows*, ejected from Ousden, came to reside at Stowmarket.† In 1672 he took out a license to be a Presbyterian Teacher at his own house, and at the house of Elizabeth Nelson here; the house also of Jonathan Peake was licensed for Nonconformist worship; but these arrangements were not directly connected with the establishment of the Congregational church.

In this neighbourhood there were in addition to Mr. Fairfax at Needham, the *Rev. Richard Jennings*,‡ who was ejected from

\* Calamy; Episc. Regr.; and License Book.

† See p. 498.

‡ Richard Jennings was of Kath. Hall, Camb.; born at Ipswich; sailed with Mr. N. Rogers to New England, June 1st, 1636; returned in 1639, and commenced his ministry in Northamptonshire; thence he went into Huntingdonshire, and thence to North Glemham in Suffolk. He was ordained in London, September 18th, 1645, and settled at Combs in 1647; his successor was inducted April 13th, 1693, "*per nonsubscriptionem Richdi Jennings, Clici ult. Rcoris et incumben. ibm. vacan.*" He continued in the parsonage house till 1678, when he went to London and spent the latter part of his life with three pious widows at Clapham. He died there September 12th, 1709, at a very advanced age.—*Abridged from Noncon. Memorial II., pp. 416—419; and Episc. Regr.* Richard Jennings, rector of Combs, married Temperance Dandy; he was the eldest son of Richard Jennings, portman of Ipswich, and of Elizabeth, daughter of Edward Day, who had often been chosen by the Town of Ipswich their burgesse into several parliaments; a man of great gravity, wisdom, and piety. Martha Dandy married Joseph Crane, Counsellor-at-Law; his mother was 2nd wife to Mr. Thomas Sothebie, rector of Combs. Margaret Crane married N. Rogers, rector of Assington, whence he went into New England.—*Candler, MSS.*, 414 and 467. Thomas Sothebie signed the petition in 1646, and is in the classis. Miles Mosse, D.D., Pastor of the Church of God at Combes, in Suffolk, published a sermon on Justifying and Saving Faith, distinguished from the faith of the Devils. Camb. 1614. He also published "The Arraignment and Conviction of Usvrie." Lond. 1595. The gravestone of a former rector was discovered in Bodham Church; the inscription is as follows: "Pray for the Soule of sir Robert Willoughby, late parson of the church of Combes, and son of Lord Christopher Willoughby, and lady Margerie, his wife, which Robert deceased the xv day of April, in the year of our Lord 1524. On whose Soule Jesus have mercy. Amen." *Norfolk III, S. Erp.* 35.

Combs; the Rev. Thomas Holborough,\* from Battisford; and the Rev. John Weld,† from Bildeston: the only one of these who was a Congregationalist and afterwards licensed, was Mr. Holborough, and he was then advanced in years, and unable to render much service; and it appears that the Christians of that denomination here connected themselves with the Bury church, which maintained preaching at Finborough and about Combs,‡ and which at length consented that several of its members residing in this locality should be constituted a separate Congregational church.§ The record of the transaction is as follows:—

“The brethren whose names are underwritten, being members of this church and dwelling in and about Combs, taking into consideration some inconvenience that did accompanie their locall distance from Bury, desired by letter and messenger that this church would give them leave to embody and become a distinct and p'ticular church by themselves, and craved the assistance of this church therein, which was granted, and accordingly three messengers went over. viz., Jas. Noble, Elder; Robert Hayward, Deacon; John Elsegood, another member of this church, who assisted and directed them in their entering into Covenant, and were witnesses of their sitting down as a p'ticular church, approving of what they did, and also gave them the right hand of fellowship. There were p'sent also Mr. Beart and Mr. Wincall, members of the church of Christ at Ipswich, consenting and approving.” Then follow twenty-three names. These transactions took place in the year 1696.

*Mr. Thomas Prince*, from New England, became the minister;||

\* Thos. Holborough was instituted to Battisford February 20th, 1623, and after his ejection was, in 1672, licensed to be a Congregational Teacher in his own house there.—*Inst. Book, and License Book.*

† John Weld signed the petition in 1646. He came from Pickworth in Lincolnshire in the time of the war. His successor was appointed August 7th, 1663, “*per incapacitatem sive deprivacoem Joh'is Welles, (sic) ult. incuben. ibm. I time vacan.*”

‡ “1687, January 15th, John Bird, of Rattlesden, received. Ye first sermon yt convinced him was at finborough-hall, (when ye room fell) upon *Matt. xvi. 26*, preached by ye pastor of this church. April 17th, 1688, Mr. Milway preaching at Combs. July 8th, 1688, Samuel Clark and Rebecca King of Combs, and Judith Holmes of Stowmarket, having given in their relations at a meeting at finborough-hall [which] were read to ye church, together with ye Testimony of ye Bn. at Combs, were received into fellowship.”—*Bury Church Book*; and see p. 406.

§ They rented a building, as a place for worship, on that part of Battisford Tye, abutting upon Combs, near to where the “Punch Bowl” Inn now stands.

|| The Woodbridge Church book informs us, that before Mr. Prince, *Mr. Dermer* of Combs was present, and assisting at the ordination of Mr. Ward at Woodbridge, on the 9th August, 1709; and on February 18th, 1726—7 we find that Church contributing £1 1 0 to “Widow Dermer of Combes.” “The Rev. Thomas Prince graduated in the year 1707 at Harvard, and after spending some time in England he became Dr. Sewal's colleague at the Old South Church in Boston. He is chiefly known as an author, by his ‘Christian History’ and ‘Chronological History of New England.’ . . . He died in 1758, at the age of 72.” *Milner's Watts*, p. 558. For an account of his son, see *Evan. Mag.*, 1818, p. 555.

he afterwards returned to America, and took a considerable number of his congregation with him. Shortly after this event the church at Battisford divided, one part settling at Bildeston, the other at Stowmarket, and at this latter place, about 1721, the first meeting house was built, chiefly through the generosity of Mr. Robert Pett.

*Mr. George Wright*, a person of property in Ipswich, and after him *Mr. George Currie*, were ministers here for some time, but the first settled pastor was the REV. SAMUEL CHOYCE, who came in 1723 from Colkirk; he died February 15th, 1745.

The REV. BENJAMIN SOWDEN, from Aylesbury, who for some time was assistant to Mr. Choyce, was ordained pastor of this church August 13th, 1746. He had been a pupil and became the intimate friend of Dr. Doddridge. In 1748 he removed to Rotterdam, where he became one of the pastors of the English Presbyterian Church on the Dutch establishment.\*

The next pastor was the REV. JOHN TAILER, from Rochford in Essex. He also had been a pupil of Dr. Doddridge. He came in 1748, and in 1760 removed to Carter Lane Meeting-house, London, where he continued about six years, and then died. About this time Arian sentiments were introduced into the congregation, and it very greatly declined.

Mr. Tailer was succeeded by the REV. GEORGE ARCHER, from Daventry, in 1761, who was ordained September 23rd, 1763, and died of a violent fever in August, 1771. He was buried in the chancel of the church, and was succeeded in the following year by the REV. HABAKKUK CRABB, also from Daventry, who was ordained here June 3rd, 1772, and removed to Cirencester in 1776.† The REV. JOHN PEACOCK, from Broadway, Somerset, was publicly settled in 1777, and was followed by MR. WILLIAM GODWIN, who subsequently appeared in the character of a philosopher, novelist, and historian; the author of "The History of the Commonwealth," and "Political Justice." The REV. ELIAS FORDHAM was here for a time, who afterwards removed to Royston, and in 1786, the REV. SAMUEL LOWRIE was or-

\* He had a son, the Rev. Benjamin Choyce Sowden, who conformed and became minister of the English Episcopal Church at Amsterdam.

† See p. 473.

dained pastor.\* In 1791 the REV. THOS. COLBORNE, from Oulton, was here, remained four years, and then returned to Oulton, and was succeeded by the REV. THOS. HICKMAN, who removed to Lavenham. The REVS. MESSRS. MILLS and PRATTMAN, the latter of whom was afterwards at Barnard Castle, were here for a short time, and they were followed by the REV. WILLIAM WALFORD, who was unanimously invited to become the pastor. He continued here nearly two years and went to Yarmouth.† The REV. WM. LAXON, from Hoxton, was ordained October 28th, 1800, and removed in October, 1804,‡ when the REV. WILLIAM WARD, who had been tutor at Wymondley, and late pastor of the church at Uppingham, succeeded, under whose active, intelligent, and truly christian ministry the congregation became one of the largest in the county.§ In 1805, at a church meeting held November 1st, it was observed that

"The church had not been within memory regularly congregational, or properly attentive to discipline, and it was resolved to proceed in future with more strictness and regularity," and deacons were chosen.

In the latter years of Mr. Ward's ministry the *Rev. John Curwen*, from Basingstoke, was chosen to be co-pastor with him; he relinquished his office May 1st, 1842, which was afterwards accepted by the *Rev. Alfred Scales*; he resigned shortly before the death of Mr. Ward.

Mr. Ward died January 2nd, 1846, and was buried in the meeting-house.|| He was succeeded, in 1846, by the REV. W. P. LYON, B.A., from Albany Chapel, London, who removed

\* The last ordination which Mr. Harmer attended was that of "the Rev. Samuel Lowrey (or more truly Laurie, for he is descended of a family originally of Scotland); Mr. Newton, of Norwich, giving the charge from *1 Tim. iv. 16*, and the pastor of this church [Mr. Harmer] preaching from *Rev. ii. 7*, first part. This ordination," he says, "was celebrated according to our usual forms, with prayer and the laying on of the hands of the Elders of several of the neighbouring churches, after there had been great disorders in the church and assembly, with respect to the entire neglect of ordination at the time of Mr. Godwin; and a strange kind of privacy in the time of Mr. Fordham, who succeeded Mr. Godwin, it not being performed in the usual place of worship, but in a private apartment over the meeting place, commonly called the vestry, no elders or deputies from other churches attending, or being desired to attend, and all this under the pretence of avoiding superstition; but there is reason to believe from other principles, and certainly in opposition to the precept *1 Cor. xiv. 40*, and not agreeably to the spirit of *Col. ii. 5*, and *1 Cor. xi. 16*. May this church from time to time be more circumspect and steadfast!"—*Wattisfield Church Book*.

† See Walford's Autobiography, pp. 117—120. Obituary, Year Book, 1850.

‡ Obituary, 1858, 214.

§ Walford's Autobiography.

|| Obituary, Year Book, 1846, 168.

at the close of 1848. After which the REV. THOS. HENRY BROWNE, from Deal, accepted the pastorate, which he retained till April, 1857. He retired in September of that year, and removed to High Wycombe. In 1858 the REV. JONAH REEVE, from Morley, became the pastor, and he still continues in that office.

HAUGHLEY. About the year 1843, Mr. Wm. Prentice and ten other members of the church at Stowmarket were dismissed to form a church here, which remained under Mr. Prentice's superintendence till his death, May 22nd, 1877.

STONHAM. The church here was gathered by the late Mr. Thomas Prentice, of Stowmarket. After his decease, its affairs were superintended by Mr. Manning Prentice. It is now affiliated with Stowmarket.

#### FRAMLINGHAM.

*Richard Goltie*, son-in-law of Samuel Ward\* of Ipswich, was instituted to the rectory of Framlingham September 17th, 1630. In 1650 he refused the Engagement to submit to the then existing government, and was removed, when *Henry Sampson, M.A.*, fellow of Pembroke Hall, Cambridge, was appointed by his college to the vacancy. He continued here till the Restoration, 1660, when Mr. Goltie returned† and took possession of the living, which he continued to hold till his death in 1678. Loder, in his history of this town, says‡ that,

"Not being satisfied to conform, [Mr. Sampson] continued awhile preaching at Framlingham, to those who were attached to his ministry, in private houses and other buildings, and by his labours laid the foundation of the Congregational or Independent Church of Dissenters in that town, as appears from a note in the Church Book belonging to the Dissenters at Woodbridge, meeting in the Quay Lane."§ He died in 1705.

\* See p. 139.

† This is the reason why Mr. Sampson's name does not appear in the list of rectors. He collected materials for a history of Nonconformity, a great part of which is incorporated in Calamy's and Palmer's Works. It was to him that John Fairfax wrote a letter, (see *Noncon. Memorial*), an extract from which is given ante, p. 408. He also wrote a short history of Framlingham Castle [Leland's *Collectanea*, Vol. III]. "After his removal he travelled on the continent, returned to London, entered himself of the College of Physicians, and lived and died in good repute." ‡ Page 440.

§ Mr. Loder had every opportunity of obtaining correct information from this source, but the book in which this note appeared is not now known to exist.

It appears that in 1672, Mr. Plumstead, of Wrentham, preached to the Independents in this town and neighbourhood.\* But the first settled minister known was the REV. SAMUEL BAXTER, who removed to Lowestoft in 1698, and afterwards to Ipswich; he was succeeded by *Mr. Smith*, who removed to Norwich after the death of the Rev. Martin Finch.† The REV. SAMUEL LODGE, M.A., educated at Glasgow, followed. "He was a gentleman of figure and fortune, and a considerable preacher," who continued here seventeen years, but was not ordained till just before his death, which took place April 20th, 1722. He is buried in the south aisle of the church. The REV. RICHARD CHORLEY, nephew of Mr. Chorley of Norwich, succeeded; he was here eight or nine years, but suffered from an imperfection of sight which terminated in blindness: he therefore resigned his ministry. The REV. THOMAS COOK was ordained in September, 1735, and died in July, 1739;‡ he had been educated by the Rev. S. Wood, of Lavenham. The REV. SAMUEL WOOD, the younger son of the Rev. S. Wood, of Lavenham and Woodbridge, succeeded in 1740.§ He had been a pupil of Dr. Doddridge, who gave him the charge at his ordination, July 13th, 1744; he married the youngest daughter of the Rev. J. Meadows, of Needham. He resigned in 1756, turned his attention to physic, but died of the small-pox shortly after. The REV. JEREMIAH LONGFIELD followed about 1758, but removed after two or three years, and was succeeded by the REV. JOHN WALKER, from Long Buckby, who came in October, 1760, and was settled in the pastorate April 2nd, 1761; he removed to Walpole in 1767. The REV. SAMUEL SAY TOMS, son of the Rev. I. Toms, of Hadleigh, came in August, 1773. Mr. Harmer says of the church at this date: "they were formerly considered Presbyterian, but of late years strongly inclined towards the Congregational plan." Mr. Toms was pastor here fifty-six years, and resigned August 27th, 1829; during his pastorate the church

\* Page 430. In addition to the houses there mentioned, that of Charles Churchyard of Framlingham, Suffolk, was also licensed as a preaching place.

† This Mr. Smith was the cause of the dissension at Norwich, [see ante. p. 267.] He was dismissed by the Norwich Church, and died under reproach for immorality. *Harmer's MSS.*

‡ Account of his ordination and death in the *Congl. Mag.*, 1834, pp. 594, 716.

§ See *Id.*, 1834, p. 722.

became Unitarian. The REV. JOHN ESDAILE became co-pastor with Mr. Toms in May, 1829, and, on the retirement of the latter gentleman, succeeded to the sole pastorate. His successor was the REV. THOS. COOPER. The present minister is the REV. W. A. POPE.

The older church having become decidedly Unitarian, a new Congregational church was formed in 1819. A chapel was built, the Rev. T. Q. Stow laid the foundation, and the building was opened August 6th, 1823. This cause originated in the formation of an auxiliary to the London Missionary Society, about the year 1818; this led to a prayer meeting and subsequently to occasional preaching, which, by the assistance of the County Society, soon issued in regular worship. A meeting-house was opened, then enlarged, and being found inadequate to the increasing congregation, the present chapel was erected.\*

The REV. THOS. RUTTON MORRIS, from Hockliffe, commenced his labours in June, 1821, but resigned in 1822, when the REV. THOS. QUINTON STOW, from Gosport, came; he resigned in 1825, and afterwards went to Canada.† He was succeeded by the REV. J. GOODEVE MIALL, from Hoxton, who was ordained August 1826; he resigned in April, 1832, and was afterwards at St. Asaphs, and then at Bradford. The REV. HENRY HOLLIS, from Cueshant, became pastor towards the close of 1834; resigned November, 1842, and removed to Long Melford.‡ The REV. S. A. BROWNING came from Felling, Durham, in 1843, and resigned in 1870. He was succeeded in 1871 by the REV. C. E. GORDON SMITH, from Tillingham, who removed to Coventry in 1875. The REV. H. GODDARD came in 1876, and is the present pastor.

#### WICKHAM MARKET.

The circumstances connected with the introduction of Congregationalism into Wickham Market were so remarkable that we feel bound to relate them at some length.

\* Evan. Mag., October, 1823.

† Obituary, Year Book, 1863, p. 266.

‡ Obituary, Year Book, 1872, p. 326.



"The late Rev. John Thompson, Baptist minister of Grundisburgh, had felt, with others, a desire to preach the gospel in the open air at Wickham Market, or in a house registered for that purpose. He attempted to carry his desire into effect, but a combination was formed to put him down, and the person whose house was first engaged felt obliged to retire from the enterprise, through terror. This coming to the knowledge of Mr. George Lamb, of Woodbridge, he joined Mr. Thompson and threw himself into the conflict, and in conjunction with his friend, the late Mr. John Jarrold, afterwards of Norwich, engaged preachers for the Sabbath, and accompanied them to the scene of interest. A house was purchased and rendered as convenient as possible, and regular service was established. Often were the windows and doors broken, and sometimes the attendants were injured; but the cause prospered in the face of the most determined opposition. The number of rioters varied from two thousand to sometimes more than five thousand persons; their shouts, aided by an Indian gong, cow's horns, old kettles, &c., assumed a most terrific character; and females were subjected to the most brutal insults.

"The rioters were incited by others who at first had not courage to come boldly into the contest; but afterwards, to encourage the multitude to deeds of violence, loaves of bread were given to them from waggons, and money was furnished to provide that drink by which their passions became still more infuriated. Many times were rioters brought before magistrates, who refused to act, and thereby encouraged these wretched proceedings. The grand jury in the neighbourhood threw out a bill preferred against the rioters at the Quarter Sessions, and on February 11th, 1811, Mr. Garron in the Court of King's Bench, applied for rules to shew cause why criminal informations should not be issued against twelve persons who had been engaged in the riots. At the ensuing Assizes the accused, apprehending the probability of their conviction, tendered their apologies, withdrew their pleas of Not Guilty, acknowledged their guilt on the Rolls of the Court, entered into recognizances for their appearance to receive judgment whenever required, and for their intermediate good behaviour, and presented the prosecution with two hundred guineas, which were afterwards handed over to the Bible Society.

"The cost of the prosecution was more than £800, which was afterwards paid by the Society for the Protection of Religious Liberty."\*

The house was opened for divine worship July 21st, 1812, the Rev. Messrs. Smith, of Brentwood; Atkinson, of Ipswich; Hickman, of Wattisfield; Gunn, of Hadleigh; Cowell, of Ipswich; and Dennant, of Halesworth, taking parts in the service.†

A substantial chapel was built, and opened December 26th,

\* Memoir of George Lamb, and Evan. Mag., 1811 and 1812.

† Evan. Mag., 1812, p. 367.



1826, on which occasion the Revs. C. Atkinson of Ipswich, and Joseph Herrick of Colchester, preached.

The first pastor of the church was the REV. S. LAIDLER, from Bangalore, in India; he came in 1829, and continued here ten years, during which he had many difficulties to contend with, on account of the violent opposition to the truth which was still manifested in the neighbourhood. He, however, made a firm and decided stand, and had the names of the principal rioters (some of whom belonged to families of considerable social standing,) publicly proclaimed by the town-crier, accompanied by an intimation that in the event of a recurrence of the disturbance, legal proceedings would be taken at once against the offenders.\*

Mr. Laidler removed to Harleston, Norfolk, August 1st, 1839, and was succeeded in 1840 by REV. JAMES CRANBROOK, from Highbury, who removed to Soham in 1842, in which year the REV. DANIEL JONES came, who resigned in 1851. In 1853 the REV. CHARLES GOFFE, from Canuden, undertook the pastorate here, and removed to North Walsham in 1861. The REV. ABRAHAM JACKSON came in 1863, and removed to Halesworth in 1869. He was succeeded, in the same year, by the REV. JAMES DEIGHTON, from New Tabernacle, London, who removed to Lutterworth in 1874, and was succeeded in the following year by the REV. R. E. ROSE, of Southam, Warwickshire, the present minister.

#### GORLESTON.

In the year 1818 the Rev. A. Creak, of Yarmouth, commenced preaching in a hired room on week evenings, and on October 26th, 1825, the foundation stone of a chapel was laid by W. D. Palmer, Esq. The building, which had cost £650, was opened March 24th, 1826. The REV. EDMUND RUSS, from Hackney, took the oversight of this new interest, was eventually ordained to the pastoral office, which he held for two years and a half, and resigned December 25th, 1828. The *Rev. Thomas Lawrence Lamb*, from Highbury, preached here for more than two years, but declined an invitation to the pastorate. The REV. JOHN HOLMES, from Coward College, was ordained

\* Obituary, Year Book, 1874, p. 342, 3.

August 4th, 1831, but continued only about the same time as his predecessor. The pulpit was then supplied by various ministers, after which the chapel was shut up for nearly two years. Then the REV. JAMES BYRNE officiated for about three years, after which he removed to Upper Canada.

The chapel was again closed at the end of 1839, and remained so till December, 1841, when MR. JOSEPH PIKE, one of the Yarmouth Town Missionaries, commenced his ministry here; he was invited to the pastorate November 22nd, 1844, and ordained June 3rd, 1845. Under his ministry the chapel was enlarged at a cost of nearly £200. Mr. Pike's connexion with the church was suddenly broken off; on Sunday, January 17th, 1858, just after giving out his text, which was the last verse of the 17th Psalm, "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness;" with the words, "as for me" upon his lips, he was smitten with death, and was buried in the chapel-yard on the 22nd of the month.

MR. HENRY HITCHAM accepted the pastorate on the 13th March following, but died in January, 1859, and was buried in the same grave with his predecessor. The REV. GEORGE FIRTH was ordained October 13th, 1859; after a successful ministry of nearly five years and a half he resigned, November 13th, 1864, and removed to Saxmundham. The Revs. G. F. Newman, and F. Newman of Manningtree, preached for a short time. The REV. W. BETTLE commenced his ministry December 24th, 1865, and resigned May 22nd, 1868. The REV. J. LEE came in July, 1868, and was ordained November 25th, 1869; during his ministry galleries have been added to the chapel, various internal improvements effected, and a schoolroom built at a cost of £230. Mr. Lee is the present minister.

#### FALKENHAM.

The chapel here was erected in 1836, at the sole expense of the late Thomas Dains, Esq., and presently enlarged. A church was formed of six persons by the Rev. W. Notcutt, of Ipswich, on September 6th, 1836. The REV. S. L. HARRIS was ordained the first pastor, July 25th, 1837; he removed to Clare

in January, 1840. The REV. H. H. SCULLARD, from Beccles, was ordained July 22nd, 1841; he resigned in 1846. In December, 1847, the REV. M. SLATER, from Fordham, came, and removed to Stonehouse in 1853.\* The REV. J. J. WILLIAMS commenced his ministry in July, and was ordained August 4th, 1854. In 1861 the chapel was rebuilt more substantially.† Mr. Williams removed to Nayland in 1864. The REV. J. BILLINGTON came in 1865, and removed in 1868, in which year the REV. W. NOVELLO came from Cavendish, and removed to Putney in 1875. He was immediately succeeded by the REV. J. COLLYER, from Spilsby, the present pastor.

## ALDERTON.

The REV. SAMUEL HARRIS laboured in this village two years and a half, under the auspices of the Home Missionary Society, during which time the chapel was built: it was opened November 29th, 1836, and Mr. Harris was ordained; he resigned in 1840, and the REV. J. C. FOLEY succeeded. On July 1st, 1842, an invitation, signed by seventy-seven members, was given to the REV. THOMAS HILL to be their pastor, which he accepted; he was ordained June 6th, 1843, and continued here till 1848,‡ when the REV. T. WALFORD, from Cotton End, succeeded; he removed to Laver Breton in 1857. The REV. G. F. WARR, commenced his labours January 3rd, 1858, and on the 27th November the same year, after three days' illness, died.§ The REV. G. C. SMITH, from Brampton, came March 25th, 1860, and afterwards removed to Folkestone. The REV. GEORGE LOCK, from Knowle, succeeded April 15th, 1860, resigned July 23rd, 1865, and removed to Cleckheaton. The REV. SAMUEL GIBLETT came in 1865, and removed to Morecombe Lake in 1870. The REV. WM. FOX, from Brandeston, came in 1870, and removed in 1875 to Cockfield. MR. W. WILKINSON is the present minister. The cause here has been sustained for many years by the joint assistance of the Home Missionary Society and the County Union.

\* Obituary, Year Book, 1863, p. 266.

† Obituary, Year Book, 1856, p. 219.

‡ Id., 1862, 311.

§ Id., 1859, p. 223.

## BRANDESTON.

The cause here owed its origin to the efforts of Mr. Gooch, a resident farmer, who opened his own house for services. The chapel was built in 1838, and was variously supplied. Messrs. Gooch, Breeze, Semple, Doxey, and Hines followed in succession. In 1851, *Mr. Thos. Gooch* having come to reside within a short distance, engaged to renew his pastoral charge, which he maintained till 1858. Mr. Reeve, from Ipswich, preached here till the end of 1863. The REV. F. S. KING then took the pastorate, which he held till Michaelmas, 1865, when he removed to Manningtree. The REV. WM. FOX, from Oulton, came in 1866, and removed to Alderton in 1870. The REV. DANIEL JONES, of Petistree, formerly of Wickham Market, undertook the charge in 1871, which he relinquished in 1874. This place has, for many years, been assisted by the County Union, and is now variously supplied.

## CAVENDISH.

A chapel was built in 1840 by J. S. Garrett, Esq., which was enlarged in 1843, and in 1858 a new and larger chapel was built on the same site. The church was formed in 1845 principally by members from Clare. For some time after the formation of the church the ordinances were administered by the Rev. S. L. Harris, of Clare. The stated pastors have been the REV. S. HARBER, from 1855 to 1865, when he removed to Roydon; the REV. WM. NOVELLE, who came in 1866, and removed to Falkenham in 1868; the REV. GEO. NEWBURY, who came in 1868, and resigned in 1874; the present minister is the REV. M. J. TOTTEN, from Wortwell.

## COCKFIELD.

The church at Cockfield was originated by Mr. William Harwood, who first established a school, then a prayer meeting, and then a simple preaching service, which was kept up by supplies from Bury. About the year 1842 the chapel was built, and services were regularly conducted. In 1848, the Rev. J. C. Bodwell formed a branch church here in connexion with

Northgate Street, Bury. Mr. Brook, of Bury, preached here from 1849 till 1854; Mr. Marsh till 1858; Mr. Nunn till 1866, whose ministry was greatly blessed, and the chapel was enlarged in 1860. In 1866 the REV. H. WILLIAMS became the pastor, when the church was united with Thorpe, and adopted by the County Union. It was amicably separated from Bury in 1868. Mr. Williams removed to Boston in 1872. The REV. W. FOX, from Alderton, is the present pastor.

#### HUNDON.

In consequence of high church practices in this parish, a considerable number of the inhabitants seceded from the Establishment, and built a chapel in 1846. The REV. JAMES SMITH, formerly of Yarmouth, became the first pastor of the church; he left in 1848, after which the church was long vacant. The REV. WM. KING came to the place in 1858, and removed to Hadleigh in 1864, when the REV. WM. BUTCHER came from Leiston; he removed to Boxford in 1875. The REV. A. MORRISON, who came in 1876, is the present pastor.

#### HARTEST.

The chapel here was opened in 1864, under the auspices of the County Union, and the church was formed at the close of 1866. The REV. J. P. BAKE, B.A., was the first pastor, who removed to Stone in 1868; he was succeeded by the REV. J. ELLIS, who removed to Pinchbeck in 1871. The REV. C. SLATER succeeded, who removed to America in 1873. The church is now under the care of Mr. Fulcher.

#### LEISTON.

The cause here was commenced in 1859; the Rev. J. Rutter, and other friends of the County Union, thinking it a desirable sphere for a Congregational ministry. A church was formed June 10th, 1861, and the chapel built in 1866.

In November, 1860, the REV. W. BUTCHER came from Cratfield and removed to Hundon in 1864. In February, 1865 the REV. GEO. GLADSTONE came from Soham; he died suddenly

November 15th, 1870.\* *Mr. Reskelly* was here till 1873, when the REV. T. J. KIGHTLEY came from Wickhambrook; he removed to Woodbridge in 1874. In 1875 the REV. SAMUEL GLADSTONE, brother of a former pastor, came from Kirkham in Lancashire, and is the present minister. During the year 1877, the debt upon the chapel, amounting to £560, has been entirely liquidated by a county effort.

There are village churches at BARROW and MENDLESHAM which have been partially sustained by the County Union, and are variously supplied; and another at CAPEL, supplied by neighbouring churches.

#### SOMERLEYTON HALL CHAPEL.

When Sir Morton Peto, Bart., purchased the Somerleyton estate in 1846, he found that about half-a-dozen of the inhabitants of the parish were accustomed to attend a small chapel at Hopton, supported by the Congregational church at Yarmouth. He engaged Mr. Johnson, now Sailors' Missionary at Lowestoft, who conducted services, first in a cottage, and then in a newly-erected schoolroom, and then the present chapel was built for the convenience and advantage equally of the family at the hall, and the inhabitants of the village. The REV. J. EARLE began his labours here in 1849, and was succeeded, in 1851, by the REV. JAS. DUNCKLEY. The REV. CHAS. SHAKSPERE followed in 1854, and remained till 1860, when he was succeeded by the REV. CHAS. DANIELL, early in whose ministry the estate was transferred to Sir Francis Crossley, Bart., who died in 1872. Mr. Daniell removed in 1873, and was succeeded by the REV. FRANCIS WATTS, late a Tutor at Spring Hill College, whose ministry extended only over a few weeks, when he was removed by death. The REV. JOSEPH MUNCASTER followed, in 1874; he had been twenty years a pastor in Manchester, and he is the present minister. The chapel has been and is wholly sustained by the proprietor of the Hall. Rigid denominationalism is excluded, and christians of every name have been freely invited to the Lord's Table. At present the church is composed of Congregationalists and Baptists in almost equal numbers.

\* Obituary, Year Book, 1871, p. 312.

*III. Baptist Churches in Norfolk.*

The Yarmouth church gave the antipædobaptist church at Pulham the right hand of fellowship, and, when appealed to on the point, refused to repudiate its act until all the churches should be advised with respecting it; and that church and the church at Bury, as we have seen, shewed every disposition to comprehend pædobaptists and antipædobaptists in the same societies.\*

During the Commonwealth period, when men's minds seemed to find relief in asserting their individualities, and many sects and parties were formed, differences of opinion on minor matters were not permitted to occupy the subordinate position they had formerly held; and we learn that it was necessary to hold a meeting of messengers at Norwich, May 4th, 1657, to consider this subject,† and

"The sense of all was that, those that had not only forsaken the churches for want of the ordinance of baptism, as they say, but also judged all the churches no churches that were not of their mind, or came not up to their practice, were makers of divisions, and so to be withdrawn from. And on this account the church at Yarmouth did withdraw from Thomas Tracy as one that did make divisions."‡

And here it will be observed that the Congregationalists only withdrew from those who manifested a schismatical spirit, and that fellowship with these persons was not denied on account of a mere difference of opinion or practice, but because they unchurched the churches, and forsook their fellowship.

PULHAM. The first Baptist society which existed in this neighbourhood was at Pulham; before they were incorporated

\* See pp. 285, 289.

† Page 231.

‡ Yarmouth Church Book. Thomas Tracey was not originally a Baptist, as we find the record of the baptism of two of his children, in January, 1643, and October, 1651. In 1672 he was licensed a Baptist teacher in the house of Timothy Pye; and John Barber was licensed as a Baptist teacher at the same time; but nothing is known to connect them with the old General Baptist church here. At the same time the following persons were licensed to be Anabaptist teachers in Norfolk: Robert Wood, at the house of Elizabeth Becker, at East Ruston; Henry Symonds, at the house of John Haggis, at North Walsham; Thomas Marrott, at the house of Thomas Mallet, at Hedenham; and John Wilson, at his own house at Mundjen ham. The two places last mentioned are in the Loddon Hundred, and it appears probable that the following houses also were licensed for Mr. Marrott and Mr. Wilson to preach in: the house of Henry Lacey, in Bungay, Anabap.; the houses of Thomas Walcott and John Allen, in Bungay, Congl. and Anabap.

as a church, we find that Mr. Wildman was successfully labouring among them in February, 1645-6.

On the 26th of that month, the Yarmouth church received a letter from some of ye brethren in Norwich, in ye name of the church there, to this effect, that "The people in Pulham desired advice about Mr. Wildman's removal to Beverley, or stay among them. 1. Ought not Mr. W. to remain there, where his labours were fruitful, rather than go to Beverley where they have a minister? 2. Whether a people desiring gospel order may communicate with any other church if any of their members dissent in judgment? 3. Whether a people should defer entering into church estate because not able to maintain a minister?"

"It was cast that Mr. Wildman should be at Pulham."

The church was not constituted till some time after this, and then it appears that it "denied the administration of baptism unto infants." There was a church at Stratton, about the same time, holding the same views on baptism; but we know nothing more of either of them except that the church at Yarmouth practically answered the second question above, by giving the church at Pulham the right hand of fellowship.

In 1662 Mr. Thomas Benton, Sen., was ejected from Pulham, but it is hardly likely that he was connected with the antipædobaptist church there, as he, or his son, who was ejected from the neighbouring church of Stratton St. Michael, was afterwards connected with the Wattisfield Congregational Church. In 1672, when the Indulgences were issued, we find no mention of any place licensed for the worship of Baptists, nor any Baptist teacher licensed to preach here. On the other hand, the teacher licensed was Samuel Manning, Jun., son of the Rev. Samuel Manning of Walpole, and afterwards pastor of the church at Sweffling (Rendham), a Congregationalist; and the house in which he was permitted to preach was that of Stephen Hamblin. The house also of Thomas Brightwin, a Presbyterian, was licensed at Pulham St. Mary. Yet, in Mr. Harmer's time, there was "a tradition that a Baptist church had existed in the neighbourhood ever since the Protectorate; but for want of authentic records it could not then be traced up to its original formation with any degree of certainty."\* The records of the Baptist church at St. Mary's, Norwich, contain imperfect copies of a

\* Harmer's M.SS.



letter which the church there agreed to send to *Mr. Dunthorn*, of Pulham, on November 15th, 1713, which prove the existence of the church at that date.\* *Mr. Harmer* says that about the year 1730, *Mr. John Miller* lived at Pulham, and was the pastor of the church there; and that he afterwards removed to Norwich. He was succeeded by *Mr. Milliot*, who settled at Rushall, a few miles distant from Pulham, and the seat of the church was then removed to that place. Towards the close of his life, *Mr. Simons* [or *Simmons*] was chosen pastor. A secession of Baptists from the Congregational church at Beccles took place during *Mr. Tingey's* ministry there; these brethren were anxious to secure the benefit of *Mr. Simmons'* ministry, and they united with the Rushall congregation. *Mr. Simmons* residing at Beccles, the seat of the church was transferred to that town, and it continued there till *Mr. Simmons'* death, and then the interest greatly declined at Beccles, and was entirely broken up about 1766, and from that time the remaining members, resident at Beccles, assembled with others for public worship at Rushall. In 1774 the interest there was "very, very low."† We know no more of this church.

The present church at Pulham was formed in 1840. *Mr. B. Taylor* became pastor in 1841, and continues in office to the present time.

## NORWICH.

ST. MARY'S. In the Beccles Congregational Church-records it is stated that *Mary Gill*, a late member of the church there, "having received letters of recommendation from [that] church unto the [Congregational] church at Norwich, was, at Norwich, sometime before [August 18th, 1656,] rebaptized." She "gave offence to the church in so doing." Thus early, therefore, Baptist

\* But it appears from an entry in the Church Book of St. Mary's, Norwich, that the church was broken up in 1714. On May 13th of that year it is recorded: That "if any of the old members of the Baptized Church at Pulham do offer themselves to have communion with us the church of Christ at Norwich, they shall be admitted only on condition that the church is satisfied in the following things. First, as to an experience of the work of grace in their souls. Secondly, as to their sober life and conversation. Thirdly, upon their acknowledging that there hath been many wrong steps taken, which hath tended to the breaking of them in pieces, and to the great dishonor of God and the gospel of Jesus Christ. Fourthly, and that they agree with us in doctrine, worship, and discipline."—*St. Mary's Chapel Case*, p. 198.

† *Harmer's MSS.*

opinions were entertained, and we must infer that there was a Baptist ministry of some kind here. But the earliest authentic record of the existence of an organized society of this denomination here, is the Return which Bishop Reynolds made to Sheldon in 1669, which states that a "Conventicle" is held at a house belonging to John Toft, "wherein one Daniel Bradford lives." The attendants were "Anabaptists;" their numbers "about 30;" their "Heads and Teachers" were "the said Daniel Bradford, and Henry Austine, a dyer."

Daniel Bradford was one of the "foundation members" of Mr. Bridge's church: his name does not appear in the list of those first dismissed from the church of Rotterdam, but he was one of the ten who "offered themselves" for the incorporation, November 23rd, 1642; and his wife, Elizabeth Bradford, was one of the sisters to whom "it was moved to come in and help in the work." When they entered into covenant, June 28th, 1643, it is said: "At this time Daniel Bradford was in ye armie;" but on October 22nd in that year, he "was admitted by virtue of his dismission" from Rotterdam. He and his wife were dismissed from Mr. Bridge's church "May 29th, 1644, to set upon ye worke of building a [Congregational] church at Norwich," and he was an active member of that church; he and Henry Austin, another member of it, were sent in September, 1652, as messengers respecting the incorporation of the church at North Walsham; he also was deputed to visit Guestwick, Beccles, Stalham, Edgfield, Godwick, and Swanton Worthing, on similar occasions. On the 2nd August, 1654, he was elected a deacon of the church, and in 1655-6, we find him signing a letter, "in the name and by the appointment of the church," calling a meeting of messengers "for the mutuall information and strengthening of each other concerning the visible reigne of Christ, &c.;"\* but in 1667 his connexion with the church ceased. The record of his separation is as follows:—

"1667. At a church meeting, 23rd day of ye eight moneth, [October] Daniell Bradford, haveing declared to two brethren who were sent to him from ye church, (to know ye case of his so Long neglect of Comunion with ye church,) that he Could not hould Comunion any Longer with ye church,

\* See pp. 165 and 231, and Gould's *St. Mary's Chapel Case*, pp. xx., xxi.

he was declared by ye Pastor, by ye consent of ye church, to be no Longer a member of this church."

This separation was clearly the result of a change in his opinions or feelings, or both; and two years after we find him and Henry Austin, the "Heads and Teachers" of a small Baptist society. It is inferred from an entry in the Norwich Congregational Church Book, May 1st, 1663, that he had ceased at that time to serve as a deacon, and it appears therefore probable that his change of opinion had begun to influence his conduct sometime before that date.

In 1672, on the 5th of September, five persons were licensed to be Baptist teachers in Norwich; Henry Austine; William Tuke, of St. Clement's; Thomas Flatman; Daniell Bradford; and John Waddelow, of Peter's par Mountgate: and their meeting place appears to have been the house of William Tuke, in St. Clement's, which was licensed for worship.

On the passing of the Toleration Act (1 William and Mary, c. 18,) Nonconformist ministers were required to subscribe the doctrinal Articles of the Church of England; those which were not proposed to them were, part of xxth, the xxxivth, and xxxvth, and xxxvith; and the Baptist ministers were also relieved from signing the xxviith Article, so far as it related to Infant Baptism. On the 19th July, 1689, the following dissenting ministers subscribed the Articles, "wth Infant Baptism, John Collings, of St. George's Tombland; Benjamin Snowden, of St. Michael's Coslany; and Martin Finch, of St. George's Colegate." The following were to subscribe "to the Articles, also rejecting Infant Baptism, Henry Austine, Samuel Austine,\* Thomas Flatman, and John Hooker."

The church had been at this date in existence for some time; but how long, cannot be discovered, and *Henry Austin* was its pastor. He appears to have been growing infirm, as the first remaining document in the church book refers to the appointment of an assistant minister.

"It is jointly agreed by the Brethren, this 15th March, [the date of the year is hopelessly gone; nothing can be seen but the bottom of two figures, which may have been 87 or 89,] to request and desier Bror. Flatman to

\* See p. 478.

assist every other day in preaching, both of the Lord's day and weeke day, for our support and buylding up, and bearing our testimoney at this day."

*Mr. Edward Williams* became co-pastor with *Mr. Austin* in 1691 or 2, and continued in office till his death. He was buried in the graveyard connected with the Old Meeting, and a stone in the back wall of the Meeting has this inscription:—

"Here lieth ye body of *Mr. Edward Williams*, late minister and elder of the Baptist congregation lately meeting in the Granary, in the city of Norwich, who died April 12th, 1713, aged 73.

"Is Williams dead, that cannot bee  
Since dead in Christ, so liveth hee."

This congregation obtained possession of the West Granary when it was vacated by the Presbyterian congregation, immediately after the passing of the Toleration Act.\*

On *Mr. Williams'* decease, *Samuel Austin* and *William Baker* were called to be co-pastors of the church, May 31st, 1713. *Henry Austine* was yet living, and his signature is appended to the minute of the call of these brethren to office. *Mr. Baker* died January 4th, 1726.

*Mr. Edward Munford* was settled in the ministry here November 13th, 1729; and in the year 1745, the site on which *St. Mary's Chapel* stands was purchased, and the first meeting house was erected. The names of the ministers who in succession have been pastors since then are: *John Stearne*, who died in July, 1755. *George Simson, M.A.*, who came from Cambridge in 1758, continued two or three years, and removed to Warwick; after which the congregation declined. *Rees David* was ordained May 6th, 1779, and died February 6th, 1788, aged 39, during whose ministry, in 1783, the meeting house was enlarged. The *Rev. Joseph Kinghorn* came to Norwich in 1789, and continued in the pastorate here till his death in 1832.† In 1811 the old chapel was taken down, and a new one built on the same site. The *Rev. William Brock* came in May, 1833, removed to London in September, 1848, died November 13th, 1875, aged 68.‡ The

\* See p. 280.

† See Wilkin's "Joseph Kinghorn of Norwich." Norwich, 1855.

‡ Memoirs of Rev. W. Brock, D.D.

*Rev. George Gould* was recognized as pastor September 18th 1849, and still remains.\*

UNTHANK'S ROAD. The circumstances under which this church was formed have already been noticed.† The *Rev. Mark Wilks*, who had been for a few years minister of the Calvinistic Methodist congregation, saw it right to adopt the principles of the Antipædobaptists and formed a church, in 1788, which originally worshipped in a small chapel in St. Paul's. His congregation increasing, he afterwards built a new chapel in St. Clement's, and took possession of it in 1814. He died in February, 1819. An eccentric, strong man, who was a power in Norwich in his day.‡ In June of the same year the *Rev. George Gibbs* accepted the pastorate, which he resigned in 1823, when the *Rev. William Ragsdell*, of Braintree, preached for six months, and was invited to become the minister, but declined to do so. The *Rev. James Puntis* accepted the office in 1824, and continued in it till 1843, when, being laid aside by illness, he resigned. The *Rev. Thos. A. Wheeler* immediately succeeded him, was elected pastor in 1844, and, after twenty years' service, resigned in 1864. The *Rev. R. G. Moses, B.A.*, was chosen to succeed him in 1865, but resigned in 1866, in which year the *Rev. T. Foston* was elected his successor; he resigned in 1869, and in the following year the *Rev. T. A. Wheeler* resumed the pastorate, which he yet holds.

A new chapel was built on Unthank's Road, for the accommodation of this church, at a cost of £6,000, and opened in July, 1875. The old chapel in St. Clement's then became the home of the General Baptist Church, under the pastorate of the *Rev. G. Taylor*.

Five other Particular Baptist Churches exist in Norwich: POTTERGATE STREET. Formed in 1778. . . *Mr. H. Trevor*, the present pastor, came in 1863. PITT STREET. Formed in 1814, . . now vacant. ORFORD HILL. Formed in 1833. The pastors here have been *J. Green*; *Isaac Lord*, who removed to Ipswich in 1846; *John Corbett*; . . . *Mr. Brunt*, who

\* See "St. Mary's Chapel Case," by *Rev. G. Gould*, for various historical facts connected with this church.

† Pp. 196, 7.

‡ *Memoirs of Mark Wilks*. London, 1821.

was here in 1873; . . . and *Mr. W. Tooke*, the present pastor, who came in 1875. SURREY ROAD. Formed in 1846, which has been under the pastoral care of *R. Govett, M.A.*, from its commencement. GILDENCROFT. Formed in 1860, of which *Mr. Hosken* was pastor; *Mr. J. Jackson*, the present minister, came in 1873.

INGHAM. An account has already been given\* of the formation of a church at Stalham and Ingham, in 1653, which was disorganized at the Restoration; but about that time, or even before, the name of *Mr. John Woolstone* appears in connexion with Ingham. In 1672 he was licensed to be an "Anabaptist" teacher at the house of Samuel Durrant at Ingham. A church was formed, at what date is unknown, and Mr. Woolstone was chosen and ordained to the pastorate. Mr. Harmer tells us that

"He continued his labours here, as the times would allow, for twenty years; and that after liberty was granted *Mr. William Belcher*, who had been ejected from Ulcomb in Kent,† frequently preached here, as indeed he had often done before that time in private; but he only laboured occasionally; for after the death of Mr. Woolstone the people chose *Mr. John Aggas*, who settled pastor in 1677, and died in 1693, leaving a flourishing congregation of between 200 and 300 people."‡

The next minister was *Mr. Durrant*, who died after twenty-one years' service, in 1714; he was succeeded by *Mr. James Brewster*, who had been assistant to Mr. Durrant; he died in 1724. *Mr. John Ridley* followed, and died in 1734, when *Mr. John Rudd* supplied the pulpit; but, after about two years, conformed to the Established Church, and was many years a clergyman in Dorsetshire. He was succeeded by *Mr. Benjamin Stennett*, uncle to Dr. Samuel Stennett of London, during whose ministry, in 1745, the meeting house was built. He removed in 1748, and his successor, *Mr. Jonathan Brown*, came in the same year, under whom the cause greatly declined; he died in the year 1764. *Mr. Alexander Sparkhall* immediately followed, and resigned his charge October 16th, 1774, when he removed to Great Gransden, Hunts. *Mr. Benjamin Hooke* became the minister August 25th, 1776, and continued in office till 1810,

\* Page 342.

† Noncon. Memorial II., 70.

‡ If Mr. Woolstone died in 1677, and had been pastor of the church twenty years, he must have come to it in 1657; but there are no known records to confirm this statement, or to refute it.

when he resigned; he died in 1816. *Mr. Thomas Pickers*, a member of the church, assisted Mr. Hooke in the latter years of his long pastorate, and, on his resignation, was invited to succeed him; he became pastor November 25th, 1810, and resigned October 10th, 1826. The *Rev. James Venimore* succeeded in May, 1827, and after a pastorate of forty years, resigned June 23rd, 1867. The *Rev. W. H. Root* was chosen pastor September 1st in the same year, and resigned in December, 1871, when he joined the English Presbyterian Church. The *Rev. William Scriven* succeeded in 1872, and is the present pastor.\*

“The church here is believed to have been first Independent, then Seventh-day Baptist, then Particular Baptist and close communion; it is now open communion; this last change in practice took place nine or ten years ago.”

NEATISHEAD. In 1798 Mr. William Cubitt, of Neatishead, opened his schoolroom for worship, and gathered about him christian people who were members at Buxton, Smallburgh, and Ingham. In 1808, Mr. Allen, of Norwich, preached to the congregation. The chapel was opened October 1st, 1811, and the church was formed on the 3rd November in that year. *Mr. William Spurgeon* was ordained April 14th, 1812, and resigned April 6th, 1856, after a pastorate of forty-four years; on the close of his connexion with the people, a testimonial was presented to him, amounting to £85 10s. 6d. *Mr. Joseph Hasler* was chosen to succeed him, March 22nd, 1857, during whose ministry, on July 6th, 1858, the church decided to practise open communion; he resigned April 6th, 1866, and *Mr. S. Nash* was chosen pastor, September 16th, in the same year. Mr. Nash resigned January 13th, 1870, and *Mr. A. J. Causton* succeeded in the May following; he resigned June 29th, 1873, since which time the church has been under the charge of the Rev. W. Scriven, of Ingham, and the pulpit supplied by preachers from Ingham and Norwich. A secession on doctrinal grounds has recently weakened the cause here.

\* Bower Sparkall, a deacon of the church who died many years ago over 90 years of age, told some old people, now living, stories he had heard from his grandmother of the precautions taken by the church, in times of persecution, that if surprised in their worship the gathering might be considered convivial rather than religious.” The meeting place at that time was of course a private dwelling house, most likely that of Samuel Durrant above mentioned.

THOMAS GRANTHAM. This remarkable man, a leader of the General Baptists, lived for sometime in Lincolnshire, and afterwards came to reside in Norwich, where he formed the General Baptist Church. He also formed the church at Yarmouth, holding the same doctrinal opinions, about the same time, 1686.

He held peculiar views, which seem, from some statements in his writings, to have been adopted by the General Baptists of that age, and he was very earnest in disseminating them, as—That the church at Jerusalem was the Mother Church, and

“That all churches, in all ages and nations, are indispensably bound to follow this church in the observation of all things whatsoever Christ commanded them.”

And he took *Heb.* vi. 1, 2, as the exhibition in six particulars of her foundation principles. That this church was endowed with a threefold order of ministry;

“i. Messengers or Apostles, whose work was more especially to gather, constitute, and take care for the church in general. ii. Elders whose work was especially to feed the flock committed to them in particular. iii. Deacons to take care for the poor, and to distribute the alms of the church. That all churches ought to maintain this order of ministry. That the Messengers should continue ‘their care for all churches; their travels and labours to plant and settle new churches; their withstanding false apostles, as themselves are true apostles; their authority to appease strife and contention which may arise between particular pastors and churches.’” And further he held that he himself was “called to the ministry and office of a messenger of your [the Baptist] churches.”\*

In fulfilment of his office he wrote, in 1685, “An Epistle to all the Baptized Believers in England, exhorting them to steadfastness in the truth according to the scriptures,” and about the same time came to Norwich, “to plant and settle new churches, and to withstand false apostles.”

The Rev. Martin Finch, the pastor of the congregational church at Norwich, says of him, that “visiting these parts he first wrote a contentious letter to Mr. B. K. [Benj. Keach?]; then next he falls upon that learned and pious divine,” Dr. Collinges, who was obnoxious to him on three accounts, for he was a Presbyterian, a Calvinist, and a Pædobaptist. The doctor died in January, 1690, before Grantham’s book, entitled “A Dialogue

\* See Grantham’s “Hear the Church.” London, 1688.



between the Baptist and the Presbyterian," was published, and Mr. Finch undertook to reply. He evidently understood that it was Grantham's design "to make a party, and to draw disciples after him in the Arminian way," and Mr. Finch determined if possible to prevent this result. He felt the more constrained to take this course because he had also himself been assailed by Mr. Grantham. Mr. Finch bemoans the cruel necessity of replying, and says:

"He hath put me to a great deal of pains to answer his book, considering my age, and what bad eyes I have had for some years, whereby both reading and writing are made hard to me."

In a private letter to him, Mr. Finch thus refers to a complaint of unneighbourliness\* which Mr. Grantham had brought against him, and this extract will give some idea of the characters of the two men:

"Sir, I perceive you take it ill that I do not seek acquaintance and familiarity with you; truly it is my natural temper to love retirement, and not to have much acquaintance; but as to yourself, I confess I do not desire intimacy with you because I told you, the first time I ever spake with you, about fifteen years since, that one of your own judgment about Baptism had charged you in print that you set the houses of God on fire wherever you came, and that you pretended to be an Archbishop, and to have jurisdiction over other churches, or words to that purpose; and since

\* Mr. Finch in his letter writes: "You say that you are mine ancient acquaintance and neighbour, and now a stranger in this city, and I never had the humanity to invite you to my house: 'had a neighbour's dog come to you out of Lincolnshire, would you not have been more kind to him than you have been to me?' I answer that those who do not know things may think that you and I have been great acquaintance in Lincolnshire, and that we lived very near together, either in the same town, or within a few miles of one another: Sir, recollect yourself, I cannot remember that ever I saw your face more than three times in my life before I saw you lately in Norwich. The first time I saw you was upon the road on horseback; I met a friend upon the highway that you were travelling with, I saluted him and he told me your name, and so after a few words you went your way and I mine. The second time was about fifteen years since, going to see a neighbour that lay bed-ridden, (he was one of your way, but I think a godly man, and I visited him several times in love,) you was there, and we had two hours' discourse, and all about controversies. The third time was, about eight years since, you came into a friend's house where I was, upon a journey, and stayed about an hour. This was all our acquaintance, and as for our being neighbours, it is true that in some sense, all are neighbours, but I suppose you and I lived twenty miles distant, though I am not certain where you lived, for as you never were at mine house in Lincolnshire, so I never was at yours. What a poor business is it that the world should be troubled about our acquaintance and neighbourhood! Sir, though you and I differ on several points of religion, yet I love all men; and though I do not desire intimacy with any man that is of a contentious spirit, (I love peace and quietness,) yet if you please to let me know when you are in any want, you shall find that not only myself will relieve you, but that I shall get others of my friends to minister unto you; otherwise I do not desire acquaintance with you whilst you are so violent and abusive. He that hath friends should shew himself friendly. Mr. Grantham certainly took strange means to win affection and confidence, and ought hardly to be surprised if he failed of securing them.

you came to live at Norwich you have been so quarrelsome with those of your own persuasion about Baptism, and likewise with my worthy friend Dr. Collings, that I would observe the counsel of the scripture, *Prov.* xxii. 24, . . . I love all men; I hope the best of them that differ in judgment; I hope that many hold some errors but notionally, and that in their dealing with God about their eternal condition they make use of better principles than they profess. You find fault with preachers having curled periwigs; truly I am not for preachers having frizzled periwigs, or plush capes upon their coats, I like them not; some are for a greater latitude in those things than I am; but I love and honour godly men, though they can do some things that I durst not do myself. Sir, I pray do not trouble me with more letters, I have something else to do than to spend my time in vain janglings. The God of Love and Peace be with you.”\*

Mr. Grantham died at Norwich, January 17th, 1692, and was buried in the middle aisle of St. Stephen's Church there, the Rector performing the funeral service and pronouncing an eulogy over his grave. It appears that he was buried there in order to prevent indecencies being shewn to his corpse, which were threatened on account of his religious principles.

The General Baptist Churches formed by Thomas Grantham were Yarmouth, about 1686; Norwich, St. Clement's, of which Mr. G. Taylor, who came in 1874, is the present pastor; and Lynn.† Two other churches holding similar opinions have been formed since; Forncett, about 1750, of which Mr. C. Bloy, who came in 1876, is the pastor; and Magdalen and Stow Bridge, in 1817, which is vacant. The church at Smallburgh is now extinct.‡

## YARMOUTH.

KING STREET. The only information available respecting the old General Baptist Church at Yarmouth is, that it was founded in 1686 by Thomas Grantham; that in 1754, the church had been broken up several years, though a company of worshippers yet remained; that in 1789, the Rev. James Brown was pastor; and that in 1877 the old chapel has no minister, and the cause is *in extremis*. The chapel is in Row 85.

TABERNACLE. In January, 1752, the Rev. Edward Trivett

\* See Finch's Answer to Grantham, 1691.

† Page 561.

‡ See p. 564.

of Worstead, obtained leave to preach a sermon in the General Baptist Meeting-house, there being at that time no church in existence there ; the hearers requested him to preach as often as he could, and eventually it was arranged that *Mr. William Cole* should be their preacher. On July 21st, 1754, twenty-three persons, who had been recently baptized by Mr. Trivett, with a few of the General Baptists, were formed into a church, and Mr. Cole was their pastor; but doctrinal differences speedily necessitated a separation, and Mr. Cole and his friends hired a private house in which they assembled for about two years. In 1756 a small meeting-house was built in Row 15, Church Plain, by three gentlemen, the number of church members being then twenty-four. Mr. Cole removed in 1768 to Long Buckby. The *Rev. James Brown* succeeded, and honourably discharged the duties of his office till Lady-day, 1797, when he removed to Stowmarket, where he died in 1825. In 1789 the Meeting-house, and property connected with it, were put in trust for the use of the denomination, but the terms of the trust were such as to give the congregation considerable trouble for many years; and the Confession of Faith drawn up by Mr. Brown was very "high."

The *Rev. W. W. Horne*, from the church of Shelfanger, was the next pastor; he removed in April, 1801, to Leicester.\* The *Rev. E. Goymour*, from the church in Stowmarket, succeeded in 1804, and retained office till the beginning of 1831; he died June 9th in that year, aged 66, and was buried in the chapel, and when that building was vacated, the body was removed to the cemetery. He had received no education or training for the ministry, but was distinguished for a quaint, original, and incisive style of preaching, which was very attractive, and the congregation prospered whilst his health and strength continued; it afterwards declined. The *Rev. T. Rowe*, from Sudbury, immediately followed, but resigned before the close of 1832. The *Rev. Henry Betts*, from Norwich, came in the beginning of 1833: he inherited a legacy of troubles, but continued in the pastorate till his somewhat sudden death, April 25th, 1851, aged 54 years. The *Rev. Joseph Green* entered upon his ministry on the first

\* See a review of four sermons preached by him, by Andrew Fuller. Works, Vol. IV., p. 559.

Lord's day in 1853. An effort was made to purchase a more commodious chapel, but the Trustees of the old one were not consenting parties, and it failed ; on this failure steps were taken which resulted in the establishment of the church in the Park. In 1868 new Trustees were appointed, the old chapel was sold, a new site was obtained, and the Tabernacle was built and opened in 1871, at a total cost of £2,500.

GORLESTON. Before Mr. Goymour became pastor of the Yarmouth Church, a branch congregation was gathered at Gorleston ; he was accustomed to preach in the meeting-house there, in Church Lane. In 1869 Mr. Green commenced services here ; the people met in a public hall, and when the further use of this was refused, a new Tabernacle was erected and opened in 1875 at a cost £1,150, and a church of forty members was formed, which is in connexion with Yarmouth Tabernacle.

ST. GEORGE'S PARK. The work of gathering the congregation and organizing the Church here was undertaken by the Norfolk and Norwich Home Mission. In November, 1860, the Corn Hall was engaged for public worship, and the *Rev. W. T. Price* of Cheddar, accepted the invitation to take the oversight of the congregation, January 13th, 1861. A Particular Baptist Church was formed at the minister's residence on the 17th of June following, consisting of nineteen persons ; but all persons making profession of faith in the Lord Jesus Christ are received to the Table of the Lord, and the privilege of full church-membership.

The memorial stone of the chapel was laid by J. J. Colman, Esq., on the 26th August, 1863, and the building was opened June 2nd, 1864, the Revs. W. Robinson, of Cambridge, and W. G. Lewis, of London, preaching on the occasion. The debt on the chapel was finally extinguished January 5th, 1866. Mr. Price resigned in March, 1867, and removed to Shortwood, Gloucestershire ; and the *Rev. Samuel Vincent*, from Bristol College, immediately succeeded. He accepted the pastorate on the 24th June, and was recognized on the 17th October in that year. On the 16th July, 1868, galleries were erected ; and on February 8th, 1872, new school-rooms were opened, and classrooms were added December 7th, 1876. The church at *Martham*

is affiliated with this church, and *Ormesby* has been adopted as a preaching station.

MARTHAM. The church here was formed in 1799, a meeting-house erected, and *Mr. W. Davy*, a member of Mr. Horne's church at Yarmouth, was ordained pastor; he continued in office thirty-seven years. In 1873, the church, having been for some time without a pastor, and its pulpit being supplied regularly from the church in St. George's Park, made application to the last-named church for affiliation, which was ultimately effected on the 24th of February, 1874. On the 10th April, 1876, *Mr. T. G. Gathercole*, of the Pastors' College, was invited to settle here, and he was ordained on the 5th June following.

YORK ROAD. Formed 1841. *Mr. Suggate*, who had been here for several years, had resigned in 1871. . . *Mr. Reynolds*, the present pastor, came in 1875.

LYNN. "Mr. Thomas Grantham came to Lynn about 1687, and obtained permission to preach in the Town Hall; he did not settle down at Lynn, but went from place to place in Norfolk, preaching the Gospel of the Lord Jesus Christ, and endeavouring to establish congregations. He left as the fruit of his labours a few Baptists, who met together as frequently as they could, and sought to build each other up in their 'most holy faith.' In 1690, a persecution broke out against them on account of their peculiar tenets, and James Marham, their minister, was proceeded against under the 'Conventicle Act' for attempting to establish a 'new religion,' on the depositions of the informers, Robert Whitehead and Henry Oseincraft; a fine of £20 was levied on the house in which they met for worship, £20 on the preacher, and 5s. on each hearer. Marham refused to pay, alleging that the witnesses swore falsely, and the case was removed to London; how it was settled, or what became of Marham does not appear; this persecution, however, nearly crushed the Baptists as a body, yet they were not altogether extinguished."\*

Mr. Harmer, writing in 1774, informs us that the Baptist

\* Rev. J. T. Wigner's "Brief History of the Baptist Church at Lynn." The above proceedings under the Conventicle Act must have been taken, at the date named, in consequence of Mr. Marham's neglect or refusal to avail himself of the provisions of the Toleration Act.

Church, then existing at Lynn, "originated in a secession from the church and congregation presided over by the Rev. Wm. Rastrick, Jun. Some of the congregation were dissatisfied with Mr. Rastrick, Sen., as not being so completely of the opinion of Gomarus [the opponent of Arminius,] as they wished; and they sometimes expressed their dissatisfaction publicly, during his preaching. They separated in the time of his successor, about the year 1744," and afterwards divided among themselves, but re-united. Mr. Harmer further says: "They appear to be of somewhat rigid Calvinistic principles; are supposed to number about a hundred; and are building a small place of worship." He also states that "they have had four ministers from their first separation from Mr. Rastrick; the two first had received no education for the ministry; the third was sometime at an Academy; *Mr. Catmore* is their present minister."\*

Mr. Wigner informs us that "in the year 1760, they were reformed into a Christian Church, under the ministry of *Mr. Chesterton*,† who died in 1773, and left £100 to the cause."

In the succeeding four years they endured much trial, and were brought very low; when in 1777 *Mr. Wm. Richards, M.A.*, author of "The History of Lynn," took the charge of the people. After about twelve years, *Mr. Timothy Durrant*, a respectable farmer, came to reside in the neighbourhood, and assisted Mr. Richards till he resigned the pastorate, when Mr. Durrant succeeded to the office, and continued his gratuitous services till Michaelmas, 1808. The old chapel was now pulled down and a new one erected, at a cost altogether of about £1,270, which was opened in 1809. Messrs. Alexander Smith and Shingleton supplied the pulpit for a year, and the *Rev. Thomas Finch* succeeded in May, 1810; he shortly after resigned in consequence of doctrinal differences,‡ and the *Rev. T. Welch* came in June, 1811, was ordained in October following, and resigned in February, 1813. The *Rev. Mr. Walton*, from Bradford College, came in the following June, and remained till October, 1815. For three

\* These were hardly lineal successors of Thomas Grantham.

† This gentleman was probably "the third" mentioned by Mr. Harmer, and his legacy the nucleus of the fund for building the chapel.

‡ Salem Chapel was erected in 1811, on the dismissal of Mr. Finch from the Baptist chapel. Mr. Finch afterwards went to Harlow. Succeeding pastors, Benjamin Treleven, 1817; Richard Smith, 1821; Mr. Selby, 1828.

years the pulpit was supplied by various ministers, and then, because of the prevalence of hyper-calvinistic sentiments, a number of the members withdrew and worshipped with other congregations, and the cause sunk. It was not till January, 1820, that means were taken for its revival, under the auspices of the Rev. J. Kinghorn. In April of that year the *Rev. Mr. Mills* came, and was succeeded in the following September by the *Rev. P. J. Briscoe*, who remained till December, 1823, during whose ministry the practice of close communion was rigidly enforced. In 1824, Mr. Steers, from Stepney College, and Mr. Woodford, from Fakenham, ministered here. *Mr. Cole*, from Kimbolton, was ordained in 1825, and continued in the pastorate till 1828; in his time the church returned to the practice of open communion. Then followed Mr. Coombs, from Bristol Academy, and *Mr. Trewella*, who came in September, 1828, and removed in August, 1832. In the same month the *Rev. W. F. Poile* came to the town, and continued his ministry till December, 1839, in which month the *Rev. J. T. Wigner* followed him. The new chapel was commenced in 1840, and opened in June, 1841. Mr. Wigner, after a successful ministry, resigned in February, 1866. The *Rev. J. T. Malyon* was pastor from October 1st, 1866, till December, 1869. In December, 1870, the *Rev. A. T. Osborne*, from Ipswich, accepted the pastorate, in which he still continues. In 1874 the chapel was renovated at a cost of about £950.\*

GREAT ELLINGHAM. The church here is stated to have been formed in 1699. According to the Wattisfield Church Book, Mr. Dunkhorn [Dunthorn] was pastor here in April, 1736. The Rev. Robert Robinson, afterwards of Cambridge,† was baptized here by Mr. Dunthorn the pastor in 1759. Mr. Harmer, writing in 1774, says: "The church at Carlton, near New Buckenham, is the same as Great Ellingham, being a branch of that congregation, Mr. Sparkhall, their minister, preaching sometimes at Ellingham and sometimes at Carlton-Ellingham. Ellingham, however, is the principal place." A chapel was opened here

\* Union Chapel, in Market Street, was founded in 1836. The Rev. P. J. Kollo, the present pastor, came in 1869.

† See p. 189.

November 4th, 1824. The church is small, and has no minister at present.

WORSTEAD. The church here originated in the amicable secession of about one hundred and twenty members of the General Baptist Church at Smallburgh, about four miles distant from Worstead. On the 4th of December, 1717, *Mr. Richard Culley* was chosen pastor, five deacons were appointed, and articles of faith were agreed to. Friendly relations were maintained with the parent church for about fifteen years, which was probably the term of its existence. *Mr. Edward Trivett* succeeded to the pastorate about 1735; he laboured here upwards of fifty years with considerable success; four hundred members were baptized, and eleven persons were called to the ministry who became pastors of other churches, among whom was *Zenas Trivett*, son of the pastor, for many years minister at Langham, in Essex. *Mr. James Beard* succeeded, and continued in the pastorate about fifteen years; he then removed to Ipswich and afterwards to Scarborough, where he died. In 1813, *Mr. Richard Clarke* became the pastor; he resigned in 1832, and died January 3rd, 1834, in the 69th year of his age: he was a great benefactor to the cause, and during his pastorate the present chapel was built in 1829. On November 5th, 1833, *Mr. John Rix Blakely* was ordained pastor, and continued in his office till his death, November 19th, 1837, in the 49th year of his age: his friend and former pastor, the Rev. Jas. Browne of North Walsham, officiated at his funeral.\*

Succeeding ministers have been the *Rev. William Humphrey*, from June, 1839, to January, 1843; *Rev. C. T. Keen*, from June, 1843, to July, 1849; *Rev. J. Webb*, from December, 1849, to February, 1858; *Rev. James Francis Smythe*, from June, 1858, to December, 1865; *Rev. W. H. Payne*, from June, 1867, to March, 1873; *Rev. W. W. Laskey*, from March, 1874.

In April, 1858, the church resolved "to welcome to the Lord's Table all those whom it believes to be joint partakers with it of the grace of Christ, whether immersed or not."

CLANTON. The church here is stated to have been formed in 1750, and probably it owed its origin to efforts which began

\* See Puntis' Brief Memoirs of John Rix Blakely.



about that time. It was by the instrumentality of *Mr. Henry Utting* that the church was planted, of which he was the first pastor, and his ministry extended over twenty-seven years; he died in 1792. His pastorate therefore commenced in 1765, which is the date assigned by the Rev. J. Kinghorn as that of the formation of the church. But as "Mr. Utting was a preacher forty years," we may conclude that his labours, before the church was formed, commenced about or shortly after, 1750. When the chapel was built he bore the principal expence. *Mr. Job Hupton*, born in March, 1762, about three miles from Burton-on-Trent, Staffordshire, first heard the gospel at the Independent meeting in Walsal. He was introduced to Lady Huntingdon, who took him into the list of her preachers, and admitted him into her college at Trevecca, where he remained only three months. He preached in this connexion eight or nine years, in various parts of the kingdom, with great acceptance and success. The last station to which he was appointed was Dairy Lane, Ipswich, where his views of baptism underwent a change. About this time, Mr. Hall, of Ipswich, attended a meeting of the Association at Claxton, which was then destitute of a pastor, in consequence of the death of Mr. Utting, and Mr. Hall recommended Mr. Hupton, who was invited, and commenced his ministry here in September, 1794. He continued in his pastorate till his death, October 19th, 1849, in the 88th year of his age, and the sixty-fifth of his ministry, fifty-five of which years were spent in this place. *Mr. David Pegg* succeeded Mr. Hupton, and was pastor here twenty years; his successor, *Mr. Henry Thomas Pawson*, is the present pastor.

**SHELFANGER.** Mr. Thomas Smith, an "eminent minister of the Supralapsarian doctrine, was born at Fressingfield, Suffolk, January 27th, 1736; heard the gospel under Mr. Thomas Purdy," afterwards of Rye in Sussex; "was ordained pastor of a new church at Shelfanger, 1769, by Mr. Edward Trivett, of Worstead; he died at Fersfield, December 13th, 1813, aged 77."\* The

\* A brief memoir of him is given in a pamphlet entitled "Original Hymns by Mr. Thos. Smith," published after his death by the Rev. W. Ward, of Diss. The circumstances of Mr. Smith's funeral were very peculiar: they are given in the *Universal Magazine*, January, 1814. He was buried "at his chapel at Shelfanger. . . . The coffin was placed in his own waggon, preceded by his bearers, and the singers of his congregation, chaunting a funeral dirge; the waggon was drawn by his own team, and besides the coffin, which

date of the formation of the church is given 1765.\* In 1774, Mr. Harmer speaks of "an Association between four churches in Norfolk, viz., Worstead, Claxton, Shelfanger, and Yarmouth; and two in Suffolk, viz., Woolverston and Wattisham;" and says, "These assemblies carry their notions very high, which, it is presumed, is the reason why several other churches are not associated with them." The Rev. G. Wright, of Beccles, says that, "the association was now [in 1794] reduced to three: the churches at Worstead, Claxton, and Ipswich" [formerly Woolverston]. *Mr. Hubbard* was minister here in 1818; *Mr. Sparham*, the present minister, came in 1866.

NECTON. Formed 1776; . . . now vacant.

DISS. Mr. Charles Farmery, of whom an account has been already given,† after the events there mentioned, united himself with the Baptist body. In March, 1787, he was called by the church with which he was connected, probably Worstead, to exercise his gifts, and in May, in the following year, he was sent forth to preach the gospel. He spent some time at Claxton and Yarmouth, and then preached for Mr. Smith of Shelfanger. He was persuaded to go to Diss, to introduce the preaching of the gospel there, and a meeting-house was built in 1789, which was enlarged in 1798; a church was formed, of which he was pastor from 1789 to 1800. During his ministry he formed sixty-seven of his own members into a church at Stowmarket, and thirteen more into another church at Horham; his church also sent out seven ministers, and had eleven places licensed for village preaching. He died October 26th, 1800, at the age of 39.‡ His funeral sermon was preached, at his own request, by the Rev. W. Hickman, of Wattisfield. He was succeeded, though not immediately,§ by the Rev. W. Ward, A.M., who was of Queen's College, Cambridge, and seceded from the Established Church.|| . . . *Mr. Payne* was here in 1826. . . . The

was covered over with a waggon tilt for a pall, the corn sacks belonging to it were stuffed with straw, and being placed round the coffin, served for seats for his children, all in deep mourning. Behind the waggon followed the chief mourner; this was his own riding horse, attached by the bridle."

\* Baptist Hand Book.

† Pages 319, 20.

‡ See an account of his prosecution under the Conventicle Act, p. 202.

§ A Mr. Johnson was here in 1800.

|| During his pastorate he wrote several works on prophetic subjects, and united with the Rev. E. Davies, of Ipswich, in republishing "The Remains of Christopher Love, M.A.," in 1807. An account of his ordination is in *Baptist Register*, 1801, p. 539.

*Rev. J. P. Lewis*, from Horton College, Bradford, was ordained September 28th, 1837. . . . The *Rev. H. Bradford*, the present minister, came in 1874.

**EAST DEREHAM.** The Baptist church here was formed in 1783; the *Rev. Thomas Wright*, its first pastor, died July 16th, 1787. His successor, *Samuel Green*, was born at Nuneaton, Warwickshire, and was for some time a corporal in the Warwickshire Militia; he was pastor here twenty-two years, and was father of the now venerable *Rev. Samuel Green* of Hammer-smith, and grandfather of the *Rev. Dr. Green* of the Religious Tract Society. After his removal to Bluntisham, various preachers supplied the pulpit till 1822, when the *Rev. John Williams*, who had been educated among the Independents, became the pastor; he was ordained June 6th, 1822, and remained here more than thirty-six years. The *Rev. J. L. Whitley* succeeded in 1858, during whose ministry the present chapel was built; he removed to Manchester in 1865. His successor was the *Rev. S. Hawkes*, who removed to Braintree in 1867. The *Rev. Geo. Scar* immediately followed, and continued here till September, 1870, when the *Rev. William Freeman* came to the town and commenced his ministry, January 1st, 1871, which continues to the present time.

**AYLSHAM.** In the memoirs of the *Rev. J. Kinghorn*, all the circumstances connected with the rise of the Baptist church here are fully given. In 1790 a meeting-house, disused by the Wesleyan body, and belonging to a Baptist, was available. During the early part of the next year Mr. Kinghorn frequently preached here, and on Good Friday, April 22nd, 1791, at four o'clock in the morning, he walked down to the river and baptized five persons, "circumstances rendering it almost necessary that there should be no bustle made about it." In the spring of 1808, outrages were perpetrated upon the dissenters here; the rioters were prosecuted by the Committee of the Dissenting Deputies, and the guilty were condemned and punished. . . . The *Rev. J. Banc* was ordained here July 24th, 1817, and continued in the pastorate thirty-one years. . . . The present pastor is the *Rev. J. B. Field*, who came in 1875.

KENNINGHALL. The chapel here was built in 1807. *Mr. Thomas Allen* came April 5th, 1810, and on the 10th June following, a church was formed, consisting of thirty-three members. *Mr. Charles Box* was minister here from 1813 to 1830; he was succeeded by *Mr. John Roper*, whose ministry terminated in 1841; his immediate successor was *Mr. Henry Howel*, formerly of Rattlesden, who died here August 31st, 1852; he was followed by *Mr. John Upton*, who died after about three years' service. *Mr. John Sage* commenced his labours here in November, 1855, which terminated at the end of 1866. *Mr. Thomas John Ewing*, the present pastor, came in the following May, and during his ministry the chapel has been considerably enlarged; it was reopened in July, 1868.

CHURCH.	FORMED.	PRESENT PASTOR.	CAME.
BUXTON HEATH*	1796	R. B. Horne	1871
WYMONDHAM	1796	W. Robinson	1859
DOWNHAM	1800	S. Howard	1874
FAKENHAM†	1801	Vacant	
SAXLINGHAM	1802	J. Field	1863
SALHOUSE‡	1803	R. Coe	1875
CARLTON RODE§	1812	R. Snaith	1876
COSSEY, DRAYTON	1815	C. H. Hosken	1874
FOULSHAM	1820	E. Everett	1875
BACTON	1822	J. Gedge	1856
SWAFFHAM	1822	J. S. Wyard	1872
WORTWELL	1822	G. Everett	1855
FELTHORPE	1831	G. Dearle	1871
TITTLESHALL	1833	Vacant	
UPWELL	1840	J. Brown	1855
ROUGHAM	1842	J. Howell	
BLAKENEY	1844	Vacant	
BUCKENHAM, OLD§	1851	Vacant	
THETFORD	1859	G. Monk	1873
MUNDESLEY		G. H. Trapp	1863
LOPHAM, SOUTH		Vacant	

\* No information has been supplied in connexion with these churches.

† For an account of the formation of the church here, see *Baptist Register*, 1801, p. 539.

‡ See *Baptist Register*, 1802, p. 1133.

§ The Rev. Joseph Green, now of Yarmouth, came to Carlton Rode and Old Buckenham in 1830; chapels were erected in both places by Mr. Norton. In 1835, Mr. W. S. Brown took the charge of both places, and continued to do so till 1851, when he confined his labours to Carlton, and Buckenham became a separate church. Mr. Brown continued at Carlton till 1873; he was succeeded by Mr. Mason, now of Lowestoft. Mr. Snaith, the present pastor, came in 1876.

*IV. Baptist Churches in Suffolk.*

Only two Baptist Churches are known to have existed in Suffolk in the seventeenth century, Framlingham and Lavenham.

FRAMLINGHAM. Mr. Thomas Mills, who erected and endowed the alms-houses bearing his name in that town, was born about the year 1623.

"He was by trade a tailor, and served his apprenticeship at Grundisburgh, near Woodbridge, after which he went to Framlingham in search of employment, where he made arrangements with a wheelwright who, after some length of service, gave up his trade to him, and, it is said, left him all his property, which enabled him to become a timber merchant."

"During the time he was thus engaged in daily toil for his support, he formed a connexion with a congregation of Baptists, in Framlingham, who at that time assembled in a building called Lincoln or Linkhorn barn, which afterwards became his own property. He became a public teacher among them, but his dissent drew down upon him the whole weight of oppression and intolerance, which at that period so universally prevailed among the high-church party towards every class of dissenters, and it was with great difficulty that he escaped the horrors of a gaol which his enemies had, for a long time, contemplated should be his lot."

Jeremiah London, many years sexton at Earl Soham, says that

"When he was a boy, Mr. Mills used to go to his father's as a place of security, and he with his brothers, &c., had a general order if any persons went to enquire after strangers being there, they should by no means reveal it. One day when Mr. Mills was actually concealed there, several gentlemen, in appearance, questioned him and his playmates, but according to their general order they gave such answers as sent them off, and Mr. Mills escaped." "Another circumstance has come to light, within the last few years, shewing the necessity he was under of concealing himself. On removing the old wainscotting in the house where he resided, a complete hiding place was discovered having communication with the walls of the chimney, the access to which was by a secret slip formed in the panels of the wainscot."

"Mr. Mills' lady was the widow of Edmund Groome\* the younger, of Petistree, gent.; she was a person of considerable property, who appears to have been both devout and amiable. He died January 13th, 1703-4, and was 'buried in his garden without any office or form,' according to

\* "Thomas Mills of Framlingham, single man, and Alice Groome, widdow, were married April 3rd, 1662."

his own particular directions. His tomb is in a neat building, and bears an inscription which informs us that he died in the eightieth year of his age.\*

Mr. Harmer says :

"An honest man who lives in the neighbourhood of Framlingham, and whose mother was housekeeper to Mr. Mills in the latter part of his life, gives with a great deal of simplicity the following account of him derived from what he had heard his mother say." After relating several facts as above, he continues : "Whilst he was with the wheelwright he used to preach to a congregation of the Baptist persuasion, in a barn. His master allowed him no time to study, but he used to buy candles, and after his work was over, used to study of nights, which, if his master discovered at any time, used to set him a-swearing. At length his master threatened to go and hear him one sabbath, and did so when engaged in his work [of preaching], thinking he would be 'cursedly confounded,' as he said ; but to his great surprize he was upon a subject that touched him to the quick, and wrought a reformation in his master and mistress. After this came persecuting times, and he was obliged to hide for a great while. His wife, Mrs. Mills, used to take her hobby, with bags and baskets, and go to the jail two or three times a week and carry victuals and drink to their acquaintance in prison. Once he had the curiosity to go himself in disguise, and narrowly escaped being taken ; for soon after he was gone the jailer was informed who he was, and swore he wished he had known him, and he would have spared the future trouble of apprehending him. This person could give no particular account when this Baptist congregation was dissipated, but believes it dropped not long after Mr. Mills' death."†

LAVENHAM. "A Baptist church was in existence in this town in 1692, only thirteen years after the death of Gurnall, of which Mr. Tredwell was the pastor. Against these Anabaptists, as they were then called, Burkitt,‡ whose living was in the neighbourhood, proceeded in a violent and indecorous manner. He personally interrupted them in their worship ; circulated a calumnious report respecting their mode of baptizing ; and published a volume, entitled 'An Argumentative and Practical Discourse of Infant Baptism,' in refutation of their principles. To this calumny, and this work, a reply was written and published, by Benjamin Keach of

\* The above account is abridged from "Green's History of Framlingham," pp. 195--206. Mr. Mills left considerable charities for the poor, which have been perpetuated. Among the rest a free undenominational school has been maintained till the present time ; but in this year of grace, 1877, the Charity and School Commissioners have issued two Schemes, by which the Undenominational School will be suppressed, and a *Church of England School* substituted, to be sustained by the sturdy old Baptist's money !

† Harmer's MSS.

‡ The Rev. William Burkitt, M.A., son of the Rev. Miles Burkitt, ejected from Neatishead, in Norfolk, was born at Hitcham, Suffolk, July 25th, 1650 ; ordained by Bishop Reynolds ; settled at Mildenhall in Suffolk ; was minister there twenty-one years ; removed to Dedham, Essex, 1692 ; died of a violent fever, October 24th, 1703. His brother-in-law, Mr. Parkhurst of Yoxford, preached his funeral sermon.—*Middleton Evan, Biog. IV*, 110., &c.

*metaphorical* celebrity, entitled 'The Rector Rectified and Corrected; or Infant Baptism Unlawful.' Of the history and fate of this church nothing is known excepting that it soon became extinct."\*

This Baptist society originated after the revolution, as the following extract from the preface of Mr. Burkitt's sermon shews. The sermon "was delivered at La'nham in Suffolk, 1691," and the preface itself sustains the charge above made against the preacher.

"Since the late general Liberty, the Anabaptists (thinking themselves thereby let loose upon us,) have disperst themselves into several counties, endeavouring to draw away our people from us, by persuading them to renounce their first dedication to God in Baptism, and to enter into their communion after the way of Dipping.

"One of their teaching disciples having set up in our neighbourhood for making proselytes by re-baptizing them in a nasty Horsepond into which the filth of the adjacent stables occasionally flows, and out of which his deluded converts came forth with so much mud and filthiness upon them, that they rather resembled creatures arising out of the bottomless pit, than the candidates of holy baptism, and all this before a promiscuous multitude in the face of the sun, my spirit hereat was justly moved, (as I think every good man ought to be,) and I could not but passionately mourn that such a sacred institution of our blessed Saviour, and one of the most venerable mysteries of our religion, should be thus prostituted and exposed to public contempt and scorn. . . .

"I warned the people 'of the sin and danger of these principles and practices.' This so offended our Waterman that he sent me a letter charging me with delivering scriptureless doctrine, and desiring that he might hear from me. Whereupon . . . I went to his meeting place . . . demanded the justice of him to hear the doctrine which unheard he had charged with falsehood," &c.†

The only additional notices that we have met with of Baptists in Suffolk in the seventeenth century are these. Clarke in his History of Ipswich‡ mentions "a pamphlet in the Library of Lambeth Palace, dated January 22nd, 1648, which speaks of the Protector having sent down two Anabaptist preachers, Knowles and Griffin, to Ipswich," but with what result does not appear. It is hardly likely that he would have sent them down *as Anabaptists*.

\* Congl. Mag., 1830, p. 285.

† The substance of the following discourse was delivered . . . at Lanham in Suffolk, 1691.

‡ Page 45.

In the Beccles Church Book there is a memorandum that in  
 "1656, 18th day, 6th month [Aug.], Mrs. Boote, a late reputed member of  
 the [Congl.] Church at Beccles, was re-baptized by one Mr. Poolye at the  
 staithe in the river :"

but we do not know anything more of Mr. Poolye, or of any  
 society with which he was connected, and yet it appears that  
 there was a society, for the same memorandum says that

"Mary Gill, another member of the same church, was likewise at Norwich,  
 sometime before the other, re-baptized ;"

and the church book, under date August 4th, 1658, speaks of

"A meeting to debate about the disorderly breaking off of two of the  
 sisters who had joined themselves *to another society* without the church's  
 consent."

But this may simply mean that they gave in their adherence  
 generally to the Baptist denomination.

In the License Book, 1672, there is not one Baptist Teacher  
 licensed in Suffolk ; and there are only three houses, all in  
 Bungay, licensed for preaching places in connexion with this  
 denomination, and they are believed to have been licensed for  
 preachers who came out of Norfolk. In Dr. Evans' List of  
 Dissenting Congregations in 1716, there are no Baptist churches  
 named ; and for some time after, no traces of the denomination  
 have been found in Suffolk.

In the Protestant Dissenters' Magazine for 1797,\* we find this  
 notice :

"June 6th, died at Woodbridge in Suffolk, in a very advanced period of  
 life, Mr. Ridley, bookseller. . . His father was pastor to a congrega-  
 tion of Sabbatarian Baptists, who formerly met in Woodbridge, and were  
 rather numerous ; he was the last minister they had ; for after his death,  
 the congregation was soon broken up, by the death of several of the aged  
 members, and by the survivors joining other societies. Mr. Ridley, the  
 pastor, was a very singular man, and from the circumstances of wearing  
 a long beard, and observing the seventh day of the week as a Sabbath,  
 was called a Jew. The son united in worship with the Independent church  
 in that place.

BILDESTON. The Baptist church at Bildeston is the oldest  
 existing church of that denomination in Suffolk. In the year  
 1732, a few christians from Bildeston, Kettlebaston, and Battis-



ford, agreed to meet periodically at those places for worship and mutual edification ; and the church book contains the following record of the result :\*

" July 1st, 1737. The form and manner of ye constitution of ye Church of Christ meeting at Bildeston and Battisford, with ye Covenant whereby they entered into their holy fellowship as a Spiritual Body incorporate, to be known as ' A Particular Baptist Church of Jesus Christ.' "

The Rev. S. Wood, formerly of Lavenham, which is in the neighbourhood of Bildeston, in his diary, May 14th, 1738, says that he was that day present at the settlement of *Mr. John Miller* " with the church at Bildeston and at Battisford (being of the Antipædobaptist persuasion). "

" Mr. Savil, of Bury, began with prayer, who called the church to a public recognizing of their call, and Mr. Miller to a public acceptance ; which done, Mr. Miller read a confession of his faith (which he had formerly been requested to do by me, as not knowing he had been a pastor before ; and having it in readiness, the other ministers, on the day, requested it might be read for their satisfaction, as well as for the benefit of others.) Then a Psalm was sung ; after which Mr. Maling, of Lavenham, prayed, who having concluded, I preached [from 1 Cor. xii. 4—7], at the same time giving an exhortation or charge to the pastor. That done a psalm was sung. Mr. Ford, of Sudbury, prayed, and Mr. Miller concluded. "

It is remarkable that all the ministers present, and taking part in the service, were Independents.

Mr. Miller's name is appended to the document of July 1st, 1737, as " present pastor " of the church, and it may therefore be inferred that he united with the people at their incorporation ; he continued with them till 1744 or 5, as, in the last-named year, the church book notices that " by the Sovereign providence of God they had been in time past deprived by death of their late pastor, Mr. John Miller. "

His successor was the *Rev. Jos. Palmer*, who was dismissed from the church in Little Wild Street, London, January 30th.

\* In the Wattisfield Church Book we find this entry : " April 22nd, 1724. Mr. Benjm. Smith, of Wingfield, desired his dismissal, which was granted April 20th, to the Baptist Church at Bildeston, with a view it should seem to commence preacher. This he afterwards did, but not without occasioning great disturbances in that church. It was hoped he was truly a good man, but as his preaching was very injurious to his secular affairs, being managed very irregularly, so he was by no means popular. How unhappy. T. H." There was therefore a church here in 1724 ; it was formed after Mr. Hall left Lavenham, [see p. 517] i.e. after 1719 ; it became extinct before the present church was formed.

174 $\frac{5}{8}$ ; he was ordained July 25th, 1746, and continued pastor till August 13th, 1775, when, in consequence of a long illness, he and the church mutually agreed to a separation; an instrument was drawn up to that effect, signed by both parties and witnessed.

No entry in the church book now appears till May 17th, 1784, when a fresh covenant, and declaration of faith and practice are mentioned, from which it appears that the church were willing to admit to their fellowship and communion all who were desirous of it, and could give satisfactory evidence of being partakers of the grace of God, or were recommended as Christians in full communion by any evangelical churches of whatever denomination; and they denominated themselves "A Protestant Catholic Church of Christ." At this date even infant baptism was practised among them. On the 23rd of May in that year, they gave the *Rev. John Owen* a written call to the pastorate, which he accepted on the 13th of June; he was ordained on the 3rd of August, and resigned June 27th, 1788, when he removed to Debenham.

Very shortly after this the *Rev. Thomas Hickman*\* came to Bildeston, as is evident from the fact that his wife died and was buried here in September, 1789, whilst he was pastor of the church, though it appears that his ordination, by laying on of hands, did not take place till July 4th, 1792. "Having occasion to leave this kingdom for America, he resigned the pastoral care over the church, March 2nd, 1794."

A Mr. Neilson, a Scotch minister, preached to this people in the latter part of the year 1794, but was dismissed on the 6th of February following. *Mr. William Hoddy*, immediately after commenced his ministry here, and, after repeated invitations, accepted the pastorate; he was ordained August 18th, having first received his dismission transfer from the church at Wattisham.† He resigned December 27th, 1829, and died January 5th,

\* See p. 518.

† The Evangelical Magazine, 1795, p. 426, says: "The Protestant dissenting congregation at this place is of considerable standing, and has at different periods enjoyed the labours of Independent and Baptist ministers. Their present pastor is of the latter persuasion, but joins in communion with the Independents." The ministers engaged were the Revs. Mr. Hickman, of Lavenham; Mr. Wearing, of Rendham; Mr. Lowell, of Woodbridge; Mr. Crathern, of Dedham; Mr. Trivett, of Langham; and Mr. Bromiley,

1831. *Mr. Robert Harvey*, from Wortwell, was invited to preach on the 28th August, 1831; he received and accepted a call to the pastorate, March 4th, 1832, and continued in office till December 31st, 1838. During his ministry, or rather before he accepted the pastorate, the following record was inserted in the church book:—

February 5th, 1832. "The church finds that the meeting-house was originally intended and put in trust for a Particular Baptist Church; the practice having been contrary thereto for some years, it resolves to discontinue it, and to return to the original constitution."\*

This resolution was accordingly carried into effect, there being only six pædobaptists (all females) in membership at that time.

Some time in the year 1841 the *Rev. John Campbell*, who had been educated for the established Presbyterian Church of Scotland, was introduced to the church here; he became its pastor, and continued in this relation till his death, June 8th, 1849. On January 13th, 1850, *Mr. C. T. Crate*, from Uley, commenced his ministrations, and was recognized as pastor on February 17th; he resigned in the Spring of 1856. *Mr. D. Thompson*, from Ipswich, was the next pastor; he entered upon his office September 28th, 1856, and resigned June 12th, 1864. *Mr. A. H. Knell*, from Mr. Spurgeon's College, came July 18th in that year; he entered upon his pastorate in February, 1865, and removed to Ridgmount, Beds., in June, 1876. *Mr. Robert Mackie* came in the August following, and became pastor on the 1st of October in that year.

A new chapel was opened July 17th, 1844; the Revs. J. Sprigg, of Ipswich; Herrick, of Colchester; and C. Elven, of Bury, were the preachers on the occasion. Side galleries were added in 1867.

## IPSWICH.

STOKE GREEN. This church was originally formed at Woolverstone. Eight men and four women "being met together in

of Needham Market:" all Independents but Mr. Trivett. The record states that Mr. Hoddy gave "cogent reasons for his own conduct in preferring free communion," and that the ordination "was conducted without imposition of hands."

\* See the Argument in Rev. G. Gould's "St. Mary's Chapel Case," where it is contended that neither open communion, nor open membership, is inconsistent with a trust for a Particular Baptist Church.

the name of our Lord Jesus Christ [November 22nd, 1757], did, with fasting and prayer, give themselves unto the Lord and to one another in church fellowship, to walk together in the faith, order, ordinances, &c;”\* and at the same time two brethren were appointed deacons.

In April, 1758, *Mr. Samuel Soden*, from Cannon Street, Birmingham, was chosen pastor. He died in April, 1773. During his ministry the Norfolk and Suffolk Association† of Baptist churches was formed; the “Articles” of which were signed by the pastor, deacons, and several members, on behalf of the church, May 22nd, 1772.

This church removed to Stoke Green in 1773; and on the 1st February, 1775, *Mr. George Hall* was invited to the pastoral office. During his ministry seven persons were called to preach, and several churches were formed of persons who had been members at Stoke, and 424 persons were baptized. He died February 26th, 1810, and was buried in the chapel. *Mr. White*, from Ashford in Kent, succeeded in August, 1810; resigned in 1814; and in February, 1819, was dismissed to Lowestoft. In October, 1815, *Mr. Jas. Payne*, from Newport, Isle of Wight, accepted the pastorate, which he resigned in October, 1826, and removed to Ashford in Kent. During his ministry nearly two hundred persons were baptized and added to the church. In May, 1828, *Mr. Jas. Sprigg* accepted the invitation to office, and resigned in April, 1842, when forty-five members accompanied him to form a church in the town of Ipswich, at Turret Green. He was a beloved and useful minister. In February, 1843, *Mr. Jas. Webb*, from Arnsby, accepted the pastorate, which he resigned in October, 1866, when he was followed, in July, 1867, by the *Rev. A. T. Osborne*, who resigned in October, 1870, and next year removed to Stepney Chapel, Lynn. On January 1st, 1871, *Mr. W. Whale*, from Bures, preached his first

\* These persons being members of the church at Colchester obtained leave of that church to form themselves into a separate society. The church at Eld Lane, Colchester, was formed a year after the Revolution. So early as 1729, “Brother Rootsey” (the minister) was directed “to go to Woolverstone to break bread to that branch [of the church], for their furtherance and spiritual growth, once a quarter.”

† See pp. 565, 6. In 1829 eleven churches withdrew and formed a new society, distinguished by the name of the *Suffolk and Norfolk Association*: the other society is known as the *Suffolk and Norfolk Union*.

sermon as pastor here; his contemplated removal is recently announced.

LONG LANE. In 1816 or 17, twelve persons were dismissed from Stoke to form a church in Long Lane. *Mr. Reynolds* was ordained in 1818, and removed to Wattisham in September, 1820. This church has long been extinct. Two other churches, one in Dove Yard, and a General Baptist in Orwell Street, are also extinct.

BETHESDA. On January 26th, 1829, twenty persons were dismissed to form a church in Dairy Lane Chapel, vacated by the Independents. This church removed to a new chapel called ZOAR, in David Street, St. Clement's, which was opened for worship January 7th, 1842. Sermons were preached on the occasion by Messrs. Wright and Murrell. At this time there was no pastor, Mr. Bateman was supplying the pulpit; in 1847 Mr. Austin was here. . . *Mr. J. Morling*, from Glemsford, came in 1872, and is the present pastor.

SALEM. The chapel was opened June 11th, 1813, and Mr. Weare was ordained about the same time.\* *Mr. Hartnell* was ordained December 28th, 1819, and died May 11th, 1825, aged 40.† The chapel was shut seven years, and re-opened by Mr. Middleditch in 1836, when on September 26th, three members were dismissed from Stoke to unite with others in forming a church here. Mr. Gay occupied the building till 1865, and then on January 28th, 1867, eight members were dismissed from Stoke to form the church here, of which *Mr. J. Manning*, who came in 1876, is the pastor.

TURRET GREEN. In April, 1842, *Mr. Sprigg* resigned the pastorate of Stoke Green Church, and forty-five members were dismissed to unite with him in forming a church in the town. The new church first worshipped in the Temperance Hall, and afterwards in its new chapel on Turret Green. Mr. Sprigg removed to Margate in 1846, and was succeeded by the *Rev. Isaac Lord* from the church at Orford Hill, Norwich; he resigned in September, 1858, and removed to Cannon Street, Birmingham; in the following December the *Rev. T. M. Morris* came from Romsey, Hants, during whose ministry the place became too strait

\* *Evan. Mag.*, 1813, pp. 275, 352.

† See p. 389.

for the congregation, and Mr. Morris resigned his pastorate at Turret Green with more than 200 members of the church, and a proportionate number of the congregation. The *Rev. W. Emery* succeeded Mr. Morris in 1875, and is the present pastor.

The old BURLINGTON CHAPEL was built under these circumstances. The *Rev. W. Clarkson* resigned the pastorate of the Tacket Street church, and with a number of friends who left with him, formed a church which worshipped first in the Lecture Hall, and afterwards in a small chapel in Friars' Street. He shortly removed from Ipswich, and was succeeded by the *Rev. John Cox*, from Woolwich; difficulties arising as to the constitution of the church, Mr. Cox withdrew with a considerable number of friends and built the chapel on Burlington Road, which was opened in 1861. Mr. Cox continued here till 1868, when he was succeeded first by the *Rev. H. Bourne*, and afterwards by the *Rev. T. E. Cozens Cooke*. The church in Friars' Street shortly after dissolved.

The *Rev. T. M. Morris*, and the friends who accompanied him on his resignation of the pastorate at Turret Green, effected an amalgamation with the church and congregation meeting in Burlington Chapel, the pastorate of which had just become vacant through the removal of the *Rev. T. E. Cozens Cooke* to York. The united congregations forthwith converted the old Burlington Chapel into schoolrooms and built a new chapel, which was opened April 27th, 1876, capable of holding 1100 persons, on an adjoining site, the frontage of which is on the London Road, the cost of the whole being nearly £6,000. The church, though Baptist, opens its membership to all who make a credible profession of faith in Christ.

WATTISHAM. On the 6th of April, 1761, the church at Woolverston sent *Mr. John Hitchcock* forth to preach the gospel at Wattisham; a church was formed here in 1763, of which he was the pastor; he preached here forty years, and died February 21st, 1800; then Mr. Willey became the minister but not the pastor of the people. *Mr. William Caddy* succeeded in the pastorate in 1803, and was followed in 1811 by *Mr. Samuel Webb*, father of Mr. James Webb, of Stoke Green, Ipswich; he

resigned in June, 1814, for a time kept school at Needham Market, then became pastor at Langley in Essex, and died in Ipswich. *Mr. James Farley* was set apart here October 30th, 1816,\* and resigned May 23rd, 1819. *Mr. William Reynolds*, who had been minister of a small church in Long Lane, Ipswich, which has long been extinct, succeeded in September, 1820, and was ordained April 10th, 1821. In 1825 the present chapel was opened, the Revs. C. Elven, of Bury, and John Stevens, of London, preaching on the occasion. Mr. Reynolds relinquished his connexion with the church in December, 1829, and went to Hull; he was afterwards at Willingham, Cambs., Sudbury, Greenwich, and Eynsford in Kent, and died at Stowmarket. *Mr. John Cooper* came in 1830, and was recognized April 26th, 1831, Messrs. P. Dickenson of Rattlesden, Collins, Ellington, and John Foreman taking part in the service. Mr. Cooper's grandfather was a deacon at Wattisham, his father was deacon at Rattlesden, and his uncle Joshua pastor at Stoke Ash. He is the present minister.

MILDENHALL.† Formed 1787. . . Mr. G. E. Ireland, who came in 1875, is the present pastor.

STOWMARKET. On December 13th, 1795, sixty-seven members of the church of Diss were constituted a separate society here. Mr. Wm. Rust, a churchman, was led to adopt Baptist views, and preached to the people for fourteen months, when he died.‡ *Mr. Jabez Brown* was ordained pastor July 4th, 1797. The meeting house was opened January 4th, 1814.§ Mr. Brown died November 28th, 1819, in his 84th year; he had been twenty-eight years minister at Yarmouth before he came to this church. The Rev. W. Ward delivered the oration at the interment, on December 7th, and the funeral sermon was preached by Mr. Hoddy of Bildeston.||

\* Baptist Mag., January, 1817. At Mr. Farley's ordination in 1816, Mr. Brown, of Stowmarket, remarked that when he first began preaching in the neighbourhood [in 1797] there were only three churches of the denomination in the county; at the date of the ordination there were twenty-two.

† There appears to be a distinction between Mildenhall and West Row; the latter church is said to have been formed in 1869; Mr. C. Gomm, who came in 1873, is the pastor. But in the Evangelical Magazine for 1812, it is stated [p. 319] that Mr. L. Ellington was ordained at West Row on May 14th in that year; we find that he was still there in 1831. Was Mr. Ellington minister at Mildenhall? or was there a church at West Row of which he was pastor, and which became extinct before the existing church there was formed?

‡ Evan. Mag., 1797, p. 259.

§ Id., 1814, p. 67.

|| Id., 1820, p. 192.



Mr. Phillips, from Wern, and Mr. H. Fisher, from Retford, were here for some time, but were not recognized as pastors. *Mr. John Baker* came in October, 1823, and remained till July, 1826, when he returned to London. *Mr. Simon Borrett Gooch* was pastor from October, 1827, to October, 1833, when he removed to Eye. *Mr. Isaac Lingley* succeeded in September, 1834, and resigned in 1848. *Mr. John Thornley* followed in December, 1848, and died here January 25th, 1876. The church is now supplied by a resident in Battsford.

In 1862 there was a secession of fifty-four members from the old chapel, which met in the Assembly Room. Mr. James Clarke, afterwards of Chatteris, officiated for some time and then, for a long period, they had no settled minister; but in 1875 *Mr. J. R. Debnam* came to them, from Bradfield St. George, and still remains.

GRUNDISBURGH. In 1798 forty-three members of the church at Stoke Green, Ipswich, were dismissed to form a church at Grundisburgh, under the pastoral care of *Mr. John Thompson*, of Culpho Hall, who had been called to the ministry by the Stoke Green church in 1796. He collected a congregation here of 800 persons, and during his ministry baptized and added to the church 658 members. He assisted in planting other churches at Otley, Tunstall, Charsfield, and Sutton, and was instrumental with others in introducing the gospel to Wickham Market in 1810; the remarkable scenes connected with this attempt, have already been noticed.\* *Mr. Thompson* died October 9th, 1829, in the 71st year of his age, and the thirtieth of his ministry.† His successor was the *Rev. Samuel Collins*, whose pastorate extended over fifty years. He resigned in 1876; he therefore came to Grundisburgh before *Mr. Thompson's* death. *Mr. Collins* enjoyed the confidence of his brethren in a remarkable degree, and was for many years the acknowledged leader of that section of the body which most thoroughly sympathized with him in theological opinions; he still survives, but the church is at present vacant.

HORHAM. The gospel was introduced into this place in 1793 by the preaching of *Mr. Farmery* of Diss, *Mr. Wearing* of Rend-

\* See p. 540.

† See *Mr. A. K. Cowell's* funeral sermon for him.



ham, and Mr. Hurn of Debenham. A church was formed June 18th, 1799, thirteen members of the church at Diss being dismissed for that purpose; Mr. Culham, of Wilby, gave the ground, and the chapel was built in the same year. *Mr. Manser*, dismissed from Shelfanger, was ordained October 8th, 1799; he died January 5th, 1816, aged 42. *Mr. Matthew Harvey* began his labours here January 5th, 1817, was ordained August 7th following, and resigned on account of infirmities in April, 1845. After Mr. Catt had supplied for a time, *Mr. Galpine* accepted the pastorate April 11th, 1847; he died April 18th, 1855, and was succeeded in the following September by *Mr. T. Hoddy*, from Walton, during whose ministry the new chapel was built, in 1859, capable of accommodating 900 persons; and in 1865 stable accommodation was provided for forty horses. Mr. Hoddy resigned September 24th, 1876, and removed to Clare.

BURY. In 1784 the church at Stoke Green, Ipswich, called *Mr. Thomas Ridley* to the ministry, and for some time he assisted his pastor, Mr. Hall; but in 1798 or 9 he removed to Bury, and became the first pastor of the Baptist church here; he was ordained January 27th, 1801, but died within the year.\* In 1803 *Mr. McKenzie* was elected to the pastorate, and was succeeded by *Mr. James W. Cole*, who was ordained May 22nd, 1806, and removed to Otley in August, 1817. *Mr. Catton* succeeded Mr. Cole in March, 1818, and *Mr. Beddow* followed in 1820. The *Rev. Cornelius Elven* was ordained in 1823, and resigned March 31st, 1873, having held the pastorate fifty years with great honour and success; he died in August, 1873. Mr. Cuff was co-pastor with Mr. Elven from 1868 to 1872. *Mr. M. S. Ridley* was assistant for one year, and then on 31st March, 1873, was formally invited to the pastorate, which he still holds. Both Mr. Elven and Mr. M. S. Ridley were born in Bury.

A second Baptist church was formed, in Westgate Street, in 1838, which has had the services, among others, of Messrs. Baldwin, Chas. Carpenter, from Chelmondiston, and Geo. Cobb, who removed to Framsdon in 1860. It has now no pastor.

OTLEY. In 1796, Mr. Thompson, of Grundisburgh, introduced the preaching of the gospel here, and in December, 1798, the

\* For sketch of his life, see *Baptist Register*, 1801, pp. 673-7.

church at Stoke Green, Ipswich, called *Mr. James Fenn* to preach here; a chapel was opened June 25th, 1800, and on the same day twenty-four members, dismissed from Grundisburgh, formed a church, and on the next day Mr. Fenn was ordained; he continued here till October, 1808. Mr. Davey was here till May, 1810, and *Mr. Tipple* was ordained April 17th, 1811; he resigned in October, 1816, and removed to a Baptist church in Blackfriars, London. *Mr. James W. Cole*, from Bury, settled here November 28th, 1817; he resigned April 5th, 1835, removed to Ipswich, and thence to Bury, and died about 1842. *Mr. John Eyers*, from Kingsbridge, Devon, was ordained November 12th, 1835, resigned in September, 1840, and removed to Uley in Gloucestershire. Messrs. Bédowe and Prior were here for a few months each, and then *Mr. Wm. Glanville* came from Wantage, Berks; he was recognized September 22nd, 1842, and resigned in April, 1844. *Mr. George Isaac* was settled November 3rd in that year, resigned in September, 1849, and was followed by *Mr. Robert Edmonds*, who remained from December, 1852, till his death, December 3rd, 1860. *Mr. P. B. Woodgate* succeeded in April, 1861, and is the present pastor. The meeting-house was enlarged in 1837, and renovated in 1868; and the property was enfranchised in 1872.

TUNSTALL. The church here was formed in 1802, and *Mr. Daniel Wilson* appears to have been its pastor nearly, if not quite, from its commencement to 1840. Among others Messrs. Gooding and Day laboured here. . . . The present pastor, *Mr. J. B. Lamb*, came in 1869.

CLARE. Twelve persons united, on the 13th of November, 1803, to form this church. *Mr. T. Hoddy* was chosen pastor, who laboured diligently and successfully till his death, May 21st, 1831. *Mr. R. E. Hammond* succeeded in April, 1832, and resigned in April, 1837; when, in the November following, *Mr. Reynolds* was elected to office; he removed to Greenwich in 1841, and *Mr. D. Jennings* succeeded, who was chosen pastor in 1842, and resigned in February, 1845. *Mr. W. Barnes* followed in the next year and continued here till April, 1854. *Mr. J. Pells* was chosen in 1856, and resigned office in 1858. *Mr. D. Wilson* was pastor from February 27th, 1859, till January 7th, 1866; he

resigned in consequence of ill health, and after him *Mr. T. Wilson* took the oversight of the church, and resigned in March, 1875. The present pastor, *Mr. T. Hoddy*, is the eldest son of the first pastor of the church; his stated labours here commenced October 1st, 1876.

STOKE ASH. This church was formed in 1805. . . . For upwards of thirty years *Mr. Joshua Cooper* was pastor here, during the whole of which period he lived and conducted his farm at Finborough, near Stowmarket; he then retired, and died at a very advanced age. . . . A new chapel was opened September 1st, 1846, at which time *Mr. Oakley* was pastor. *Mr. C. Hill* came in 1850, and still remains.

BECCLES. A Baptist church was temporarily seated at Beccles, which was broken up in 1766.\* An interval of about thirty years elapsed, when a few brethren at Beccles attended the ministry of the late *Mr. Job Hupton*, of Claxton. They had formerly been connected with the Independent church at Beccles, but now withdrew, and were baptized by *Mr. Hupton*. In 1805 they built a meeting-house, and on the 5th of September, 1808, a church was formed of twenty-four members. *Mr. Tipple*, late of Hail-Weston, Hunts., was recognized as their pastor, July 12th, 1809; but he resigned the following year. Various supplies occupied the pulpit till 1822, when the *Rev. George Wright* commenced his labours. He was set apart to the pastoral office July 19th, 1823. In 1859 the old meeting-house was so decayed as to render it desirable to build a new one. *Sir S. M. Peto*, Bart., gave a piece of land adjoining the old burying ground, and a chapel was erected upon it, which was opened March 29th, 1861.† *Mr. S. K. Bland* came as coadjutor to *Mr. Wright*, June 19th, 1864, and succeeded him in the pastorate in 1870, but resigned not long after. He was succeeded by *Mr. J. Blake*, and he by *Mr. W. F. Edgerton* in 1876.

WALTON. In December, 1798, the church at Stoke Green, Ipswich, called *Mr. A. K. Cowell* to preach, who for several years assisted *Mr. Hall*. In July, 1802, he erected a temporary meet-

\* See p. 549.

† The chapel is called "The Martyr's Memorial." *Mr. Wright* died October 7th, 1873, aged 84. See Memoir of *Mr. Wright* by *Mr. S. K. Bland*.

ing house at Walton at his own cost, and laboured here gratuitously for four years. The church was formed in June, 1808, by the dismissal of thirty-eight members from Stoke, and was at first under the care of Mr. John Meakins, a plain, unlettered, but faithful preacher; he continued here more than two years, and removed to Cottenham in Cambs. Mr. Cowell then accepted a unanimous call to the pastorate, and was ordained October 2nd, 1811. In the following year the present meeting house was built, and Mr. Cowell continued his ministry in it till the close of 1836, when he resigned. He died in March, 1845. He was succeeded by *Mr. Thos. Hoddy*, son of Mr. Hoddy of Clare, who was ordained August 1st, 1837; he resigned July 8th, 1855, and removed to Horham. His successor was *Mr. Josiah Stevens Warren*, from New Mill, Tring, who resigned July 26th, 1857. Mr. Chas. Carpenter was then invited to the pastorate in the January following; he accepted the invitation, but did not live to settle here, as he died March 24th, 1858. In September of that year *Mr. John Edward Perrin* accepted the pastorate, and resigned on account of ill health, November 3rd, 1862, immediately after which *Mr. George Ward*, the present pastor, commenced his ministry here.

Two churches have been formed by members dismissed from this church, one at Harwich, the other at Waldringfield.

CHARSFIELD. This church was formed in 1809. . . . Mr. Churchyard, . . . Mr. Runnacles, . . . and Mr. Grimwood, have been pastors here; and at present the pulpit is vacant.

EYE. *Mr. W. W. Simpson* bought the chapel property in 1802, and preaching was commenced in November that year. The church was formed October 4th, 1810,\* and Mr. Simpson was its pastor. . . . *Mr. C. T. Keen* was here in 1826. . . . *Mr. S. B. Gooch* came from Stowmarket in 1833. . . . *Mr. W. W. Haines* came in 1874, and is the present pastor.

SUTTON. The church was formed in 1810. *Mr. S. Squirrell* was here more than thirty years, and died about 1844. . . . *Mr. Clarke* was here in 1847, . . . and *Mr. Andrews* in 1871. The church is now vacant.

BARTON MILLS. A chapel was opened here March 15th,

\* Baptist Mag. III., pp. 87 and 127.

1810, and *Mr. Saunders* was ordained November 28th, 1811.\* On March 28th, 1844, Union Chapel was opened for divine worship, the Revs. Dr. Leifchild, of London, and W. Brock, of Norwich, preaching on the occasion. The *Rev. Jesse Hobson*, from Stepney College, was recognized as pastor the next day; the Revs. Drs. Cox and Murch, Messrs. Brock, Aveling, and others, taking parts of the service. . . The *Rev. J. Johnson*, who came in 1875, is the present pastor.

ALDRINGHAM. A gentleman and his wife visited Aldborough in 1806, the latter was a member of the Rev. Abraham Booth's church; she entered into communication with Daniel Wilson, pastor of Tunstall, as the result the church at Aldringham was formed, of which the late *Robert Wilson* was the first pastor. The circular for 1842 says:—

“In this spot of the desert, water sprang up, under the honest and faithful ministry of Robert Wilson, taken, like Elisha, from the plough, and anointed to be a prophet in Israel, who, after a few years of useful labour, entered into the joy of his Lord. And brother *Aldis*, taken from the same school, is here, and in the neighbouring villages, diligently employed in sowing the good seed of the kingdom.”

The meeting house was opened July 15th, 1812.† In 1846 the church was vacant. . . . *Mr. H. T. Pawson*, now at Claxton, was here some time. . . . *Mr. Richard Snape* was here in 1873. The church is now vacant.

LOWESTOFT. In 1810, the church at Yarmouth, of which Mr. Goymour was pastor, made an effort to establish a Baptist cause here; a meeting house was erected, and in 1813 a number of members were dismissed from Yarmouth, and the church was established. *Mr. White*, from Ipswich, came in March, 1819; . . . he died about 1829. Succeeding ministers have been *Mr. Wm. Garwood*; *Mr. P. B. Woodgate*; *Mr. J. E. Dovey*, who came in 1845, and during whose ministry, in 1852, the new chapel on the London Road was built, under the auspices of Mr., now Sir S. M. Peto, Bart.; *Mr. Peppercorn*, *Mr. Blackmore*, and *Mr. J. G. Knight*. *Mr. E. Mason* came in 1876, and is the present pastor.

Another chapel was opened in Tanning Street, November 6th,

\* Evan. Mag., 1810, p. 295; and 1811, p. 78.

† Evan. Mag., 1812, p. 367.

1860, by Messrs. Wright of Beccles, Hill of Yaxley, and Collins of Grundisburgh. *Mr. Kiddle* was minister some time. This place is now vacant.

LAXFIELD. Formed in 1813 (?). *Mr. T. Foreman* was ordained September 24th, 1818. . . . *Mr. James Tottman* was minister here for a very long period; he was succeeded by *Mr. R. E. Sears* in 1860, who resigned in 1877, and removed to Foots Cray in Kent. The church is now vacant.

RATTLEDEN. This church was formed in 1813, and *Mr. Middleditch* was ordained its pastor in the same year.\* He was succeeded by *Mr. P. Dickerson*, who removed to Alie Street, London. . . . *Mr. Howell* resigned in 1841 or 2. . . . *Mr. Norris* removed to Swavesey, Cambs., about 1847, when *Mr. Parson* was preaching here. . . . *Mr. Bird* was here in 1871. . . . *Mr. E. Probert*, the present pastor, came in 1876.

HADLEIGH. In 1815, about twelve members of the church at Wattisham were dismissed to form a church here. The chapel was opened September 2nd, 1818. . . . *Mr. Flory* was minister in 1842. . . . *Mr. Titus Field*, the present minister, came in 1868.

A church was formed at Hadleigh Heath in 1823, the pastorate of which is vacant.

STRADBROKE. The church was formed in 1817, and *Mr. T. Goldsmith* was ordained on the 25th September in that year; he still remained in 1835. . . . *Mr. Chas. Hart* came from Framsdon in March, 1870. *Mr. G. Cobb*, the present pastor, came in 1876.

WALSHAM-LE-WILLOWS. The chapel here was opened and the church formed in 1818. . . . *Mr. Barnes* was here in 1871. The place was vacant in 1873. *Mr. J. Andrews*, the present pastor, came in 1876.

HALESWORTH. This church was formed in 1819. Among its ministers we find *Mr. Gowing*, who removed to Norwich; *Mr. Crampin*, in 1842; *Mr. Brown*, in 1847; *Mr. Gooding*, in 1869. *Mr. C. Suggate*, the present pastor, came in 1873.

ALDBOROUGH OR ALDEBURGH. There were five members at the formation of the church in 1821. The chapel, called

\* Evan. Mag., 1813, p. 353.

Union Chapel, was opened August 7th, 1822. *Mr. Miles*, the first pastor of the church, was here one year and a quarter; *Mr. May*, who was not pastor, supplied for three months; *Mr. John Swindell* was ordained June 28th, 1826; he remained a year and three quarters. His successor, *Mr. Smith*, continued in office four years; *Mr. Grainger* remained about the same length of time; *Mr. Payne*, rather more than a year and a half; *Mr. Griffiths*, two years and a quarter. The pastorate of *Mr. John Matthews* extended over seventeen years, from January 20th, 1839, to November, 1859, with the exception of a short time immediately before March 14th, 1852, when he was at Brandon. He was succeeded by *Mr. Isaac Bridge*, and he by *Mr. J. Burt*, the present pastor, who came in 1876.

SOHAM EARL. This church, formed in 1821, has had for its pastors. . . *Mr. Aldis*, who was here in 1835; . . *Mr. Slackford* in 1842; . . *Mr. Thorne*; . . *Mr. Service* in 1847. . . The present pastor, *Mr. J. W. Boud*, came in 1871.

WALDRINGFIELD. A church was formed here in 1823. . . *Mr. Walker* was minister in 1842; . . *Mr. H. T. Pawson* in 1846; . . *Mr. Last* in 1871; . . *Mr. Wm. R. Clarke*, the present pastor, came in 1873.

BARDWELL. The church here was formed in 1824. . . *Mr. Harvey* had ceased his ministrations in 1842; . . *Mr. Smith* was here in 1847; the present pastor, *Mr. W. Glasgow*, came in 1875.

CHELMONDISTON. In May, 1825, thirty persons were dismissed from Stoke Green, Ipswich, to form a church here, of which *Mr. Isaac Double* was pastor; he was called to preach by the church at Stoke in June, 1824, ordained here July 5th, 1826, and resigned in December, 1844. *Mr. John Saxby* was chosen pastor in November, 1846, and ordained December 25th in that year; he resigned in March, 1848. Succeeding ministers have been *Mr. George Isaac*, chosen June, 1850; *Mr. Chas. Carpenter*, who removed to Bury, during whose ministry the chapel was rebuilt; *Mr. Samuel Baker*; *Mr. G. G. Whorlow*; since his resignation there has been no pastor.

SOMERSHAM. In October, 1827, six members of Stoke were dismissed to form a church. . . *Mr. Crook* was here in



1842; . . *Mr. Chas. Hart* left in April, 1860; . . in 1873 *Mr. Clarke* had removed. The church is now vacant.

FRISTON. The church here was formed in 1830. . . *Mr. W. Brown* became the pastor in 1834, and still continues.

GLEMSFORD. The older church here was formed in 1830. . . *Mr. Barnes* was here in 1842 and 1847; . . *Mr. A. Baker*, the present pastor, came in 1875.

The church at Hunt's Hill was formed in 1859, and is now vacant. *Mr. Morling* was at one of the chapels in 1871.

OCCOLD. Formed in 1830. . . *Mr. Revell* was minister in 1842; . . *Mr. Lambert* in 1871; *Mr. J. Cordle*, the present minister, came in 1873.

NORTON ST. ANDREW. Formed in 1831. . . *Mr. Cooper* was minister in 1842; . . *Mr. Backhouse* in 1847; . . *Mr. Mothersole* resigned in 1871; . . *Mr. A. M. Green*, the present minister, came in 1872.

BURES. Formed in 1834. *Mr. A. Anderson* was here in 1837 and 1846; . . *Mr. J. Kemp*, the present minister, came in 1873.

FRAMSDEN. Twelve members, at their own request, were dismissed from Stoke, March 30th, 1835, to form a church here. *Mr. F. G. Ling*, the first pastor, continued here about eleven years; *Mr. Catt* preached here about three years when the place was in connexion with Otley; *Mr. Chas. Hart* came from Wortwell in August, 1852, and removed to Stradbroke in March, 1870; *Mr. David Farman* came from Martham in January, 1871, and removed after July 4th, 1874, to Old Buckenham; *Mr. Edward Elvis Olding*, of Ipswich, the present minister, took the charge in January, 1875.

SUDBURY. The older church here was formed in 1834. . . *Mr. Wm. Reynolds* and *Mr. Walter Gallant* have been ministers here; the latter removed to Brandon in June, 1863. . . The present minister, *Mr. J. S. Colville*, came in 1874. Another church, meeting in Ebenezer Chapel, formed in 1851, is vacant.

CROWFIELD. On the 29th June, 1835, nineteen members were dismissed from Stoke to form this church. *Mr. Catt* was here about eight years. . . *Mr. Last* was minister in 1847; . . the present pastor, *Mr. J. Dearing*, came in 1862.



WETHERDEN. Formed in 1837. . . *Mr. Whitmore* was minister in 1842, . . and *Mr. Abbott* in 1847. The church is now vacant.

ASHFIELD MAGNA. Formed in 1838. . . *Mr. Backhouse* was minister about 1869. The church is now vacant.

CRANSFORD. This church originated in 1838. On September 28th, 1841, the new meeting house was opened, and *Mr. Norris* was recognized as pastor of the church. In 1847 *Mr. Hill* had relinquished the pastorate; *Mr. John Saxby*, from Chelmondiston, was here 1848; . . *Mr. W. Leggett* in 1873. The church is now vacant.

FRESSINGFIELD. The church was formed in 1839, and *Mr. George Denny Spratt* was pastor till his death. . . *Mr. Caleb Broom* came in 1861, and still continues.

MENDLESHAM. Formed 1839. Now vacant.

HOXNE. Formed in 1843. . . *Mr. Masterson* left in 1871, *Mr. Mark Adams* succeeded. Now vacant.

BUNGAY. *Mr. George Wright*, of Beccles, preached here and gathered adherents, who became members at Beccles. In 1846 they were dismissed and formed into a church at Bungay. . . *Mr. J. Brand*, the present minister, came in 1861.

KEDINGTON. Formed in 1846. . . *Mr. J. D. Bowtell*, the present pastor, came in 1873.

RISHANGLES. In 1846-7, Rishanges was received as a branch by the church at Grundisburgh, and *Mr. Geo. Harris* preached there. The church was separated in 1849, and *Mr. Harris* was chosen pastor. He still retains his office.

SAXMUNDHAM. Formed in 1854. . . Now vacant.

STONHAM PARVA. Formed 1858. . . Now vacant.

SOMERLEYTON. See *ante*, p. 546.

SUDBOURNE. Formed 1861. . . *Mr. W. Large*, the present minister, came in 1863.

BRANDON. A Sabbath school was established about 1850 by two friends who left the Wesleyan connexion, and a Baptist who lived at Northwold. A small chapel was opened in the Thetford Road as a Home Missionary station, in connexion with the Suffolk and Norfolk Baptist Home Mission Union, and under the supervision of the church at Barton Mills. In 1851 *Mr.*

*John Mathews*, from Aldborough, Suffolk, became the first stated minister; he continued ten months, and was succeeded by *Mr. A. Scarr*, during whose ministry, in 1854, the present chapel was built. On April 10th, 1857, *Mr. George Hitchon*, from Horton College, Bradford, came; he remained till April 26th, 1863, during whose time considerable improvements were made in the chapel. His successor was *Mr. Walter Gallant*, from Sudbury, who came June 8th, 1863, shortly after which the connexion with Barton Mills ceased, and a separate church was formed, practising open communion. *Mr. Gallant* left for America in August, 1871. In January following *Mr. C. Gomm* became the pastor, but in consequence of domestic affliction and bereavement, he resigned at the close of 1872. *Mr. John Sage*, formerly of Wendover, Bucks, and Kenninghall, Norfolk, commenced his pastorate October 2nd, 1873, and still continues here.

BRADFIELD ST. GEORGE. *Mr. J. R. Debnam* removed to Stowmarket in 1875. The church is now vacant.

HAVERHILL. Formed in 1870. Now vacant.

BROCKLEY GREEN.

#### *V. Ministers Ejected or Silenced in Norfolk.\**

"Our glorious first Reformers in England chose the bitterest sufferings, and most cruel death; and the Bartholomew divines, the Fathers of the Dissenting Cause, resigned all their livings and cast themselves entirely upon Providence, rather than violate conscience, or sin against God.

"*Let my soul for ever be with the souls of these men!*"†

ALBY

*John Lougher*

p. 300

Succeeded his father at Letheringsett, and then came to Baconsthorpe. He was a man of great moderation, of a catholic spirit, and a diffusive charity; much beloved and respected by serious persons of all denominations.

ALDEBY (?)

*John Banister*

AYLMERTON

*John Smith*

Signed the Attestation of the Ministers in Norfolk to the Truths of Jesus, &c., as minister of God's word at Aylmerton.

BACONSTHORPE

[Alby]

\* This list is from the *Noncon. Memorial*, with many additions and corrections. The references in a line with the names are to pages in this book.

† Dr. John Taylor, formerly of Norwich. "Scripture account of Prayer." London, 1761.

- BARFORD** *Robert Purt* p. 292  
He lost two livings of considerable value, this and Garveston (or Garston). He died before the cause was removed from Wattlefield to Wymondham. The quotation from Harmer, page 292, line 20, should be erased.
- BARNINGHAM** *Thomas Worts* p. 302  
Brother of Richard Worts of Foulsham. Died about 1697. An anecdote respecting him is given in *Noncon. Mem., sub. nom.* Palmer's account is incorrect.
- BARTON HULM (?)** *Charles Sumpter*
- BLICKLING** *John Burrough*  
Blickling was vacant November 7th, 1663, *per lib. et spont. resig. Joh'is Berrowe, &c.*
- BLITCHING (?)** *Mr. Odey* Conformed
- BLOFIELD** *Samuel Maltby*
- BODHAM** *Robert Watson*  
Was at Baconsthorpe when he signed the Attestation. Bodham was vacant August 27th, 1664, *per inconformitatem ult. incumb., &c.*
- BRAMPTON** *John Greenwood*  
This case is not given by Palmer. He was ejected from Brampton, *Quia non subscripsit.* [D.D. Tanner's MSS., 3rd December, 1662.]
- BUCKENHAM NEW** *Christopher Amyraut* p. 302  
He was much esteemed for his gifts and graces, and his great usefulness in the ministry. He published "Sacramental Discourses," and "The Life of Faith." He lived at Trunch in 1672.
- BUNWELL** *Nicolas Pitt* p. 286  
Rector of Bunwell, in Norfolk, married Alice Cowper; she died in 1658. Henry Cowper was Rector of Stonham. *Cundler*, p. 513. The name Pittedate, given by Palmer, is probably a mistake.
- BUXTON** *James Tailor*  
This case is not given by Palmer. Buxton was vacant January 5th, 1662-3, *per lib. resign. cessionem, actualem deprivacoem Jacobi Tailor, ult. incumb., &c.*
- CARLTON** *James Gedney*
- CAUSTON** *William Durham or Denham* Conformed  
Causton was vacant *Quia non subscripsit* [Tanner's MSS., September 18th, 1663].
- COLBY** *Francis Wells*  
This case is not given by Palmer. Colby was vacant *Quia non subscripsit.* Tanner.
- COLKIRK** [Stibbard]
- DENTON** *Thomas Lawson* p. 333  
See *Dauids*, 551. He was the father of the unhappy Mr. Deodate Lawson, who came hither from New England.
- DICKLEBOROUGH** *Elias Crabtree*  
His predecessor, Chrstr. Barnard, ejected in 1643, appears to have been treated with great cruelty, [Walker] and was one of the first restored in 1660.
- DISS** *Richard Moore, M.A.* p. 524
- DRAYTON** *Richard Vynne* p. 287
- DUNHAM PARVA** *William Jacob*  
This case is not given by Palmer. Dunham Pva. was vacant March 12th, 1664. *Gulielmus Jacob ult. incumbent. id'm non fuit qualificatus secund. dict. act. Parliamti., &c.*
- DUNHAM MAGNA** *John Benton* Conformed  
The entry in the Register is peculiar, combining an account of his ejection and reinstitution. *Joes Benton, Clericus in Artibus Mr., Institutus fuit ad Rectoriam de Dunham ma.: per deprivacoem dc'i Joh'is Benton, ult. inc. id'm vacan. June 17, 1663.*

EARSHAM	Thomas Bayes	
FELTWELL	John Butler	p. 367
FORNCETT	William Hinton	
FOULSHAM	Richard Worts	p. 324
FUNDENHALL	Edward Voice	

In the Suffolk list Palmer gives the name of Mr. Voice, ejected at some uncertain place. Edward Voice was at Fundenhall in 1640. *Hist. Norf. II., Depwade 100.*

FUNWELL?	Mr. Shepherd
GARVESTON [GARSTON]	Mr. Pew [Barford]

Mr. Pew is mentioned at Garveston with Mr. Purt; and it is said that he had a flourishing school many years at Beccles, and that in the latter part of his life he preached occasionally in several public churches. *Sed qu.*, Was he not at Gorleston, not so far distant from Beccles?

GREAT WITCHINGHAM (?)	John Hooker
GUESTWICK	[Foulsham]
HACKFORD	Sampson Townsend
HADDISCOE & TOFT MONKS	John Collins

This case is not in Palmer. Haddiscoe and Toft Monks vacant February 27th, 1663, *per cessionem aut amotionem, per incapacitatem, Joh'is Collins, Cl'ici ult., &c.* See Reg., xxv.

HAPPISBURGH	[Walcot]
HARDINGHAM	Nathaniel Jocelyn

His successor was appointed January 7th, 1663, *per amocem incapacitatem sive deprivacoem Nathanielis Joslinge [Joclinge Reg. xxv.], Cl'ici ult. incumbs. ib'm. virtute Actus Parliamenti pro Uniformitate, &c., nuper editi et stabiliti, &c.* He published a funeral sermon for Rev. Rob. Peck, M.A. [Page 104.]

HELLOUGHTON	[Raynham]
HEYDON	Thomas Newman

His successor was instituted March 24th, 1663, *per deprivacoem vel incapacitatem Thomæ Newman, ult. Inc. ib'm.*; and it is further said, "*non subscripsit.*" In 1672 he was licensed to preach at Causton at the house of Andrew Allen.

HINGHAM	Mr. Day	Conformed p. 104
HORSTEAD	[Stanninghall]	
INTWOOD	Mr. Sheffield	
IRSTEAD & NEATISHEAD	Miles Burkitt, M.A.	

He was removed from Hitcham in Suffolk, at the Restoration, by virtue of the broad seal in favour of another, the former incumbent (Mr. Laurence Bretton) being dead, and then presented by Bishop Reynolds to these livings. Within three months he was ejected by the Act of Uniformity. He then removed to Monks Eleigh, where he suffered a great injustice, and could get no relief. See *Palmer II., 197.* His successor here was appointed February 25th, 1663, *per incapacitatem [per deprivacoem Reg. xxv.] Milonis Birkhead, Cl'ici, &c.* His son, Wm. Burkitt, conformed, and was first at Milden, in Suffolk, and then at Dedham, in Essex. See p. 570.

IRSTEAD & NEATISHEAD	John Levington
LOPHAM	Thomas Ellis

A Baptist, deprived in 1663 by six Justices. *Blomfield I., 157.* His successor was instituted April 24th, 1663, *per ejectionem per sex Justiciarios pro dogmatibus Anabaptistacis; sive quod recusavit infantes baptizare, virtute Actus Parliamenti; sive per amocem, incapacitatem, deprivacoem Thome Ellys, ult. incumben. et nuper Rectoris, &c.; vel virtute Actus Parliamenti pro uniformitate, &c., nuper editi et stabiliti; sive quocunque alio modo jam l'time vacan.* Here surely are reasons enough! The Registrar seems to gloat over this entry!

LYNG	Rad. Knyvet
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Not in Palmer. *Vacat. per nonsubscrip. Tanner.*

LYNN SOUTH ALL SAINTS	<i>John Horne</i>	p. 344
"	<i>Mr. Fenwick</i>	
"	<i>John Dominick</i>	
MUNDESLEY	<i>Paul Amyraut</i>	p. 117

In 1644 he was beneficed in Essex, and employed by Parliament to compare a translation of "Lutheri Posthuma" with the original. In 1648 he was vicar of East Dereham; from thence he removed to Mundesley, which rectory had been sequestered from the father of Abp. Tenison, whence he was ejected. See *Dauids*, pp. 526-8.

MUNDESLEY	<i>Robert Bidbanck</i>	
NEATISHEAD	[Irstead]	
NEWTON ST. FAITH'S	<i>Mr. Windress</i>	
NORWICH, ST. STEPHEN'S	<i>John Collinges, D.D.</i>	p. 277
A longer account is in <i>Noncon. Mem., sub. nom.</i> , and <i>Dauids</i> , pp. 589, 91, in both which are copies of the inscription on his monument, and lists of his works.		
NORWICH ST. GEORGE'S	<i>Thomas Allen, M.A.</i>	p. 258
" ST. CLEMENT'S	<i>Benj. Snowden, M.A.</i>	p. 278
" ST. LAWRENCE	<i>Francis English</i>	
" ST. GEORGE'S	<i>Enoch Woodward</i>	p. 260, 2

Mr. Harmer says he was "a very worthy good man, but not a popular preacher." *Noncon. Mem. III.*, 13.

NORWICH ST. MARTIN'S	No name	
<i>Non subscripsit. Tanner.</i>		
NORWICH "	<i>John Hasbart</i>	
Mr. Rastrick writes: "I have heard that he was a very rousing, awakening preacher."		
PATTISLEY CUM OXWICK	<i>Esdras (?) Shipdam</i>	

Palmer says this minister was ejected from Nayton; but there is no such place. In the Episc. Register we find that Pattisley was vacant in 1662 because the rector—name not given—had not subscribed ["*Quia non subscripsit*"]. In the list of licenses given in 1672, three entries occur which appear to belong to the same person. James Shipdam, an Independent, is licensed to preach at the house of Matthias Elsgood, at Oxwick; Esdras Shipdam, a Congregationalist, is licensed to preach at Oxwick; and Esdras Spidowe (probably a misreading), an Independent, is licensed to preach at Oxwick. We conclude that Esdras Shipdam was ejected from Pattisley and Oxwick.

PULHAM	<i>Thos. Benton, Senr.</i>	p. 467
RAINHAM S.	<i>Francis Barbor</i>	
This case is not given in Palmer. South Rainham with Helloughton vacant March 13th, 1660-1, <i>per ejectionem Francisci Barbor, Cler.</i>		
REEPHAM	<i>Wm. Sheldrick</i>	p. 235
"	<i>Sampson Townsend</i>	
REPPS SOUTH	<i>Edmd. Broome</i>	p. 300

Was much esteemed for his learning, gravity, piety, and moderation; was accounted an excellent preacher; and was devoted to his studies.

REPPS NORTH	<i>Edward Corbet</i>	
He resigned Syderstone before April 24th, 1662, and was ejected from Northrepps, which was vacant December 20th, 1662, <i>racoe nonsubscriptionis declaracois per ultimū incumbent. secund. tenorē cujusdam Actus Parliamti in ea parte nuper fac. et editū.</i> He was also ejected from Sydestrand; the living was vacant February 19th, 1663, <i>per nonsubscriptionem Edwardi Corbett ult., R'coris.</i> He died in these parts not long after.		

## ROCKLAND

No name

The successor of the victim was appointed November 26th, 1664, *per amocem vel incapacitatem ult incumb. dudum (ut dicetur) vacan.*

## ROLLESBY

John Reyner

p. 213

He was admitted to the Yarmouth church, in 1645, of which he was an active member; we find him frequently sent, as a messenger from the church, when Christians in other places embodied as distinct churches. He had no special education for the ministry, but on May 15th, 1649, he was "desired to exercise his gifts in the country, and Roger Waters was designed to go with him to Happisburgh, to see how the business laid, and to report the same unto the church [i.e. to ascertain whether it was desirable to form a church there]." The result of the mission was that "he found it not as he did expect." He was afterwards settled in the ministry at Rollesby, whence he was ejected. He retired with his family to Rotterdam, entered into secular business, in which he was very conscientious, and died there about 1697. The Mr. Rayner, "a Lincolnshire minister," was Mr. Edward Reyner ejected from Lincoln.—See *Noncon. Mem. II.*, 149—154. When the Civil War broke out, and the Royalist forces were in his neighbourhood, he fled by Boston to Lynn, and so to Norwich and Yarmouth. His ministry in both places was very acceptable; he preached at Yarmouth on the Lord's days, and at Norwich on week days; two ministers were invited to decide where he should settle, and they pronounced in favour of Norwich, where he proved a remarkable blessing. He was moderately Congregational in his judgment. He preached on Mondays and Fridays at St. Andrew's in Norwich, from Michaelmas, 1643, till thirty weeks after Lady-day, 1645, [Corporation Records] and returned to Lincoln, October 29th, 1645. He was probably helpful to the Congregational church at Norwich before they had a pastor.

## REYMERSTON

Mr. Pool

Conformed

## ROUGHTON

John Reynolds

This living was vacant February 6th, 1663, *virtute nuperi Actus Parliamenti pro uniformitate publicarum precum edit. et provisi, &c.* He was afterwards minister of Crosby Square, in London, where he died, Palmer says, December 25th, 1692; Wilson says, November 25th, 1691: the latter is most likely correct. Mr. Slater preached his funeral sermon. He was universally esteemed "an Israelite indeed in whom there was no guile." He was a "humble Christian, a useful preacher, an able catechist, and a faithful friend."—See *Wilson I.*, 343.

## RUSTON E.

[Walcot]

## SCARNING

Mr. Gooch

Conformed

"

Mr. Newton

Conformed

## SCOTTOW

Wm. Bidbanck, M.A.

p. 335

## SHIPDHAM

Mark Lewis

Conformed

## STALHAM

John Lucas

p. 278

## STANFIELD

Saml. Alexander

Came to this living in 1654. Walker.

## STANNINGHALL

No name

This case is not given in Palmer. The living was vacant *per nonsubscriptionem. Tanner.*

## STIBBARD w. COLKIRK

John Durant

## STRATTON ST. MICHAEL

Thos. Benton, Jun.

pp. 287  
& 467

## SWANNINGTON

[Wood Dalling]

## SWANTON MORLEY

John Dalziel

## SYDESTRAND

[Northrepps]

## TOFT MONKS

[Haddiscoe]

## TRUNCH

Ricd. Lawrence

p. 296

TUNSTEAD

John Green

p. 303

Mr Harmer says, "He was a very considerable minister in his time, and was one of the founders of the dissenting churches in this county, tho' not equal in fame to some others, being in an obscure part." He adds, "that he had seen an original picture of Mr. Green, which was in the possession of Thomas Nuttall, Esq., of London."—*Noncon. Mem., Edit., 1803, Vol. III., p. 15.* There is no such place as Tipton given in Palmer; and Timstead is a mistake for Tunstead.

WALCOT & E. RUSTON

Mr. Elwood

Conformed

" & HAPPISBURGH

John Cory

p. 260

He afterwards kept a school at Norwich. Licensed in 1672 to preach in Norwich, as a Congregationalist, at the house of Richard Knight. Died in 1698; buried in the Old Meeting, where there is a tablet with this inscription: "*Hic beatam expectans Immortalitatem conduntur Reliquiæ Johannis Corey, A. L. M. Qui Norwici natus est, Cantabrigiæ educatus, et verbi divini Ministerio annis decem functus Hapisburgi et Walcottæ in Agro Norfolciensi, illinc vero Conscientiæ bonæ causa discessit, ac deinde puerorum in Bonis Literis Institutioni triginta sex annis sedulus incubuit, Pius Doctus mitis candidus Ludimagister, plurimos emisit optimæ spei surculos, ecclesiæ et Reipublicæ Proficuos, tandem Doloribus Calculi Attritus, Cælestem in Patriam migravit Prid Non Octobris Anno Salutis, 1698, Æt. suæ 67.*"

"οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Thess. iv. 17."

WALSHAM ST. LAWRENCE

John Baker

Vacant October 7th, 1662, *per amotionem sive ejectionem Joh'is Baker, Cl'ici nup R'oris, &c.* There are two parish churches in one churchyard, St. Mary and St. Lawrence. St. Mary also was vacant May 23rd, 1665, *per amocionem vel ejectionem ult. incumbent.*

WALSHAM ST. MARY

No name

" NORTH

Nathaniel Mitchell

p. 298

WALSINGHAM

Nathaniel Northcross

WOOD DALLING

Edmund Duncan

Not in Palmer. Walker claims him, but how? The livings of Wood Dalling and Swannington were vacant in March, 1663, in both cases because of "*nonsubscriptionem Edmundi Duncan ult. incumb.*" Tanner.

WYMONDHAM

John Mony

p. 289

YARMOUTH

John Brinsley

p. 132

"

John Allen

p. 132

"

Wm. Bridge, M.A.

p. 105

"

Job. Tookie

pp. 223

& 234

VI. Ministers Ejected or Silenced in Suffolk.

ASH

Thomas Waterhouse

pp. 368

& 493

AKENHAM

Thos. Holborough, jun.

Conformed

ASSINGTON

Thos. Walker, M.A.

Born at Lynn; educated at the Grammar School there, then at Emmanuel College, Cambridge; assistant to Mr. Bridge at Norwich till 1636, when he was presented to Assington. He signed the Suffolk Petition, and was ejected in 1662. His successor was inducted October 26th, 1664, *per ejectionem amocionem vel non subscript. ult. incumb. jam vacan.* He had a wife and nine children, who were afterwards comfortably provided for. In 1672, he was licensed as a Presbyterian teacher in his own house at Little Waldingfield. Nathaniel Rogers, who was rector of Assington before him, went into New England; he married Magaret Crane [*Candler's MSS., p. 467.* Henry Jessy resided at Assington Hall with Brampton Gurdon, Esq., from 1624 to 1633. The Hall was licensed as a preaching place in 1672. *Candler's MSS., p. 467; Noncon. Memorial I., 108; and License Book.*

- BARKING** *John Fairfax* p. 493
- BARNARDISTON** *John Woods* p. 515  
*Samuel Fairclough* was instituted to this living June 20th, 1623; *John Westley*, March 17th, 1629; and *John Woods*, July 20th, 1649.
- BARHAM** *Fer. Catlin* Conformed
- BATTISFORD** *Thos. Holborough, sen.* p. 534  
 A very honest, plain, practical preacher. He wrote a recommendatory epistle to the sermons of Mr. Blackerby, of Stowmarket, on whose ministry he often attended.
- BECCLES** *John Clark* p. 460  
 " *Robert Ottee* p. 461
- BILDESTON** *John Weld* p. 534
- BLITHBOROUGH** *Robert Smith, M.A.* p. 428
- BRADLEY GREAT** *Barthol. Adrian* p. 498  
 He was instituted October 1st, 1623. His successor was inducted September 8th, 1662, *per ejectionem sive amocoem Bartholomei Andryan (sic) ult. R'coris et incumb. ibm. vacan.* He was a beneficiary after this of Mr. Meadows. *Inst. Book, Episc. Records*, and *Suff. Bartholomeans*, p. 77.
- BRAMPTON** *Thomas Bathoe*  
 When he signed the Petition he was minister at Leiston. His successor at Brampton was inducted December 3rd, 1662, *per amotionem, incapacitatem sive deprivatoem Thomæ Bathe, Cl'ici, ult. Rectis. sive Inc. ibm.*
- BRANDESTON** *John Forbee*  
 One of remarkable moderation.
- BRICETT** [Ofton]
- BRIGHTWELL** *Robert Mercer*
- BUNGAY** *Samuel Malbon* p. 511  
 " *Zeph. Smith* p. 510
- BURY** *Nich. Claget, M.A.* p. 403  
 " *Samuel Slater* p. 403  
 He married the widow of Mr. Hood, daughter of Mr. Harman Sheafe of London, son of Mr. Harman Sheafe of Cranbrook. *Noncon. Memorial, edit., 1803, III., 257.*
- " *Thomas Taylor* p. 396
- CAPEL** *Samuel Hudson* Conformed  
 He married Hannah, daughter of Dorothy Stanton, who was third and last wife of John Rogers. [*Tanner's MSS.*] Candler says that John Hudson, rector of Capel, an eminent preacher, married Mary, daughter of John Rogers the famous preacher at Dedham. His second wife was Thomasine, daughter of — Caley, of Waldingfield, whose mother had the second time been married to — Sands, the famous preacher in Boxford in Suffolk. Their daughter Thomasine married Edward Dury, vicar of Rendham. Mr. Hudson's widow, Thomasine, married John Base, lord and patron of Saxmundham. [*MSS.*] Samuel Hudson published a work on "The Essence and Unity of the Catholic Church," 1630, dedicated to the Assembly of Divines, noticed in *Hanbury I.*, p. 357 n., *III.*, 263, and specially pp. 287-9, and 404-6.
- CHELMONDISTON** *John Sanders*
- CLAYDON** *Mr. Collet*
- CODDENHAM** *Matthias Candler, sen.*  
 Of Cambridge University, was instituted December 16th, 1629, was an excellent preacher, and an early sufferer for nonconformity under Bishop Wren. His "peculiar study and diversion was heraldry," and we have frequently quoted from his *MSS.*, which have been preserved in the British Museum, and at Oxford. He died early in 1663.



COMBS	<i>Richard Jennings</i>	p. 533
CRANSFORD	<i>Henry King</i>	
Came to the living in 1658. His successor was instituted December 20th, 1662, when the living was vacant <i>per cession: et deprivacoem ult. Incumb. ibm.</i>		
CREETING ST. MARY	<i>Samuel Spring</i>	p. 493
" ST. PETER	<i>George Havill</i>	Conformed
On April 23rd, 1663, the living was vacant <i>per nonsubscriptcoem Georgii Havill Clici.</i>		
DENHAM	<i>Ed. Thomas, M.A.</i>	
Curate. This case is not given by Palmer. <i>Non subscripsit secundū actū. Tanner.</i>		
DEBENHAM	<i>John King</i>	p. 490
DUNWICH	<i>Thos. Spatchet</i>	p. 446
EUSTON	<i>William Short</i>	
This case is not given by Palmer. The living was vacant, February 18th, 1663, <i>per nonsubscriptcoem Gulielmi Short, Clici ult. R'coris.</i>		
EYE	<i>Edward Barker</i>	p. 429
FRAMLINGHAM	<i>Henry Sampson, M.D.</i>	p. 537
FROSTENDEN	<i>John Strowger</i>	p. 427
GOSBECK	<i>Thomas Daines</i>	
HADLEIGH	<i>Isaac Harrison, D.D.</i>	Conformed p. 442
HALESWORTH	[Holton]	
HAVERHILL	<i>Steph. Scanderet, M.A.</i>	p. 503
HEMINGSTONE	<i>Tobias Leg, M.A.</i>	p. 368
HENSTEAD	[Rushmere]	
HESSETT	<i>Andrew Chaplyn</i>	
This case is not in Palmer. Mr. Chaplyn signed the Petition. The living was vacant January 27th, 1663, <i>per ejectionem sive amocoem Andrie Chaplyn, ult. R'coris, &amp;c.</i>		
HEVENINGHAM	<i>James Votier</i>	p. 438
"	[ <i>George Jones</i> ]	Conformed
Ejected from a vicarage in Hampshire; "died rector of Hevingham," after having been some years a Nonconformist. N. Parkhurst, of Yoxford, preached a funeral sermon for him. <i>Noncon. Memorial III. 298.</i>		
HINDERCLAY	<i>Robert Howlett</i>	
Instituted <i>ult. Maij, 1627.</i> Living vacant December 4th, 1662, <i>per amotionem incapacitatem sive deprivatoem Robti, Howlett, Clici ult. Rect, &amp;c.</i> He afterwards kept a school at Colchester. On May 22nd, 1672, his house in St. Martin's there was licensed to be an Independent Meeting-house.		
HINTLESHAM (or STRATFORD)	<i>Daniel Wall</i>	
HOLTON	<i>Mr. Swayne</i>	p. 132
Was instituted to Halesworth, adjoining Holton, June 24th, 1651. Two persons, each named John Swaine, signed the Petition in 1646, one of Cransford, the other of Stonham Aspal; but which of these, or whether either of them, afterwards came to Holton, is not known.		
HONINGTON	<i>John Page</i>	p. 495
HUNDON	<i>Francis Crow</i>	p. 507
HUNSTON	<i>James Waller</i>	p. 498
Of Cambridge University. After his ejection, though debarred of residence with his people, he ordinarily visited them every week. In 1672, he was licensed to be a Presbyterian Teacher at the house of Edmund Frost here, and also at Mrs. Mozeley's house at Ousden. He died at his house at Rattlesden in March, 1697, and his funeral sermon was preached by Mr. John Fairfax in Hunston Church. <i>Palmer and License Book.</i>		

ILKETSHALL ST. MARG.	<i>John Strouger</i>	p. 427
IPSWICH ST. HELEN'S	<i>Robert Gouge</i>	p. 366
" ST. CLEMENT'S	<i>Benj. Brunning</i>	p. 151
"	<i>Benj. Stoneham</i>	p. 366
" ST. NICHOLAS	<i>Roger Young</i>	Conformed p. 157
KEDINGTON	<i>Saml. Fairclough, sen.</i>	

Born April 29th, 1594; son of Lawrence Fairclough, of Haverhill. Mr. S. Ward, afterwards of Ipswich, was the means of his conversion. He was settled first as Lecturer at Lynn, but, being troubled there by Bishop Harsnet, he removed to Clare; he was then presented by Sir Nathaniel Barnardiston, to the living of Barnardiston, and whilst there was brought into the High Commission Court, and impoverished by journeys and fees; he was then presented by Sir Nathaniel to the living of Kedington, [Instituted February 10th, 1629,] where he continued nearly thirty-five years. He was an exemplary and successful minister, but often troubled by citations to attend Spiritual Courts. He signed the Petition in 1646, but refused the engagement, and was ejected in 1662. His successor, John Tillotson, afterwards Archbishop of Canterbury, was inducted June 17th, 1663, *per nonsubscriptionem abrenunciationis (secundū actū Parliamenti in eo casu provisum) ultimi incub, &c.* Tillotson left Kedington before the end of 1664. The Oxford Act, which forced him from his people, grieved Mr. Fairclough more than the loss of his living. He then resided for four or five years with two of his sons and two of his sons-in-law, who had left their livings, and after that, with his youngest son, a conforming minister at Kennet, in Cambridgeshire, and then with his daughters successively. He preached constantly, as opportunity presented itself, and died December 14th, 1677, aged 84. The Rev. J. Howe, in a funeral sermon for Richard Fairclough, the eldest son of Samuel, of Kedington, gives the father a high character. A long account of him is given in *Clark's Lives* and in *Davids*, p. 609. Richard, his eldest son, was ejected from Mells, in Somersetshire, his first and only public station; he was licensed in 1672 to be a general Presbyterian Teacher; he was then living in Thames Street, London; he died July 4th, 1682. His second son, Samuel, was ejected from Houghton Conquest, in Bedfordshire; in 1672, he was licensed a Congregational Teacher at Chippenham, in Cambridgeshire; he died December 31st, 1691, aged 66 years, and was buried at Heveningham; Mr. Parkhurst, of Yoxford, preached his funeral sermon. One daughter married Mr. George Jones (see Heveningham); the other married Mr. Richard Shute, who succeeded Mr. Storer at Stowmarket. A John Fairclough died, Rector of Carleton Forehoe, August 17th, 1730, aged 31.

KETTLEBURGH	<i>Henry Stephens</i>	p. 454
LEISTON	<i>Edm. Whincop, M.A.</i>	p. 467
LIDGATE	<i>Mr. Ward</i>	

Died in 1679, aged near 100. Possibly this was Mr. Richard Ward, who signed the Petition in 1646.

MELFORD	<i>John Woods</i>	p. 515
MIDDLETON	<i>William Manning</i>	p. 528
MONKS ELEIGH	<i>Samuel Maile</i>	

Signed the Petition.

NAUGHTON	<i>William Sparrow</i>	Conformed
His successor was appointed February 2nd, 1663, <i>per nonconformitatem Gulielmi Sparrow, ult. incumben. ibm.</i>		

NEEDHAM	<i>Thomas James</i>	p. 493
NEWTON OLD	<i>John Wilkinson</i>	p. 477
OFTON	<i>John Whiting</i>	

Palmer was uncertain whence Mr. Whiting was ejected. He was instituted to Ofton and Bricett December 29th, 1638. *Davy's MSS., Br. Mus.* His successor was appointed March 16th, 1660-1, *per resignaconem Joh'is Whitinge cler. ult. incumb.*

OUSDEN	<i>John Meadows, M.A.</i>	p. 498
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PARHAM	John Wenburn	p. 405
PEASENHALL	John Manning	pp. 438
RENDHAM	Mr. Davis	& 480
KEYDON & COVEHITHE	Mr. Mayhew	
RISHANGLES	No name	

No name is given in the Bishop's Register, and Palmer does not mention the place; but there was a victim here whose successor was instituted January 5th, 1663, *per nonsubscriptioem ultimi incumbentis secundū actū Parliamenti, &c.*

ROMBOROUGH	Benj. Fairfax	p. 493
RUSHMERE	Thomas Spurdance	p. 490
SANCROFT S. ELMHAM	Saml. Petto	pp. 445 & 488

SAXMUNDHAM Thomas Nuttall

Instituted January 9th, 1615, married 1st, Hannah, daughter of John Whitehead, of Hunston in Suffolk, and of Elizabeth, daughter of Dr. Turner, sometime Deane of Wells; she left no issue. Second [June 27th, 1637, at Westleton. *Davy*] Alice, daughter of -- Mosse, of Frostenden, and relict of Gilbert Corke, rector of Sotterly, who died without issue. Third, Alice Reed, relict of Wm. Bloomfield, of Stonham Aspal. Mr. Nuttall signed the Petition in 1646. The living was vacant October 10th, 1662, *per cessionem aut deprivacoem Tho. Nuttall*. Ten years afterwards the vigorous old man was licensed as a Presbyterian Teacher at his house at Rendham, when he must have been eighty or more.

SIBTON & PEASENHALL Thos. Danson, M.A.

Some time fellow of Magdalen College, Oxford. He was removed from Sandwich in October, 1660, upon pretence of a flaw in the title to his place. He had this living given to him where there were two parishes united. The living was vacant 11th February, 1661, *per ejectionem vel amocoem Thomæ Danson, Cler. ult. inc., &c.* After several changes he removed to London, and in 1672 was licensed as a Presbyterian Teacher in his house in Spittlefields. He died in 1694. *Wood's Ath. Ox. II., p. 101; License Book, &c.* In 1661, he was vicar of Sibton and Curate of Peasehall. *Davy*. See a long account in *Noncon. Memorial*, edit., 1803, III., 286. Danson wrote a tract in 1678 in opposition to Howe's "God's Prescience of the Sins of Men," &c.; and Andrew Marvell replied in a tract which is republished in Dr. John Brown's "Theological Tracts," Vol. III., p. 74, &c. Fullarton, 1854.

SOMERLEYTON Edmund Barber

Succeeded John Brinsley. Instituted March 17th, 1644.

SOUTHWOLD	Mr. Woodward	p. 434
[SPROUTON]	Joseph Waite	p. 150

The *Noncon. Memorial*, edition, 1803, Vol. III., pp. 287, 8, inserts an account of Joseph Waite ejected, it says, from Sprowton. This Mr. Waite was chosen, in 1662, an elder of Mr. Holcroft's church. He must therefore be a different person from Joseph Waite of Sproughton, near Ipswich, see p. 150. The name has been retained that this correction might be given.]

STANSFIELD	Mr. Ray	Conformed
STRATFORD ST. MARY	Robert Asty	Appendix
STOKE BY IPSWICH	Edward Sherman	

"A judicious, able preacher, but very modest." His successor was appointed January 3rd, 1663, *per deprivacoem Mri. Sherman ult. incumben. ibm. virtute nuperi Actus Parliament pro uniformitate seu aliquocūque modo jam vacan.* After his ejection he kept school at Dedham till his death. But it appears that in 1672 he was licensed [— Sherman] to be a Presbyterian Teacher "in a house near Stoke."

STOKE BY NAYLAND Thomas Molt

"A very valuable man." His successor was appointed March 16th, 1663, *per deprivacoem et cessionem Tho. Molt, &c.*

STONHAM EARLS Henry Cooper

STOWMARKET	<i>John Storer, M.A.</i>	p. 532
STRADBROKE	<i>John Starke</i>	p. 488
SUDEBURY	<i>Wm. Folkes</i>	pp. 419 & 445
"	<i>Mr. Crossman</i>	Conformed p. 443
SYLEHAM	<i>Samuel Habergham</i>	p. 487
THRANDESTON	<i>Richard Proud</i>	
His successor was inducted October 29th, 1662, <i>per ejectionem sive amocoem Richdi Prowde, Clici, &amp;c.</i>		
TRIMLEY	<i>John Simson</i>	Conformed p. 495
WALBERSWICK	<i>Mr. Simonds</i>	
WALDINGFIELD MAGNA	No name	
No name given. The place is not mentioned in Palmer; but the successor of the victim was instituted December 9th, 1661, <i>per cessn. aut deprivacoem ult. inc., &amp;c.</i>		
WALDRINGFIELD PARVA	<i>Mr. Deersley</i>	
Query—Was not Mr. Deersley ejected from Waldingfield? The house of John Dearsely, a Presbyterian, in St. Andrew's in Norwich, was licensed in 1672.		
WALDRINGHAM	<i>T. Lupton</i>	Conformed
WALPOLE	<i>Saml. Manning, M.A.</i>	p. 438
WESTHALL	<i>Robert Franklyn</i>	
Of Jesus College, Cambridge. Born in London, July 16th, 1630. His mother was sought as nurse for the infant prince, afterwards Charles II., but his father refused the offer. He was educated first at Woodbridge, then went to Cambridge at fifteen years of age. He was settled at Kirton in August, 1651, as the choice of the people, and with the approbation of the Committee of Plundered Ministers. He afterwards removed to Bramfield, then to Blithburgh. He was settled at Westhall in 1658; but in 1662 he says, "I left my living rather than defile my conscience by the then conformity." The living was vacant May 1st, 1663, <i>per cess. ult. rect.</i> He went to London, where he was often in great straits. He was imprisoned in Aylesbury gaol for preaching at Colebrook; in 1684 he was again imprisoned for refusing the Corporation oath; and again shortly after for the same offence. He and his wife suffered many indignities before King James' liberty was granted. Further particulars from his own manuscripts, and those of his wife, are given in Palmer in loc. The time of his death is not recorded.		
WEYBREAD	<i>Mr. Bayes</i>	
The living was vacant January 13th, 1663, <i>per resignacoem vel amocoem ult. incumb.</i>		
WHATFIELD	<i>Saml. Backlar, M.A.</i>	p. 524
WILLISHAM	<i>Nathaniel Fairfax</i>	p. 494
"	<i>John Fenwick</i>	
WINGFIELD	<i>John Pindar</i>	p. 487
WOODBIDGE	<i>Frederick Woodall</i>	p. 452
"	<i>Robert Cade</i>	
WORLINGTON	<i>John Salkeld</i>	p. 476
WRATTING MAGNA	<i>Mark Mott</i>	
The living was vacant July 31st, 1663, <i>per nonsubscriptionem abrenunciacionis (secundū Parliamenti Actū in eo casu provisū) ult. incumbentis ibm., &amp;c.</i> See Davids, 358.		
WRENTHAM	<i>[John Phillip]</i>	p. 422
"	<i>Thomas King</i>	p. 427
"	<i>William Ames</i>	p. 427
"	<i>Aug. Plumstead</i>	p. 429

YAXLEY	<i>James Small</i>	
See <i>Noncon. Memorial I.</i> , 529; and <i>Dauids</i> , p. 629. Yaxley is not in Essex.		
YOXFORD	<i>Samuel Chapman</i>	
?	<i>Mr. Howel</i>	
?	<i>Mr. Ellis</i>	
?	<i>Mr. Harrold</i>	
?	<i>Mr. Voice</i>	See Fundenhall, Norfolk.
?	<i>John Fairclough</i>	Conformed

VII. Ministers and Houses Licensed in 1672 in Norfolk.\*

PLACE.	MINISTER.	HOUSE OF.
ALBURGH		John Fuller C
"		Henry Milton C
BARFORD	<i>Robert Purt C</i>	O H
BODHAM	<i>William Reynold P</i>	O H
BUNWELL		John Fawles P
CAWSTON	<i>Thomas Worts P</i>	Thomas Brady C
"		Thomas Stone
"	<i>Thomas Newman I</i>	Andrew Allen I
DENTON	<i>William Bidbank C</i>	Robert Primrose C
DEREHAM E.		John Walker C
DILHAM	<i>John Green C</i>	Edmund Bell C
DISS	<i>William Burton C</i>	O H
"		Mary Blomfield C
"		Robert Bartsham C
"		Jeremiah Brian P
FERSFIELD	<i>Robert Aldred</i>	Abraham Bilney P
FOXLEY		George Cooke C
GUESTWICK	<i>Richard Worts C</i>	Mary Hastings C
"		Edward Wix C
HANWORTH	<i>John Lougher C</i>	William Chapman C & P
HEDENHAM	<i>Thomas Marrott A</i>	Thomas Mallett B
HOLT		Francis Game P
INGHAM	<i>Thomas Worts C</i>	O H and Robert Geel C
"		Catherine Cubitt C
"	<i>John Woolstone A</i>	Samuel Durrant A
KENNINGHALL		John Foyster P
LAMMAS	<i>William Bidbank</i>	O H and John Allen C
"		Thomas Church C
"	<i>Martin Sparrow C</i>	
LOPHAM SOUTH	<i>John Jessup P</i>	O H
LYNN REGIS	<i>John Horne C</i>	Charles Peart C
"	<i>Charles Phelps C</i>	O H
"		John Ringstad C
"		Ann Withers P
MUND(EN)HAM	<i>John Wilson B</i>	John Wilson B
NORWICH	<i>John Collinges, D.D. P</i>	Jonathan Wilson P
"	<i>John Lucas P</i>	John Mozley P
"	<i>Benjamin Snowden P</i>	John (or Geo.) Munford P
"		John Barnham I
"	<i>Nathaniel Mitchell P</i>	O H and Wm. Newman
"	<i>Thomas Allen C</i>	John Knights
"	<i>Martin Finch C</i>	Nicholas Withers

\* This list is from the "License Book" in the Record Office. A, *Anabaptist*; B, *Baptist*; C, *Congregational*; I, *Independent*; P, *Presbyterian*; O H, *own house*.

NORWICH	<i>John Corrie</i> C	Richard Knight
"	<i>Enoch Woodward</i> C	John Toft C
"		John Dearsley P
"		John Mozeley
"	<i>Daniel Bradford</i> B	
"	<i>Henry Austin</i> B	
"	<i>William Tuke</i> B	
"	<i>Thomas Flatman</i> B	
"	<i>John Waddelow</i> B	
"		William Tuke B
OVERSTRAND	<i>Chr. Amyraut</i>	Samuel Knight C
OULTON	<i>Robert Leman</i> C	John Bell C
"		William Bell C
"		William Barwick
OXWICK	<i>Esdras Shipdam</i> I	Matthias Elsegood C
PULHAM MARY		Thomas Brightwin P
PULHAM	<i>Samuel Manning, Jun.</i>	Stephen Hamblin C
REDENHALL CUM HARLESTON	<i>Samuel Petto</i> C	John Wesgate
REPPS SOUTH		Thomas Priest
REPPS NORTH	<i>Samuel Lane</i> P	O H & Thos. Bell P
"		Thomas Johnson P
"	<i>John Lougher</i>	John Doughty
RUSTON E.	<i>Robert Wood</i> A	Elizabeth Becker
STRATTON ST. MICHAEL	<i>Richard Vynne</i> I	O H
THARSTON		Robert Kapping
TRUNCH	<i>Chr. Amyraut</i> C	Robert Flight
"		John Google C & I
"		H. Withers C & I
TIBNAM (TIBENHAM)	<i>D. Buckmaster</i> P	Robert Juby P
TUNSTEAD	<i>John Green</i> C	O H & Edward Bell C
"		Anth. Steward C
WALSHAM N.	<i>Henry Symonds</i> B	John Hagge A
WALSOKEN	<i>Robert Alford</i> C	O H & Robert Stephens
WALLINGHAM?	<i>William Seele?</i> C	O H
WATLINGTON	<i>William Liell</i>	
WORTWELL & ALBURGH	<i>S. Petto</i> C	O H
WITTON	<i>Thomas Worts</i>	O H
WYMONDHAM	<i>John Money</i> I	John Edwards
"		John Briting
"		Richard Kempe
"		John Browne
YARMOUTH	<i>John Barber</i> B	
"	<i>Thomas Tracy</i> B	
"		Timothy Pye

## VIII. Ministers and Houses Licensed in Suffolk.

PLACE.	MINISTER.	HOUSE OF.
AL(D)BOROUGH		Henry Brown P
ASHFIELD	<i>Austin Plumstead</i> I	Thomas Buck
ASSINGTON		John Gurdon P
BATTISFORD	<i>Thomas Holborough</i> C	O H
BECCLES	<i>Robert Otteway</i> I	O H
"	<i>Robert Ottie</i> I	Thomas Plumstead
"		Edm. Artis
BERGHOLT EAST	<i>Richard More</i> P	
"	<i>Samuel Backleder</i> P	
"	<i>Samuel Foanes</i> P	
"		Robert Hall P
BROCKFORD		Samuel Harvey

BUNGAY		Thomas Walcott C & A
"		John Allen C & A
"		Henry Lacey B
BURY	William Folkes P	John Clarke P
"		Dame Cook C
"	Thomas Lawson	Mary Cook
"	John Winbon C	"
"	Robert Asty C	Susan Adams
"		Samuel Moodie
CLARE		Giles Barnardiston
"		John Bridgman
"		Richard Cutts
"		William Barcham
COMBS	Richard Jennings P	O H
COOKLEY	John Strowger C	John Wilde
"	Thomas Spatchet C	Lydia Woodward
COWLINGE	John Pindar P	John Collyer
CREETING	Samuel Spring P	Margaret Rozer
" WEST	Thomas James P	Thomas Weatherhouse
DENHAM	Robert Morley C	O H
DEBENHAM	James King I	O H
"		Samuel Burnett
DUNWICH	John Hurriion C	Mrs. Dinnington
"	Thomas Spatchet	
EYE	John Strowger I	James Harvey
"		Jos. Blissett
FRAMLINGHAM	Austin Plumstead I	Ann Fenn
"		John Fenn
"		Charles Churchyard
FRESSINGFIELD	William Goulding C	Richard Sampson C
GISLEHAM	Edward Plough I	John Sudlove
"		Stephen Gaule C
HADLEIGH	Owen Stockton P	John Smith P
HAVERHILL	Stephen Scandaret P	Joseph Adey
HAUGHLEY		Robert Hemson P
HESSETT	William Goodrich P	O H
HEVENINGHAM	Jacob Votier	Widow Craine
HIGHAM (HIGGAM)	James Jordain P	O H
"	Thomas Motte P	
HOPTON		James Elsegood
HUNDON	James Waller P	W. Lovett P
HUNSTON	Owen Stockton C & P	Edmund Frost
IPSWICH	Henry Havers P	Gray Friars' House
"	William Lloyd	O H
"		"
KELSHALL (KELSALE)		Thomas Sheeres I
KESSINGLAND	Edward Plough I	Richard Sendall
KNODDISHALL		Richard Rouse P
LAYSTOFT (LOWESTOFT)		William Rising
METFIELD	John Strowger C	John Browne
MIDDLETON	Edm. Whincop, M.A. C	O H
NAYLAND	Thomas Walker	William Spring
NEDGIN		Richard Cooper P
NEEDHAM MARKET	Samuel Spring P	Margaret Rozer
"	John Fairfax P	O H
NORTON	Thomas Lawson	Mrs. Moseley
OUSDEN	James Waller P	"
"	J. [Gefferod] Jephcot P	O H
OVINGTON	Francis Crow P	O H
PEASENHALL	William Manning C	O H

PEASENHALL	<i>John Manning, M.A.</i>	C O H
RATTLEDSEN	<i>John Starke</i>	C John (George) Groome C
"	<i>James Waller</i>	P Edm. Frost
REED	<i>John Pindar</i>	P Robert Sanfield
RENDHAM	<i>Thomas Nuttall</i>	P O H
RICKINGHALL		Elizabeth Rust C
SIBTON	<i>John Hurriion</i>	C O H & Edm. Bellamy
SOUTHWOLD		Joseph Ireland P
SPEXHALL	<i>Jacob Votier</i>	P Widow Craine
"		Thomas Baker P
"		Richard Whincop C
STOKE	<i>Mr. Sherman</i>	P House near Stoke
STOWMARKET	<i>John Meadows</i>	P O H & Elizabeth Nelson
"		Jonathan Peake
SUDBURY	<i>Samuel Blower</i>	C Barn of Robert Sewell C
"	<i>William Folkes</i>	P John Parish P
SWEFLING		John Man
SYLEHAM	<i>John Starke</i>	C Robert Smith C
WALDINGFIELD PARVA	<i>Thomas Walker</i>	P O H
WALSHAM-LE-WILLOWS	<i>John Salkeld</i>	P O H
"	<i>John Wilkinson</i>	P O H
WALPOLE	<i>S. Manning, M.A.</i>	C O H
"	<i>Thomas Folkerd</i>	P O H
"	<i>Saml. Manning, jun.</i>	
WATTISFIELD	<i>Thomas Benton</i>	C Isaac Carter P
"		Samuel Baker C
WESTLETON	<i>Robert Smith, M.A.</i>	C Joseph Gilder
WEYBREAD		Richard Brabon
WICKHAMBROOK	<i>Samuel Cradock</i>	P O H
WINSTON	<i>Henry Cuzens</i>	C O H
WINGFIELD	<i>John Starke</i>	C O H
WOODBIDGE	<i>Frederick Woodall</i>	C Jonathan Basse
WRENTHAM	<i>William Ames</i>	P Meeting House
"	<i>Augustine Plumstead</i>	P
"	<i>Austin Plumstead</i>	I
WYVERSTONE	<i>Henry Cuzens</i>	C

## APPENDIX I.

Alphabetical list of Norfolk Ministers "not resolved to subscribe Whitgift's Articles." (See p. 29.)

Ailand Nich.	Elwin Thom.	Kennion Rob.	Rise Henry
Aldred Thom.	Fary Rob.	¶ Lawger Thom.	*Rishton John
Armstead James	Fenton John	Lawson Rich.	Roberts Thos.
Bairdsell John	*Fenton Mr.	Ledes George	*Saunderson Mr.†
Bernard John	Foster Rich.	Linaker Rob.	†Setle Thom.
Bishop Edm.	Foster Wm.	Mathew Thom.	Sharpe Edw.
Bowman Thom.	Garves Steven	*Mawd Mr.	Smith John
Brow John	Gibson Rich.	Mellis Thom.	Sowter Thom.
†Burton Wm. Jun.	‡Goodwin Vincent	†Moore John§	Spooner Francis
Carter Wm.	Greene John	Morgan John	Stalon John
Carter Nich.	Greenway Sam.	Nash Wm.	Stalon Sam.
Cartwright Hamlet	Harrison John	Oates Sam.	Stevenson Alex.
Conneye Rob.	Hawley Thom.	Percivall John	Stevenson Launce.
Cooke John	*Howis Mr.	Ranew Leonard	Waters John
Cowp Ric.	Johnes Thos.	Rawlins John	Winter Thos.
Cullye John	Kendall Rob.	Read Edw.	Woods Rich.

\* These five names follow the words "Besides not called." All the clergy therefore appear to have been summoned to say whether they would subscribe or no.

† These four names are mentioned in *Brook's Lives*.

‡ See p. 123.

§ See p. 24.

|| See p. 31.

¶ See p. 300.



## List of Ministers in Suffolk "not resolved to subscribe." (See p. 617.)

Allen Gualter, B.D.	Dow Rich., A M	Jeffraye Roger	Smith
Aulthroppe John	Eccleston Nich.	King Rich.	Sutton Thos., A.M.
Bende Wm.	English John	†Knewstubb J., B.D	Sweete Rob.
Bentlow Wm.	†Fairclough Lawr.	*Lovel Mr.	Tilney or Tylmen
Bonnington Nich.	†Fleming Wm.	†More Thom.	John, A.M.
†Bownd Nich.	Forth John	Nuttell Roger	Turnour Wm.
Briggs Martin	Fowle Thom.	Philipps Mr.	Wallis Thom.
†Brown Nich., A.M.	Grandish R., A.B.	*Pigge Mr.	*Walsh Mr.†
Browne Wm.	Hagas Thom.	Pricke Rob.	†Warde John
†Carter John, A.M.	Harvey Wm.	†Rogers Thos.	†Warren Thos.
Cooke Wm.	Hey Wm.	Rowz Anthony	Webb Geo.
Cooke Peter	*Hill Mr.	Rushbrooke Wm.	Whitakers L., A.B.
Cooper John	Holden Wm.	Salmon	Whitakers Lawr.
Cotsford Rob.	Holden Rich., A.B.	†Sandes Henry	Whitfield R., A.M.
†Cranshawe T., A.M.	†Holden John	Smith John	
*Crick Dr.†	Hollington Josias	Smith John	
Denies Dan.	Jeffraye Thom.	*Smith Mr.	

All these names, except Nich. Bownd and Mr. Harvey, appear in another list as actually "suspended for not subscribing." These were all suspended January qu. July. see next article] 22nd and 23rd, and in addition Robert Ballard, A.B., Rector of Clare.

N.B. Those which have + beside them are noticed in *Brook's Puritans*.  
Those which have \* beside them were "not called."

## II.

*Ex reg'ro reverendi episc Norwic.*

*In Dei no'ie Amen. Nos Willielmus Maister, legū Doctor, reverendi in Chr'o p'ris et d'ni d'ni Edmundi providencia d'i a Norwicensis Episc: vicarius in spir'alibus generalis, et officialis principalis legitime deputatus in quodā officij n'ri negotio, contra Willm Flemminge cl're rectorē eccl'ie p'ochialis de Beeles Norwicen. Dioc. et Jurisdictionis rite et legit. precedent. Quia p'fat. Gulielm. Flemming . . . ad scribendū tū libro cōiū p'cū et libro Articul. de q' convent. inter Archiepisc. et episcopos utriusq. provincie et clerū universū in Synodo Londini Anno Dom. 1562, et autoritate regia respective editis, secundū formā a R'emo in Xto patre et d'no d'no Joh'e providentia d'i na Archiep: totius Anglie primato et Metropolitano p'scriptā et p'positā in Juditio sepius literalis vicibus requisivimus . . . monuimus ipsūq. post crebras admonit. sibi desuper per nos iudicialiter factas cisdē libris et Articulis subscrivere et sub manus sue subscriptione confirmare vel approbare recusasse et adhuc recusare, sequi in ea parte incorrigibilē p'bnisse et p'bere . . . Idecirco nos Willm Maister, legū doctor. vicarius in spiritualibus g'ralis et officialis principalis antedict., Christi no'ie prim invocato, et ipsū solū Deū oculis n'ris p'ponentes et habentes, de et cū consilio Jurisperitorū cū quibus in hac parte communicavimus p'fatū Willm Flemming . . . monitū et jussū . . . sed incorrigibilē se p'ebatē merito p'nuiciavimus cōtumaciē et propter suā . . . contumaciā . . . et in p'na ejusdē cōtumacie eundē Willm Flemming a rectoria eccl'ie p'ochialis sue de Beeles p'dict amovemus privamus et destituimus ipsū ab eadem eccl'ia sua p'ochialis p'dicta et ab o'ibus iuribus interess. vel titulo q'd vel q'e h'at h'bit in eadē . . . privatū amolū et destitutū fuisse et esse eandēq. eccl'iam de Beeles vacuā fuisse et esse et p'vacu. haberi et reputari p'nuiciamus decernimus et declaramus p' hanc nostrā sententiā definitivā sive hoc nostrū finalī decreto quā sive q'd fecimus et promulgavimus in h'is scriptis.*

*Lect p' d'num officialem 23 die Julii, 1584,  
Concordat cū originale reg'ro,  
Ricūs Skinner, Registrarius.*

## III.

Archbishop Laud's certificate to the King [Charles I.] touching Norwich Diocese, and the King's notes upon the same, 1636. *Extract. e registro principali sedis archiepiscopalis Cantuariensis.* (See p. 98.)

"For this Diocese, my Lord [of Norwich], hath given me a very careful and punctual account, very large, and in all particulars very considerable; and I shall return it to your Majesty as briefly as I can reduce it. And first he hath for this summer, but by your Majesty's leave, lived (from both his episcopal houses) in Ipswich, partly because he was informed that that side of his diocese did most need his presence, and he found it so; and partly because the chapel at his house in Norwich was possessed by the French congregation; but warning hath been given them to provide elsewhere by Easter next. [See p. 83.]

"His Lordship found a general defect of catechising quite through the diocese, but hath settled it; and in Norwich, where there are thirty-four churches, there was no sermon on the Sunday morning, save only in four, but all put off to the afternoon, and so no catechising. But now he hath order'd that there shall be a sermon every morning, and catechising in the afternoon in every church.

"For lectures, they abounded in Suffolk, and many set up by private gentlemen, even without so much as the knowledge of the ordinary, and without any due observation of the canons, or discipline of the church. Diverse of these, his lordship hath carefully regulated according to order, especially in St. Edmund's Bury, and with their very good content; and suspended no lecturer of whom he might obtain conformity. And at Ipswich, it was not unknown unto them, that now Mr. Ward stands censured in the High Commission and obeys not, yet the bishop was ready to have allowed them another, if they would have sought him, but they resolve to have Mr. Ward or none, and that (as is conceiv'd) in despite of the censure of the court. [See p. 143.]

"At Yarmouth, where there was great division heretofore for many years, their Lecturer being censur'd in the High Commission about two years since, went into New England, since which time there hath been no lecture, and very much peace in the town, and all ecclesiastical orders well observ'd. But in Norwich, one Mr. Bridge, rather than he would conform, hath left his Lectures, and two cures, and is gone into Holland. [K. *Let him go, we are well berid of him.*] [Pages 106 and 130.]

"The Lecturers in the country generally observe no church orders at all; and yet the bishop hath carried it with temper, and upon their promise, and his hopes of conformity, he hath inhibited but three in Norfolk and as many in Suffolk, of which one is no graduate, and hath been a common stage player. His lordship humbly craves direction what he shall do with such scholars (some in holy orders and some not) as knights, and private gentlemen keep in their houses, under pretence to teach their children. As also, with some divines that are beneficed in towns, or near, but live in gentlemen's houses. For my part I think it very fit, the beneficed men were presently commanded to reside upon their cures; and for the rest, your Majesty's instructions allow none to keep chaplains, but such as are qualified by law. All which notwithstanding I most humbly submit, (as the bishop doth) to your majesty's judgment. [K. *I approve your judgment in this: I only add, that care must be taken that even those qualified by law, keep none but conformable men.*]

"For recusants, whereas formerly there were wont to be but two or three presented, his lordship hath caused above forty to be indicted in Norwich at the last sessions; and at the assizes in Suffolk, he delivered a list of such as were presented upon the oath of the Churchwardens, to the Lord Chief Justice, and his Lordship to the Grand Jury; but they slighted it, pretending the Bishop's certificate to be no evidence. But the true reason is conceived to be, because he hath also inserted such as had been presented to him for Recusant-separatists, as well as Recusant-romanists. [K. *Bishop's certificates in this must be most unquestionable evidence.*]

"His lordship's care hath been such, as that though there are above 1,500 clergymen in that diocese, and many disorders, yet there are not thirty excommunicated or suspended, whereof some are for contumacy, and will not yet submit; some for obstinate denial to publish your Majesty's declaration; and some in condemning all the orders and rites of the church, and intruding themselves without license from the ordinary, for many years together.

"Last of all, he found that one-half of the churches in his diocese had not a clerk able to read, and to answer the minister in divine service; by which means the people were wholly disused from joining with the priest, and in many places

from so much, as saying, *Amen*. But concerning this, his Lordship hath strictly enjoynd a Reformation.

"If this account given in by his Lordship of Norwich be true, as I believe it is, (and ought to believe it, till it can be disproved,) he hath deserv'd very well of the Church of England, and hath been very ill rewarded for it. His humble suit to your Majesty is, that you will be graciously pleased, in your own good time to hear the complaints\* that have been made against him, *that he may not be overborne by an outcry for doing service*. [K. *His suit is granted; and assuridly his negative consequence shall follow.*]+

The following extract from "*Oratio habita Cantabrigiæ ad exequias M. Wren per Johannem Pearson, S.T.P.*," will give a good idea of the real design of the King and Laud in putting such a man, at that time, into this diocese.

*"Ecce Norwicensis diocesis sedes vacua, larga quidem illa ac patens; schismata etiam quassata atque disrupta, gnarum, prudentem, fortem, consultum præsulem efflagitabat: huc igitur qui solus tanto negotio par videbatur, ab Herefordiâ translatus est: ubi per biennium et quod amplius fuit, schismaticorum fraudes detexit, conatus repressit, animos fregit."*‡

\* Two petitions against him, from Ipswich and Norwich, were secretly conveyed to the King's hand by some great ones. But the King gave answer to them with check enough.

† Parentalia, pp. 47, 8, 51.

‡ Parentalia, p. 41.

## IV.

Alphabetical list of those who signed the Petition of the Suffolk Ministers to the House of Peers concerning Church Government, May 29th, 1646. (Page 163.)

Alexander John	† Cockrain Wm.	Golding Barth.	Peart Chrstr.
Allerton Barthol.	Chapman Wm.	Goldson John	† Peirce Sam.
† Allot John	† Chaplin Abm.	† Goltz Richd.	Pickering Wm.
† Andrews Rob., Sen.	† Clarke John	Grundy Thos.	Pindar John
Andrews Rob., Jun.	Cocksedge John	† Hale John	† Powell John
† Ashburne John	Cooke Robt.	† Harris Robt.	Prat John
† Asty Rob.	Cooper John	Harrison Chas.	Prat John
Austen Wm.	Cotton Nathl.	† Harrison Isaac	† Rainham Paul
Bacon Jas.	Cowper Hy.	Herdson Joseph	Randall Joshua
Barthelet Anthy.	† Cradock John	† Hodgeskin Wm.	Raye Clement
Basil Isaac	Cropton Wm.	† Howlett Robt.	† Redgrave Wm.
† Batho Thos.	† Crosby Thos.	† Hudson Samuel	Rewse Thos.
† Bedell Wm.	Curtis Thos.	Hunne Richd.	Rewse John
† Blackerby Rich.	Davis Rich.	Jackson Simon	Riches Thos.
† Boardman Saml.	† Devereux Robt.	† Jacob Philip	Rogers Richd.
Bradstreet Sam.	† Douglas Wm.	Jennings Richd.	† Sainthill Peter
Brasyer Edwd.	Dodds John	† Jermy Geo.	† Salisbury Ambr.
† Browne Wm.	Dodd John	Knapp Saml.	Samwayes Sam.
Brownrigge Matth.	Dowell Wm.	† Lawrence Matt.	† Sayer Robt.
Bridon Hy.	Drake John	† Leverton Nich.	† Searle Henry
Brunning John	Driver Hugh	† Lindsay Patrick	Smart Nathl.
Burrell Chrstr.	Etcocks Seth	Long John	† Sotheby Thos.
Burrough John	Eyres Edwd.	† Luddinton Theo.	† Speed Geo.
† Cade Rob.	† Fairclough Sam.	† Maile Saml.	† Spring Sam., Sen.
† Candler Matthias	† Fairfax Benj.	Marleton John	Spring Sam., Jun.
† Cary John	Faucet Richd.	Mayer John	† Stansbye Robert
† Carter Bezaleel	Fell Spencer	Mead Robert	† Stafford Robert
† Catline Jer., Sen.	Fenton Anthy.	† Munning Wm.	Steffe Robert
Catline Jer., Jun.	Fincham Wm.	Neach Richd.	Sutton Daniel
† Catlin Zachary	† Forgon John	Nelson Geo.	Sutton Saml.
Cave Thos.	Fowle Thos.	† Nutall Thos.	† Swaine John, Sen.
† Chamberlin Rich.	Frost John	Olmsted Richd.	† Swaine John, Jun.
Chaplin Andrew	† Fuller John	Owen John	† Syer John
† Cock Geo.	Glasscock Chrstr.	Peake Thos.	† Trebicke John

The names marked † are found in the Classes in the next Article.

Thompson Anth.	†Wall John	†Warren Thos.	Wilham Isaac
†Thurleby John	†Walker Thos.	Webb Robt.	Willan Edwd.
Turnbull Geo.	Wallace John	†Weld John	Witham John
Turnill Thos.	Ward Richd.	Westley John	†Wragge Chrstr.
†Underwood Robt.	†Ward Joseph	Whiting John	Wright Abraham
Voice Edwd.	†Warren Thos.	†Wicks Robt.	†Yonger Hy.
Votier Jas.	Warren Thos.	Wilkinson John	

## V.

Nov. 5th, 1645. The County of SVFFOLKE Divided into Fourteene Precincts for Classical Presbetyries, together with the names of the Ministers and others nominated by the Committee of the said County, according to Master Speakers Direction by Letters. With the names of the severall Committees of the County of Suffolke in their Severall Divisions.

London : Printed for Christopher Meredith, at the Crane in Paul's Church-yard. 1647. (See pp. 151, 162.)

*The names of the Severall Committees for the County of Suffolke in their Severall Divisions. Nov. 5th, 1645.*

The First Division containing the Hundred of Samford with the Town of Polstead. Their meeting appointed at East Bergholt.

Sir Philip Parker  
John Gurdon, Esquier  
William Cage, Esquier  
Thomas Blossie, Esquier

## MINISTERS.

Mr. Joseph Clifford of Belstead  
" Robert Wicks of Erwarton  
" Gilbert Coxie of Washbrooke  
" Samuel Hudson of Capel  
" John Trebick of E. Bergholt  
" Robert Asty of Stratford  
" Thomas Warren of Polstead  
" Bezaleel Carter of Woolverstone

Others to be joyned to the Ministers.

Charles Ueasey, Gent., of Hentlesham  
Lionell Bacon, Gent., of Heigham  
Capt. R. Gooding, Gent., of Whersted  
Capt. John Goff of E. Bergholt  
Daniel Wall of Stratford  
Rhodes Hayward of E. Bergholt  
John Layman, Sen. of E. Bergholt  
Richard Partridge of Bentley  
Sam. Dale of Burstall  
Christoph. Hayward of Freston  
Christoph. Hayward of Woolverstone  
Tho. Lumley of Raydon  
John Stevens of Stratford  
James Hayward of E. Bergholt  
John Trenham of E. Bergholt  
John Pope of E. Bergholt

The Second Division containing the Towne of Ipswich and the liberties and the Hundred of Colneis and Culford. Their meeting appointed at Ipswich.

William Bloyse, Esquier  
Nathaniel Bacon, Esquier

The Bayliffes for the time being of Ipswich.  
John Brandlyn, Esquier  
Peter Fisher  
Robert Duncon

## MINISTERS.

Mr. Matth. Lawrence }  
" John Ward } of Ipswich  
" Robert Stansby }  
" John Fuller }  
" Nicholas Stanton }  
" John Harrison of Trimleys  
" Tho. Warren of Winesham

Others to be joyned to the Ministers.

John Clynych, of Culpho, Esquier  
Tho. Atherall, of Burgh, Esquier  
Capt. Daniell Clynych, of Burgh  
Ellis Jessup, of Grundisburgh  
Joseph Pemberton  
Mannuell Sorrell  
Richard Jennings  
Jacob Caley  
Henry Parkhurst  
Tho. Browne  
Christopher Glasscock  
Benjamin Wade  
Isaac Day, Senr.  
William Harvy, Senr.

} of Ipswich

The Third Division containing the Hundred of Loes, Wilford, and Thredling. Their meeting appointed at Wickham Market.

John Cotton, Esquier  
John Hodges, Esquier

## MINISTERS.

Mr. Robert Cade of Woodbridge  
" Charles Nickolets of Winston  
" Richard Gouly of Framlingham  
" Robert Sayer of Cretingham  
" Patrick Lindsay of Earl-Soham

Mr. W. Redgrave of Redlesham  
 „ John Gyles of Debenham

Others to be joyoned to the Ministers.

Tho. Redgrave, of Woodbridge, Gent.  
 Gregory Nicholls of Dallinghoe  
 Edward Hammond of Ufford  
 Robert Smith of Wickham, Gent.  
 Capt. Richard Turner of Wickham  
 John Harrison of Alderton  
 Oliver Stebbing of Earl-Soham  
 Henry Stebbing of Brandeston, Gent.  
 John Lovell of Debenham  
 Henry Blumfield of Debenham  
 Isaac Woodcoke of Framlingham  
 John Bond of Ashfield  
 George Reede of Sutton  
 John Smith of Framlingham

The Fourth Division containing the Hundred of Plomesgate, with the Corporation of Aldeburgh and Orford, with the parishes of Theberton, Knoddishall, Middleton, Fooley, Leiston, and Aldringham cum Thorpe in Blything Hundred, and Kelshall and Carlton in Hoxon Hundred. Their meeting appointed at Saxmundham.

Alexander Bence, Esquier  
 Squire Bence, Esquier  
 Thos. Bacon, Esquier  
 John Bose, Gent.

#### MINISTERS.

Mr. Thos. Nuthall of Saxmundham  
 „ John Swayne of Cransford  
 „ William Powell of Rendham  
 „ George Jarmy of Knoddishall  
 „ Samuel Pearce of Kelshall  
 „ Thomas Bathoe of Leiston  
 „ John Thirlby of Orford  
 „ Searles of Aldeburgh

Others to be joyoned to the Ministers.

Capt. Thos. Johnson of Aldeburgh  
 Capt. Henry Cheney of Aldeburgh  
 Tho. Edgar, of North Glemham, Gent.  
 Tho. French of Knoddishall  
 Edward Pratt of Freston  
 William Mace of Cransford  
 Richard Crow of Kelshall  
 John King of Farnham  
 Nathan, Flowerdew of Farnham  
 John Mannock of Saxmundham  
 William French of Kelshall  
 Capt. Edmund Bence of Benhall  
 Robert Mann of Rendham  
 Tho. Grimsby of Benhall  
 John White of Benhall  
 William Aldus, Senr. of Saxmundham

The Fifth Division containing the Hundred of Blything with the Corporations of Dunwich and Southwold, excepting the Townes of Blything Hundred in the Fourth Division. Their meeting appointed at Halesworth.

Sir Robert Brooke, Knight  
 Sir John Rouse, Knight  
 John Brooke, Esquier  
 William Hevingham, Esquier  
 Robt. Brewster, Esquier  
 Francis Brewster, Esquier

#### MINISTERS.

Mr. John Phillip of Wrentham  
 „ Benjamin Fairfax of Romborough  
 „ William Cockrayne of Westhall  
 „ Nicholas Leverton of Hevingham  
 „ William Douglas of Yoxford  
 „ Henry Young of Blythburgh  
 „ Wood of Henstead  
 „ Browne of Dunwich

Others to be joyoned to the Ministers.

Anthony Baker of Wrentham  
 Thomas Hath of Wrentham  
 James Keeble of Halesworth  
 Francis Vernon of Linstead  
 William Knights of Chediston  
 William Bird of Dunwich  
 James Harvy of Wissett  
 Hoystens Wilkinson of Linstead  
 Thomas Reeve of Walpole  
 Christopher Berry of Westleton  
 Thomas Crowfoot of Uggeshall  
 Gualter Strowger of Chediston  
 Nicholas Veasey of Yoxford  
 Barker of Sibton, Esquier  
 Richard Thompson of Romborough  
 William Smith of Yoxford

The Sixth Division containeth the Hundred of Wangford, Mutford, and Lothingland. Their meeting appointed at Beccles.

Sir Batts Bacon, Knight  
 Sir William Playters, Knight  
 Sir John Wentworth, Knight  
 Theophilus Vaughan, Esquier  
 Edward Reed, Esquier

#### MINISTERS.

Mr. W. Hodgeskin of Rushmere  
 „ George Cock of Barsham  
 „ Edmond Barber of Somerleyton  
 „ James Aldrich of Bradwell  
 „ John Clarke of Beccles  
 „ John Allen of Mettingham

Others to be joyoned to the Ministers.

Humphrey Brewster of North Cove, Gent.  
 William Smith of All Saints  
 Benjamin Staygolt of Gorleston  
 Samuel Newson of Michael's  
 Richard Battley of Andrew's  
 Edmund Neville of Beccles  
 Eacherd of Barsham, Gent.  
 Samuel Cock of Barsham  
 William Ricks of Michael's  
 Richard Page of Redisham  
 Francis Aldrich of Somerleyton  
 Edmond Harvey of Gisleham, Gent.

The Seventh Division containing the Hundreds of Bosmere and Claydon and Stow. Their place of meeting appointed at Coddendam.

Sir Roger North, Knight  
Thomas Terrill, Esquier  
Francis Bacon, Esquier

## MINISTERS.

Mr. Thomas Young	of Stowmarket
" Thos. Sotheby	of Combes
" Samuel Spring	of Creeting
" John Penn	of Newton
" Jeremy Catlyn	of Burgham
" Matthias Candler	of Coddendam
" John Wayne	of Stodham Aspal
" Samuel Bathe	of Hemmingstone
" Henry Cooper	of Earl Stonham

Others to be joyned to the Ministers.

James Terrill, of Chipping, Esquier  
Capt. George Sparling of Needham  
Richard Girling of Coddendam  
Barnaby Gibson of Little Stonham  
John Smith of Hemmingstone  
Edmond Blandfield of Stonham Aspal  
John Hayward of Stowmarket  
John Revell of West Creeting  
John Goslyn of Earl Stonham  
William Richardson of Creeting  
Thomas Rewse of Creeting  
Edward Clough of Combs  
Edmund Mayhoe of Gosbeck  
Tho. Dey *ibid.*, Gent.  
Edmond Dove of Coddendam, Gent.  
Francis Blowers of Blackenham Parva

The Eighth Division containeth the Hundred of Hoxon, except Kelshall and Carlton. Their meeting appointed at Stradbroke.

Nicholas Bacon, Esquire  
Henry North, Esquire  
Tho. Baker, Esquire

## MINISTERS.

Mr. Richard Holmstead	of Dennington
" Thomas Crosby	of Laxfield
" Joseph Ward	of Baddingham
" John Ashburne	of Monk Soham
" Francis Herdson	of Wilby
" Paul Raynham	of Bedford

Others to be joyned to the Ministers.

George Borrett, Senr. of Stradbroke  
Capt. John Baxter of Mendham  
John Tuthill of Weybread  
Samuel Lawrence of Syleham  
Capt. Anthony Barry of Syeham  
Samuel Bancroft of Monk Soham  
John Jeffery of Tannington  
John Smith of Dennington  
Thomas Hart of Syleham  
John Borrett of Laxfield  
John Herring of Dennington  
Robert Bacon of Monk Soham

The Ninth Division containing the Hundred of Hartismere. Their meeting appointed at Eye.

Sir Edmund Bacon, Knight and Baronet  
Wiseman Brakenham, Esquire  
Edward Harvey, Esquire

## MINISTERS.

Mr. R. Chamberlaine,	of Rickinghall Super
" Christopher Wragg	of Mendlesham
" Abraham Chaplayne	of Wetheringsett
" Robert Andrews	of Wyverstone
" Richard Proud	of Thrandestone
" John Symonds	of Gislingham
" Robert Harris	of Mellis
" John Forgan	of Occold

Others to be joyned to the Ministers.

James Harvey	of Eye, Esq.
John Gray	of Thrandeston, Gent.
Capt. Will Seaman	of Mendlesham
John Rivett	of Rishangles, Gent.
John Grocer	of Westhorpe
Thomas Rust	of Rickinghall Super
John Rust	of Wortham
John Ken	of Burgate
Samuel Flowerdew	of Eye
William Freeman	of Gislingham
Barnaby Barker	of Mendlesham
Thomas Folkard	of Mendlesham
Thomas Hubbard	of Oakley
William Hunting	of Thrandeston
Robert Savage	of Wetheringset
Edward Baldry	of Wyverstone

The Tenth Division containing the Hundred of Blackborne. Their meeting appointed at Ixworth.

Maurice Batrow, Esquire  
Sir Symonds Drury

## MINISTERS.

Mr. Philip Jacob	of Rickinghall Junior
" Robert Howlett	of Hinderclay
" Clement Ray	of Wattisfield
" John Legate	of Barnham
" George Speede	of Stowlangtoft
" Mount	of Norton

Others to be added to the Ministers.

John Osborne, Gent.	of Wattisfield
Capt. Page	of Walsham
Thomas Rampley, Senr.	of Walsham
Henry Rewse	of Fakenham
Edmond Craske	of Bardwell
John Craske	of Ixworth
Edward Cole	of Fakenham Magna
Thomas Syer	of Langham
William Barnes	of Elmswell
Symon Smith	of Hunston
John Amys, Junr.	of Hunston

The Eleventh Division containing the Hundred of Thingoe, Lackford, and Thedwastre, with the Corporation of Bury. Their meeting appointed at Bury.

Sir William Spring, Baronet  
Robert Reynolds, Esquire  
Richard Pepys, Esquire  
Gibson Lucas, Gent.  
Samuel Moody, Gent.  
Thomas Chaplin, Gent.  
Thomas Gyps, Gent.

The Alderman for the time being of Bury.

## MINISTERS.

Mr. John Wall	of Bury
.. Peter Sainthill	of Bury
.. John Clegate	of Bury
.. John Hale	of Mildenhall
.. Ambrose Salisbury	of Whepstead
.. Edward Write	of Pakenham
.. John Cradock	of Barrow
.. Zachary Catlin	of Harston
.. Downes	of Brockley

Others to be joyned to the Ministers.

Dr. Jasp. Despotine	of Bury
John Clerk	of Bury
Myles Burrough	of Bury
Nathaniel Craske	of Bury
William Fisk, Sen.	of Pakenham
John Fisk	of Rattlesden
Henry Bright	of Pakenham
John Sparrow	of Rede
Samuel Sparrow	of Depden
Anthony Sparrow	of Rede
Gregory Forgan	of Rattlesden
Olofernes Cook	of Eriswell
Thomas Wells	of Risby
Thomas Sage	of Horringer
John Sage	of Walsham

The Twelfth Division containing the Hundred of Cosford, with the parishes of Monks Eleigh, Preston, and Milden of Babergh Hundred. Their place of meeting appointed at Bildeston.

## MINISTERS.

Mr. John Browning	of Semer
.. Samuel Maile	of Monks Eleigh
.. William Munning	of Preston
.. Isaac Harrison	of Hadleigh
.. John Wield	of Bildeston
.. Miles Burkit	of Hitcham

Others to be joyned to the Ministers.

William Richardson	of Hadleigh, Gent.
Capt. Thomas Alabaster	ibid
John Hudson	ibid
Thomas Gates	ibid
Richard Tilson	ibid
James Abbott	ibid
Will. Bloomfield	of Bildeston, Esq.
Markham	of Semer
William Chaplin	of Hitcham
Nathaniel Lovekin	ibid
William Cooke	of Kersey
George Day	of Monks Eleigh

The Thirteenth Division containing the Hundred of Babergh, with the Corporation

of Sudbury, except Monks Eleigh, Preston, Milden, and Polstead. Their place of meeting appointed at Lavenham.

Isaac Appleton, Esquire  
Brampton Gurdon, Sen., Esquire  
Brampton Gurdon, Jun., Esquire

## MINISTERS.

Mr. Thomas Molt	of Stoke Nayland
.. Thomas Walker	of Assington
.. Thornbeck	of Bures
.. William Leigh	of Grotton
.. Francis Quarles	of Newton
.. William Gurnall	of Lavenham
.. Richard Petchy	of Waldingfield Mag.
.. Seth Wood	of Melford
.. Daniel Sutton	of Cavendish
.. John Smith	of Cockfield

Others to be joyned to the Ministers.

Mr. Goodyard	of Lavenham
Henry Copping, Sen.	ibid
John Mead, Sen.	of Sudbury
Col. John Hothergill	ibid
Joseph Brand, Esq.	of Edwarth
William Abbott	of Sudbury
John Pannell, Jun.	of Sudbury
John Cole	of Sudbury
John Kent	of Nayland
Isaac Keyes	of Nayland
Edward Gerrard	ibid
Thomas Winterton	ibid
Robert Allen	of Assington
Thomas Gibson	of Sudbury
Francis Long	ibid
Roger Brown	of Boxford
Thomas Hubbard	of Melford
John Gerrard	of Bures
Robert Kerrington	of Newton
Roger Kerrington	of Acton

The Fourteenth Division containing the Hundred of Risbridge. Their meeting place appointed at Clare.

Sir Nathan Barnardiston, Knt.  
Sir William Soham, Knt.  
Sir Thomas Barnardiston, Knt.  
Henry North, Jun., Esquire  
Thomas Cole, Esquire

## MINISTERS.

Mr. Richard Blackerby	of Thurlow Magna
.. Sam. Fairclough	of Keddington
.. John Allot	of Thurlow Parva
.. Roger Cook	of Clare
.. Sam. Boardman	of Stansfield
.. Barth. Adrian	of Bradley Magna

Others to be joyned to the Ministers.

John Soam	of Bradley Parva
Major Westthrop	of Hundon
Capt. Samuel Ward	ibid
Edmund Philips	of Clare
Thomas Edwards, Jun.	of Stoke
Mr. Harrence	of Haverhill



John Ray	of Denstone	Phil. Sparrowe	of Wickhambrook
George Moody	of Moulton	Browne	of Ousden
Robert French	of Keddington	Nich. Tweed	of Stoke

These several Divisions and persons are approved to be for Classical Presbyteries within the County of Suffolk.

*April 19th, 1647.*

MANCHESTER.

At the Committee of Lords and Commons for the judging of Scandall, February 18th, 1647. Committees present:—

Sir Nathaniel Barnardiston  
 Sir John Bamfield  
 Sir William Armyne  
 Sir Thomas Wroath  
 Sir Thomas Dacres  
 Mr. Tate  
 Mr. Rows  
 Mr. Lawrence Whittacres  
 Mr. Purfoy  
 Mr. Ralph Ashton  
 Mr. Scott  
 Mr. Venn  
 Mr. Nathaniel Bacon

Mr. John Randall of Farnham  
 „ Robert Underwood of Chevington  
 „ Ludington of Harstead  
 „ Hasset of Elden

Others—

John Sudburge  
 Hugh Grove  
 Samuel Allen  
 John Browne  
 Martyn Spenslow  
 John Person  
 Miles Burrougham  
 Jasper Shepherd

of Bury

George Moody  
 Edmund Bright  
 Hugh Walter

of Mildenhall

William Munnings  
 Samuel Sparrow

of Chevington,

Richard Street of Rattlesden  
 Henry Leech of Farnham All Saints  
 Thomas Gillis of Herringsheath

Ordered that the persons whose names do here ensue shall be added to the residue of the persons formerly elected for their respective Classes.

For the Fourth Division meeting at Saxmundham.

Mr. John Carey of Theberton

Others—Mr. Thomas Boone of Aldborough  
 John Shepherd of Harnham  
 Ralph Hurrell of Bruisyard  
 Thomas French of Kelshall  
 William Fisher of Sweffling

For the Eighth Division meeting at Stradbroke.

Mr. Ferrian, minister of Horham

Others—

Col. James Hubbard of Mendham  
 Christopher Smith of Laxfield  
 Richard Browne of Brundish  
 Capt. Stephen Baxter of Mendham  
 John Jeophery of Bedfield  
 Edward Moulton of Dunnington  
 Nicholas Baldry of Worlingworth  
 Edward Calver of Welby  
 Guy Haile of Alington  
 George Downing of Fressingfield

For the Eleventh Division meeting at Bury.

MINISTERS.

Mr. John Gibbon } of Bury  
 „ Nicholas Clegate }  
 „ William Beedle of Rattlesden  
 „ Ezekiel Smarte of Rede

For the Division meeting at Ixworth.

MINISTERS.

Mr. John Syre of Langham  
 „ John Henton of Thelnetham  
 „ John Page of Hunnington  
 „ Robert Deverex of Hepworth  
 „ Robert Stafford of Euston  
 „ Norwich of Culford

Others—

Capt. Thos. Dandy of Troston  
 Capt. Ralph Margery of Walsham  
 John Craske of Wattisfield  
 John Syre of Wattisfield  
 Mr. Bartholomew Hunting of Culford  
 Mr. William Camplyn of Walsham  
 Mr. Robert Hawes of Weston  
 Robert Carsey of Hunnington  
 Mr. William Marlton of Langham  
 Richard Frost ibid  
 John Locke of Thelnetham  
 John Parker of Hinderclay

Ordered that all the severall parishes and places within the County of Suffolk, according as they are distinguished into severall classes, shall be the extent and bounds of the Province of Suffolk.



## VI.

The following lists appear to have been prepared by Dr. Evans in 1717 or 1718, and are interesting as shewing the number of Churches existing at that time, and the denomination to which they reputedly belonged. There are corrections appended nearly to the time of Dr. Evans' death. The volume in which they are found is in Dr. Williams' Library. (See p. 186.)

## NORFOLK.

## INDEPENDENTS.

Norwich. <sup>1</sup>	George Smith	
"	Thos. Scott	
Yarmouth	John Brooks, rem. to Norwich	
	1718	
	Thos. Took, ob. 1724, (Coll.)	
	Peter Goodwin, from Rum-	
	ford, 1719. Richd. Frost,	
	1729	
Wymondham.	Nathaniel Hanby <i>f</i>	
New Buckenham. <sup>2</sup>	Richard Lessingham <i>f</i>	
Tunstead. <sup>3</sup>	Jonathan Milles <i>f</i>	
Armingland. <sup>4</sup>	Abraham Coveney	
Bradfield.	Thomas Jolly	
Denton.	John Hurron, rem. to London,	
	1724	

<sup>1</sup> There was at this time a division in the church: the two sections afterwards reunited.

<sup>2</sup> New B. shortly afterwards dissolved.

<sup>3</sup> See Bradfield.

<sup>4</sup> Afterwards Oulton.

*f* Indicates that the chapel received an allowance, not stated, from the Fund in London.

## PRESBYTERIANS.

Norwich. <sup>1</sup>	Peter Finch, Josiah Chorley,	
	ob. 1720, (Coll.) John Brooks,	
	1718	
Lynn Regis. <sup>2</sup>	10.7. John Rastrick, ob.	
	1727, Wm. Rastrick	
Colkirk, <sup>3</sup> near Fakenham.	6. disc. Samuel	
	Choyce	
Filby. <sup>4</sup>	8.6. Richd. Chorley [rem] Joseph	
	Dawson	
Guestwick. <sup>5</sup>	Geo. Mills	
Southrepps. <sup>6</sup>	Boardman	
Long Stratton. <sup>6</sup>	5. Robt. Chaplin	
Hapton. <sup>7</sup>	Richly endowed	

## BAPTISTS.

Norwich.	2	Yarmouth.	1
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<sup>1</sup> Now Unitarian.

<sup>2</sup> Lynn afterwards became Unitarian—then extinct—now Congregational.

<sup>3</sup> Colkirk extinct.

<sup>4</sup> Filby now Unitarian.

<sup>5</sup> Query, were Guestwick and Southrepps ever Presbyterian? Southrepps was connected with Bradfield.

<sup>6</sup> Long Stratton extinct.

<sup>7</sup> Hapton now Unitarian.

The figures next to the names of the places denote the pounds sterling allowed to the chapel by the Presbyterian Fund.

## SUFFOLK.

## INDEPENDENTS.

Ipswich.	Benj. Glandfield. Thos. Milway,	
	1721, ob. 1724. Wm. Not-	
	cutt	800
Sudbury.	Josiah Maulby to Rotterdam,	
	1719. John Foster, 1721. John	
	Ford, from Wisbeach, 1729	
St. Edmund's Bury. <sup>1</sup>	John Bert, ob. 1716.	
	John Saunders, rem. 1727.	
	Saville, 1727-8. T. Steward,	
	1725	
Beccles.	Edmund Spencer	350
Woodbridge.	Henry Ward	250
Bungay.	Henry Robinson	150
Lavenham.	Thos. Hall, rem. to London,	
	1719. <i>f</i>	
Combes. <sup>2</sup>	Thos. Pri[n]ce <i>f</i>	200
Palgrave.	Henry Williamson <i>f</i>	
Sweffling. <sup>3</sup>	Samuel Wiltshire <i>f</i>	120

<sup>1</sup> Thomas Steward was minister at the Presbyterian chapel in Bury.

<sup>2</sup> Combs—the original of Stowmarket.

<sup>3</sup> Sweffling, afterwards Rendham.

## PRESBYTERIANS.

Ipswich.	Saml. Baxter. Wm. Shephard,	
	1720, ob. 1724. Sam. Say,	
	1724.	800
Sudbury.	Josias Maulby <i>P</i> went to Rotter-	
	dam, 1719. John Foster, <i>I</i>	
	1721, ob. John Ford, 1729,	
	from Wisbeach	400
St. Edmund's Bury.	Sam. Bury, rem. to	
	Bristol, 1720. Sam. Savage,	
	rem. to London, 1718. Wright	
	rem. to London, 1724	700
Clare.	6.5. Wm. Cook, ob. 1718. Robt.	
	Franks, 1719, rem. to Edmonton	
	1720. Robert Wilson	400
Nayland.	5. Henry Hurst	450
Hadleigh.	9.7. John Darby	250
Framlingham.	Sam. Lodge, ob. Richd.	
	Chorley	300

Ipswich. Bury and Framlingham now Unitarian.

Sudbury. Independent, see the Independent list. Josias Maulby is marked *P*. Presb.

## SUFFOLK—continued.

## INDEPENDENTS.

Bansfield <sup>1</sup> Hall, near Newmarket. }	Richmond	150
Southwold. Jenking Lewis, rem. to Lon- don 1719		400-50
Wrentham. Samuel Wright		400
Wickhambrook, near Woodbridge. <sup>2</sup>		150
Eye. <sup>3</sup> Thomas Wilks of Walsham		100
Harleston. <sup>4</sup> Lecture monthly		

<sup>1</sup> Bansfield Hall. Wickhambrook.

<sup>2</sup> A mistake. Wickham Market is near Wood-  
bridge, but no cause is known to have been there.

<sup>3</sup> Eye, in connexion with Walsham-le-Willows.  
See Wattisfield.

<sup>4</sup> Harleston is in Norfolk.

The figures at the end of some lines indicate  
the number of hearers; the second, as the 50  
in the case of Southwold, indicates the number of  
county voters in the congregation.

## PRESBYTERIANS.

Haverhill and Wenden }	Thomas Green	250
Lestof. Sam. Say, rem. to Ipswich 1724.		
	George Whitwick, 1725	300-20
Needham. 5. John Meadows		300
	[Extinct 1760, reopened by Independents, W. W.]	
Debenham. Kervin Wright		250
Barfold. Rice Williams f		200
Walsham. Danl. Wright, ob. 1729 [given up at his death]		400
Wrentham. Austin Plumstead		350
Long Melford. 10.7. William Teeton		150
Barton, near Mendlesham. 6. disc. Saml. Strawyer		100
Bergholt. Ralph Williamson		150
Mildenhall. Campion		150
Stowmarket. 7. Samuel Choyce		
Ixworth. Lecture. 5.4. Carried on by several		
Bildeston. Lecture		
Hitcham. Lecture		
Norton. Lecture		
	Preaches occasionally, Thos. Wright of Ipswich P.	
Lestoft. Lowestoft.		
W. W. Walter Wilson		
Barfold. Bergholt, named twice, and a dis- crepancy in minister's name [see Bergholt].		
Walsham. Walsham-le-Willows [see Wattis- field].		
Wrentham. Independent, see the other list.		
Aug. Plumstead was dead at this time.		

## VII.

## THE ASTY FAMILY.

*Robert Asty*, ejected from Stratford, was the son of a minister at Feltwell in Norfolk, born in 1607; his sister married Mr. Cradock, a minister in Warwickshire.\* On Mr. Phillips' ejection from Wrentham by Bishop Wren, Mr. Asty was instituted to the rectory,† and was minister there till Mr. Phillips' return. He married Ellen Bentley,‡ by whom he had four

\* "A daughter of Mr. Asty, once of Feltw[ell] Nich[olas], (who married Mr. Cradock, minister, (Warwickshire) and her brother is parson of Wrentham by Henham), wrote to her father that, lately in these times [1640] her husband, Mr. Cradocke, had intelligence in the night, that certaine cavaliers that night wolde kill him; he fled out of bed, went not in the highway, but over hedges, by pathes, &c., appointing his man to meet him with a horse. The cavaliers came, raged that they could not find him; the wife gave good wordes; they threatned to kill her; she entreated, and avowed that he was fled, she knew not whether; they plundered, tooke a chest of linnen, and sought for more; but some from the parliamentary quarters came to rescue, and beate a drum; so the cavaliers fled, yet tooke all the horses of Mr. Cradocke and that linnen. Mr. Cradocke and his company be gotten to Coventry, and dare not use theire parsonage."—*Diary of John Rous*, p. 129.

† See p. 424.

‡ His wife "was daughter of Mr. and Mrs. Bently, her father an eminent godly minister, her mother a very gracious, holy gentlewoman, who lived at Plumsted, in Norfolk. . . . She was wonderfully melted into the will of God, and lived always out of her own will resigned up to God to be disposed of as he pleased, and was greatly satisfied in

children; Ann, born 1638, married — Whight, died 1677; Elizabeth, born 1639, died 1640; Mary, born 1641, married — Bowyer, died 1676; Robert, who was minister at Norwich. After leaving Wrentham he was admitted to the living of Stratford, whence he was ejected in 1662. He died in 1667.\*

*Robert Asty*, of Norwich, was baptized at Wrentham, Jan. 4th, 1642[3], was admitted to the church at Coggeshall, January 17th, 1668 [9], married Lydia, the eldest daughter of the Rev. John Sammes,† February 23rd in the same year. He lived at Dedham, and kept a school there. He had seven children; Robert, born 1669, [died 1671]; Robert, 1671; Lydia, 1673, [died 1679]; John, afterwards of Armingland; Mary, born 1677; Elizabeth, 1679; Deborah, born and died in 1681: the first two were born at Dedham, the rest at Norwich. The account of his going to Norwich is given pp. 261, &c. He died October 14th, 1681.‡ His wife died after a second apoplectic fit, February 2nd, 1696-7, aged about 48.

*John Asty*, of Armingland, was born September 12th, 1675.§ “Some observations of Divine Providence concerning” himself, relating to his education and introduction to the ministry at Armingland, are embodied ante pp. 328, 9; he then continues:—

“I removed from Mr. Fleetwood’s family about a year and three quarters after his death: and came to London October 14th, 1710, being called to the pastoral office by the church of Christ in Rope-makers’ Alley. I was set apart April 4th, 1711. The ministers were Mr. Trail, Ridgley, Foxon, Watts [who] preached, Mr. Collings, Clark [who] prayed, and myself concluded the work of the day.”

The next entry in the diary refers to the fears entertained of the reintroduction of Popery with the Pretender; some persons in high places being known to favour the design.

“A memorable day was 23rd of June, 1714, observed in our church by fasting and prayer for this nation and the whole interest of God’s church which were apprehended, not without cause, to be in the greatest danger. It was a day of fervent prayer: a very visible and mighty assistance did run thro the whole work

what he chose for her; she hath said, the will of God is sweet to her in every condition, and under much bodily weakness, *if the Lord would have her live to be sick she was content*; yet latterward was mostly tried in the fire of affliction, when her husband laid down his living upon the accompt of Nonconformity, instead of repining, she said she was glad they had such a house, and accommodations to leave for Christ, and with all freeness and readiness resigned up all to him.” Funeral Sermon by Owen Stockton, and Life by Samuel Petto, London, 1681. “The Lord took my dear mother to himself, January 7th, 1677 [8], upon Munday morning about 3 a clock, in the 72nd year of her age. She had long [lived] in the full assurance of God’s love, and went triumphantly home to her father’s house.”—*Diary*.

\* “The Lord took my dear ffather to himself ye 29th Decr., 1667, between 2 and 3 a clock in ye morning, being Lord’s day. He departed about the 60th year of his age.” *Diary*.

† John Sammes, ejected from Coggeshall, and first pastor of the Congregational church there; he died in 1672. “The Lord took my ffather Sammes to himself Dec. 12th, about one of the clock in the afternoon, being taken with an apoplexy, as was judged, about 6 of the clock in the morning of the same day, 1672. He was preparing to preach upon 2 Cor. v. 2, 3, that day he dyed. He was studying till about 6 a clock in the morning as he lay in bed: as soon as he had putt out his candle to refresh himself with a little sleep [he] was violently seized by his distemper, and spake not many words after.” His wife died November 13th, 1689, in the 71st year of her age.

‡ See p. 264.

§ “I baptized my daughter Lydia and son John in a publick church meeting upon the 8th of December, 1675, wherein I first entered upon the execution of my office in the church at Norwich.” Afterwards, when restraints were put upon the churches, he records that “My daughter Elizabeth was baptized at a church meeting at my own house in Norwich, July 3rd, 1679.”

of the day, ministers and people exceedingly affected.\* I myself and others were much encouraged from the experience of the Divine presence that day, and did [take] it as a token for good that deliverance would come, though we knew not which way, nor when it would appear.

"About 5 weeks after, July 29th, the Q. [Queen Anne] was taken ill, and died August 1st. Immediately succeeds K. George to the throne of these kingdoms, and thus at once our fears are banished, our dangers given to the wind, and the most agreeable prospect of tranquility and peace set before us: for the making of this salvation complete we humbly depend upon the Great God, while we praise Him and say—Great and marvellous are Thy works, oh Lord God Almighty. This is the Lord's doing, and it is marvellous in our eyes."

The diary ends with a reference to the great drought and sickness in the summer of 1719, and there is appended to it a copy of a letter signed by nine London ministers, and addressed to Mr. John Asty, April 16th, 1700, whilst at Armingland Hall, stating that the Congregational Church at Amsterdam had been for some years destitute of a pastor, urging him to supply the vacancy there, but this he declined.

For further account of John Asty, see *Wilson's Diss. Churches II.*, 537—545; and see also *Prot. Diss. Mag. I.*, 511; *III.*, 445; and *VI.* 259; which is not wholly correct in the early part. Mr. Asty died January 20th, 1729—30, aged 57. In *Noncon. Memorial III.*, 288, is a letter from Dr. Owen to Mr. R. Asty relating to his call to Norwich; the date should be 1674 [5].

#### ADDENDA AND CORRIGENDA.

*W. Greenhill.* In pages 116 and 159 Mr. Greenhill is described as of Ockley, which was supposed to be intended for Otley. In the Institution Book it is recorded that William Greenhill was admitted to Ockley in Hartismere Hundred, February 20th, 1628, and his successor, John Gordon, July 30th, 1638. This settles the doubt, and the place must be Oakley, near Eye.

*YARMOUTH.* The *Rev. Eliezer Birch* came from Dean Row, near Winslow, Cheshire, where he was succeeded by Mr. Hugh Worthington. *Matt. Henry's Diary.* See *Wilson's Historical Enquiry*, p. 209; where there is an account of his ordination.

The *Rev. Richard Frost* and Mrs. Rebecca Martyn, both of Great Yarmouth, were married at Wrentham June 20th, 1734. *Wrentham Register.*

*Thomas Howe.* "Pray send for Mr. Howe's 'Funeral Sermon for Mr. Frost of Yarmouth.' It is an excellent discourse, and admirably fitted to lend to poor melancholy dejected christians." *Orton's Letters, I.*, 200. "Mr. Thos. Howe was a native of Northampton, and began his studies under Dr. Doddridge. Mr. Frost had been many years laid aside from public service, and had laboured under such mental depression as rendered the sermon above recommended particularly seasonable." *Palmer's note to the above.*

1785, October 20th. There was a meeting of the Association [at Yarmouth] two years before the time, on account of the settlement of *Mr. Samuel McNeely*, who had been pastor six years in another place [Abbot's Rooding]. The service thus conducted: Mr. Sykes began with prayer; Mr. Carter then prayed; Mr. Harmer preached from *Heb. xiii. 20, 21*; Mr. Newton then prayed, and Mr. Towle concluded. *Denton and Wattisfield Church Books.*

\* See p. 183.

On Wednesday, the 6th November [1793], the *Rev. Mr. Phene*, from Homerton, was ordained at Yarmouth, the Revs. Messrs. Driver, Bocking, Carter, Atkinson, and Lowell, took parts in the service. "The leading characteristic of Mr. Phene's confession was the union of orthodoxy with candour. Mr. Carter's charge was highly judicious, and Mr. Lowell's sermon was a word in season." *Evan. Mag.* 1794, pp. 118, 9.

*Mr. Barton* was ordained at Garden Street, Sheffield, May 7th, 1806. *Evan. Mag.*, 1806, p. 379.

NORWICH. *Mr. Robert Forsaith* (p. 270) removed to Oundle, and was afterwards tutor at Daventry and Northampton. He died June 27th, 1797, aged 50. *Prot. Diss. Mag.*, 1797, p. 280.

GUESTWICK (p. 327). *Rev. Robert Drane*, a great-nephew of Rev. Thos. Harmer, died suddenly at Cardiff, August 25th, 1877. *Obituary Year Book*, 1878.

LYNN (p. 347). The resignation of the *Rev. D. Amos* is announced.

WORTWELL (p. 351). *Mr. Eastman* resigned in 1877.

SUDBURY, Friar Street (p. 449). The *Rev. J. M. Blackie*, LL.B., from Liverpool, succeeded Mr. Steer in 1877.

SUDBURY, Trinity (p. 450). The *Rev. G. Hollier* removed to Stansfield in 1877, and was succeeded by the *Rev. G. H. White* from East Bergholt.

STANSFIELD (p. 520). See immediately above.

EAST BERGHOLT (p. 525). The *Rev. G. H. White* removed to Trinity Chapel, Sudbury, in 1877.

STOWMARKET (p. 537). The *Rev. Jonah Reeve* resigned at the close of 1877.

FRAMLINGHAM (p. 539). The *Rev. H. Goddard* resigned in October, 1877.

BRANDESTON (p. 544). The *Rev. G. Burgoyne*, from Great Eversden, came in October, 1877.

Appendix I. In the *MS. Register*, p. 437, the Suffolk names are given, and the places in which about thirty ministered. See also *Brook I.*, p. 46.

Appendix II. In pp. 46, 126, it is stated that Mr. Fleming was deprived by Dr. Edm. Scambler. It appears that Dr. Edm. Freeke was diocesan at the time. Dr. Scambler was not elected Bishop of Norwich till December 15th, 1584.

# ERRATA.

Page	18,	line	5	from bottom ;	for "many" read "may."
"	69,	"	9	"	for "Modus" read "Maden."
"	95,	"	15	"	for "countries" read "counties."
"	175,	"	20	"	for "counties" read "countries."
"	187,	"	17	"	for "country" read "county."
"	204,	"	7	"	for "members" read "numbers."
"	418,	"	11	"	for "Blakie" read "Blackie."
"	451,	"	22	"	for "Jermy" read "Jenny."
"	503,	bottom line ;		dele	"grandfather of John Wesley."
"	514,	line 26	from bottom ;	for "transference" read "transference."	
"	543,	"	9	from top ;	for "Novello" read "Novelle."
"	186,	"	15	"	for "find to" read "to find."
"	384.	The <i>Rev. Theophilus Atkinson</i> , not Timothy, is now at Pacaltsdorp. The last clause of the paragraph is misplaced.			

.....

Ejected and Silenced Ministers, 1662, pp. 590—601	Ministers who Signed the Petition, 1646, pp. 607, 8
Ministers and Houses Licensed, 1672, pp. 601—604	The Classes, pp. 608—12
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